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The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



The Old Year and the New

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

Using or Losing

There is a law of life which requires that men shall use what they have or lose it. It is immutable and universally applicable. Whether in the world of material possessions, or mental endowments, or spiritual capacities and powers, what we use we keep and multiply and what we neglect we lose. We have and keep only what we use, and the more we use the more we have. Jesus emphasized that truth when he spoke the parables of the pounds (Luke 19:11-27) and the talents (Matt. 25:14-30). The law is exacting in its requirements, makes no exceptions, and is unalterable. It is true in every field of human values, is fundamental to all being, and no excuse can be offered that will free one of the inevitable consequences of inactivity. We lose what we do not use, always and everywhere; it is inescapable.

Many a soul's dwindling spiritual life bears witness to the strict execution of the requirements of this law. He who will not open his eyes to spiritual truth becomes blind to it, and he whose heart is closed to all appreciation of spiritual values, loses all sense of such values. The man who buries his talent will have it taken from him. Mr. Darwin's experience is a classic illustration of this fact. He became so absorbed in the pursuit of scientific knowledge and in the accumulation of facts that the part of his brain that was given for the appreciation of beauty and sentiment and spiritual realities was lost from lack of use. It is according to his own testimony: "I cannot endure to read a line of poetry; I have tried lately to read Shakespeare and found it so intolerably dull that it nauseated me. I have also lost my taste for pictures and music. My mind seems to have become a kind of machine for grinding general laws out of large collections of facts. But why this should have caused the atrophy of that part of the brain alone on which the higher states depend I cannot conceive. If I had to live my life over again, I would have made a rule to read some poetry, and listen to some music at least once a week; for then perhaps the parts of my brain now atrophied would have kept alive through use." And what Darwin experienced to his everlasting regret may become true, possibly to a lesser degree, in the lives of every one of us. It may be that we become so absorbed in the doing of things that we neglect to spend time in the contemplation of spiritual realities and lose the power of mystical communion. Or we may give ourselves so completely to religious devotions that we lose all sense of the importance of practical service. We may

become so possessed with the importance of our own convictions that we lose all power of consideration and tolerance. Or we may give ourselves so constantly to compromising that we lose the ability to stand for our convictions and life becomes vacillating and meaningless. Whatever be the field of human interest that we neglect. Let us be assured that what we fail to use we lose.

This law is at work also in the lives of our churches. Where there is a growing interest, a broadening of vision and an increasing of activity, there is being built up a congregation of believers with an ever widening circle of influence, of increasing power in service and of steadily enlarging reaches of faith. And we have churches of that sort. On the other hand, it must be confessed that we have churches that are dragging out a steadily diminishing existence, because they are failing to use their opportunities and refusing to exercise their faith. They turn deaf ears to the pleadings for the gospel among the unevangelized portions of the world, and the reach of their sympathy narrows its circle. Home missions, educational demands, obligations to the aged and infirm and the needs of an enlarged and more efficient publishing establishment—all these and other phases of kingdom activities call in vain for the support of their prayers and gifts. They live unto themselves and within the circle of their own interests, and those interests are daily becoming more restricted. A people cannot hear these calls that are constantly going out and harden their hearts to them without seriously effecting their own lives. It is no slight thing to refuse to enter an open door of service. A congregation loses immeasurably by damming up the outflow of its sympathy and helpfulness.

The Mohammedans have a legend which tells of a tribe that dwelt on the shores of the Dead Sea. These men had forgotten all about truth, had taken up with lies and were drifting into an intolerable condition. Whereupon by the grace of a kind Providence there was sent to them the prophet Moses to instruct and to warn them. But Moses received only scoffs and sneers, and so withdrew. But the laws of nature did not withdraw. The men of the Dead Sea, when he next visited them, were all changed into apes, sitting on trees, grinning and chattering nonsense. There they sit and chatter to this day, only every Sabbath there returns to them a bewildered, half-conscious condition of mind, in which they have a vague recollection of a former and higher order. Those legendary beings lost their souls because they made no use of them. And that weird legend is a warning to the churches of Christ that those who do not use their faith and their vision, their lives and talents, who will not give and serve, who do not yearn, intercede and sacrifice for the saving of souls and the building up of the Kingdom of God, will lose their lives. It is inevitable that we are daily using our powers and opportunities or we are losing them.

Beginning Volume Forty-nine

With this issue The Evangelist enters upon its forty-ninth year of existence, and the editor upon his ninth year of service in this capacity. We will not at this time enter upon any reminiscences concerning The Evangelist's career, nor yet with regard to the present editor's experiences, except to say that we have always tried to do our duty as we saw it, and we have found joy in the service. The paper under our administration has not been flawless, we have made mistakes aplenty, but our many friends and supporters have been magnanimous with regard to them. And we are determined to forget the things that are behind, except the lessons we have learned, and to press on, as Paul did, toward the goal of greater efficiency in service. We are conscious of the fact that there are many ways in which our church paper might be improved, some of which are seeking steadily to accomplish, but others must wait the day of a larger financial program, made possible by the church. Notwithstanding all this, we are gratified to recall many expressions of appreciation of our services and the frequent statement that the Evangelist has been steadily improving through these years. During this last year a larger number than usual have been kind enough to write us about their appreciation of the Evangelist as a whole or of some feature in it. These expressions have been a great encouragement to us and at times have caused us to feel revived in spirit when we have been wearied in body and discouraged in spirit. We thank all who have been

thus appreciative, and also those who have offered criticism, most of it in a kindly spirit, by which we have been profited.

We are especially grateful to the many fine spirited and loyal, cooperating pastors and laymen who have contributed so much to the success of the Evangelist. As we have said many times, whatever merit the Evangelist has is due largely to the service of love which our noble contributors have rendered. No one knows better than the editor how much he is dependent on the cooperation of the hundreds of unpaid pens of the brotherhood, nor how much they mean in the way of inspiration, instruction and spiritual enrichment for the Evangelist family. These busy pastors and laymen deserve the gratitude of the entire brotherhood.

One feature connected with our work that has been a real joy to us is the fine spirit of understanding and fellow-feeling that has grown up among Evangelist readers. So warm, intimate and mutually considerate has the general attitude been that the expressive term, "Evangelist Family," has become quite widely used and full of meaning. We cannot boast of large numbers, as church paper subscription lists go, but we are convinced that there are few subscription groups that, taken in the large, can be as truly characterized as a "family" as the Evangelist subscribers. One of the prime causes of the development of this fine and enviable spirit is the large space given to communications from churches and church leaders, and the possibility there given of sharing with one another our ideas and experiences, our visions and activities, our undertakings and achievements. We know no other church paper that gives so much space in comparison to its size to such informal communications and direct news reporting as the Evangelist encourages. This feature makes our church paper more than a magazine of instruction and inspiration, more than a propaganda sheet, more than a religious newspaper even, it really becomes a circular letter distributed among the churches each week, and to which each recipient contributes a portion. That is the thing that builds up the spirit of intimacy and fellowship, and that makes the Evangelist's coming into the various homes as the weekly visit of a faithful friend, to use the expression of many who write us. Viewed in this light, it can be easily seen how important is it that every pastor and church leader shall share his or her helpful experiences and achievements with the brotherhood through our news department. When we begin to neglect this, we begin to drift apart, as members of a family do when they cease letter-writing.

With the first number of this volume the Publishing Company has authorized the change of the date of publication from Wednesday to Saturday of each week. This will not affect the time for the actual mailing of the Evangelist; we will continue to go to press in time for the paper to be in the post office by Wednesday night. Newsletters or announcements which the writers wish to come out in a particular Saturday's issue, should be mailed so as to reach the Editor not later than the preceding Saturday morning. Newsletters arriving earlier in the week will be given the preference. Urgent announcements will be received up to the closing of the Evangelist on Monday noon; that is the dead line. Please cooperate with the editor by sending communications early in the week for release during the following week,

EDITORIAL REVIEW

We are informed that Brother Arthur D. Cashman, who has been taking graduate work in Ashland College, has accepted the pastorate of the Brethren church at Dallas Center, Iowa, and is to move on the field at the close of the first semester, about the last of February.

Brother W. A. Gearhart, Home Mission Secretary, reports that the Home Board is well pleased with the response to the Thanksgiving appeal for offerings, but states that many churches have not made remittance. This should not be long delayed, or some interest will be caused to suffer thereby. He has encouraging news concerning the mission churches at Fort Wayne, Indiana, and Columbus, Ohio.

Dr. G. W. Rensch replies in a beautiful way to the many Christmas greetings sent to himself and wife. Brother Rensch's life has been a benediction to multitudes in the church and it is meet that

they should thus remember him and his good companion and co-worker. May God richly bless him and the other noble men advanced in the ministry, who by life and counsel have been an inspiration to the many who have been following after them.

Brother A. B. Cover, pastor of the church at Falls City, Nebraska, tells of the effective rendition of a splendid Christmas pageant, and that the church is endeavoring to maintain its commendable record in the making of special offerings. He also reports concerning the successful evangelistic campaign recently held at Mulvane, where Brother Homer Anderson is pastor. Brother Cover states that he is to take the pastorate of the First Church of Los Angeles in February, instead of the Second church as announced in these columns.

We are pleased to publish the pictures of Brother and Sister B. H. Flora on the occasion of the celebration of their "Golden Wedding" anniversary. It is good to make much of such occasions as these when the daily press is playing up the gambol, the insincerity and the fickleness of the marital relations. It is inspiring and reassuring to find men and women of God bearing witness to the binding power of the Christian marriage, and after a half century of united life, still rejoice and take pride in the union. Congratulations, Brother and Sister Flora.

Dr. Martin Shively resumes in this issue his highly appreciated series of articles on the pioneer ministers of our church. This series was interrupted in the midst of the last year by his automobile accident, and the unusually heavy burden due to the college endowment campaign in the city made it impossible for him to take up this service again until now. We have had numerous favorable comments on the articles that were published and inquiries concerning them when they were discontinued. Dr. Shively expects to supply us with one article a month, and the series will run for possibly two years yet. We are greatly indebted to Brother Shively for this service.

The Business Manager says the way to start the new year right is to renew your subscription to The Evangelist. This is the time when many churches and individuals should take care of this matter. But it's well to start the new year right by "doing it now." Brother Teeter also calls attention to the Publication Day offering and the purpose to which it is devoted. It is a matter of importance, and every pastor should feel a personal responsibility for cooperation in the effort to free our Publishing House of the debt incurred by the purchase of its new home. It ought to mean much to the brotherhood in the way of an improved literature, and more of it, to have a debt-free publishing house. For the money that must now be paid out in interest could then be devoted to the improvement of our publishing house equipment and our periodical literature, and also to the building up of a permanent literature. With the hearty cooperation of every church this debt could soon be liquidated, and our churches would feel proud of the accomplishment and would have a deeper interest in this institution which is so essential to the welfare of our beloved brotherhood.

Our readers will greatly appreciate the good newsletter from Dr. J. Allen Miller, and the editor especially appreciates what he says regarding the importance of writing newsletters from the various churches of the brotherhood. We have been urging this matter upon the pastors by correspondence as we were able, but it is a physical impossibility to bring the matter to the attention of every pastor of church correspondent every time a letter is due. It ought in some way be impressed upon the hearts of our pastors and other church leaders as a duty, which their consciences would not permit them to neglect. The brotherhood will rejoice to learn of the progress of the Ashland church. Dr. Charles A. Bame, the pastor, reported thirty-one additions to the membership during the year closing at the last annual meeting of the congregation and six more were added during the recent evangelistic campaign conducted by the pastor and an efficient group of co-workers. It was a campaign in which personal work was featured and meant much in the way of awakening the church members to a sense of their responsibility. The attendance at the regular services has been good and the special feature programs of the Ashland church are looked forward to by the townspeople with special interest.

GENERAL ARTICLES

True, Acceptable Religion

By E. M. Riddle

"Ye also, as lively stones, and built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:5.

It is a matter of highest importance to every worshipper to understand the importance of true religion. It lends beautiful peace here and permanent felicity hereafter. Those who seek consolation and help in spurious religions will have their faith and expectations blighted, and thereby become victims of disappointment. To examine with the utmost care the blessed Holy Word, is the only way to ascertain definitely the character of God's religion. So it is our aim in this message to show you that true, acceptable religion is one that is spiritual; that it is also a religion of faith, love, self-denial, obedience, and prayer. Let us consider these separate thoughts in order as mentioned.

A true acceptable religion is one that is spiritual. Wisdom and knowledge are not all of religion. It is more than an intellectual principle. Religion is described under the similitude of light. The founder of the Christian religion is revealed as the Light of the World. His disciples are said to be of the day and not of the night. Many men in this day understand the Bible exceptionally well and yet they have never appropriated a single command or teaching unto themselves. Religion is more than a knowledge of the Book.

True religion is spiritual in its source. It is the work of the Holy Spirit of God. Man, sick in sin and trespasses, is quickened and renewed, made alive by the Holy Spirit. "We are his workmanship, created in Christ Jesus unto good works." Genuine religion is realized only with the new birth, or regeneration. Jesus our Lord and Master said to Nicodemus, "Ye must be born again." Nothing less than what Jesus said is sufficient. A change is necessary to be a believer. The text says the believer is a building, or a temple, not of material stones but a spiritual house to the Lord. It is not only the Holy Spirit but the work of the Spirit on our hearts and souls. The cleansing of conscience, the bringing the will into perfect obedience to God's gracious authority, is all an inward spiritual work. Jesus said also that the "Kingdom of God is within you." The teachings, commands and ordinances of Jesus have a specific bearing on practical religion. Speaking of, hearing the word; Baptism into the name of the Father and of the Son, and of the Holy Ghost; the ordinances and eucharist; we have both precept and example for duly and fully regarding them.

Indeed all that is essential to a spiritual religion, the gospel reveals; the word of truth and the promise of the Holy Spirit to all who believe.

This leads us to our second thought; a true, acceptable religion is one of Faith. "Therefore it is of faith that it might be by grace; to the end the promise might be sure to all the seed: Not to that only which is of the law, but to that also which is of faith of Abraham who is the father of us all." Man meets God on a peculiar ground. The



ELDER E. M. RIDDLE
Pastor, Bryan, Ohio

word says "There is none righteous ..." "All have sinned. ..." His first essential need in this world is the help of God. If saved at all, it is because of the free, beautiful act of God's grace.

Faith is the credence given to testimony. It is belief in what is said or lived. It cometh by hearing. The ground of faith is the gospel. The atoning, sacrificial mission of Christ to the world to save sinners, the wonderful plan of salvation is set forth in the Holy Scripture, and thus our faith is demanded in order that we might be the recipients of the blessings of salvation. In this day we see so much of the fearful nature of unbelief! It disbelieves God's word. It despises his mercy. It rejects his Son. It refuses his pardon. Faith is the very opposite. Faith calls upon God for help in an hour of trouble, or greatest affliction. Faith casts all the care and burden upon the Lord. Faith holds fast to the truth.

Yea Paul says in Ephesians, take the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. Have we this shield? Do we appreciate its inestimable worth? Will we not as Christians, call upon all to believe the gospel and live?

Acceptable religion is one of Love. 1 John 4:16 says, "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." This text describes a character who dwells in God. It can be added that in one of the Psalms are the words, "God dwelleth in him." Thus they are his portion and God delights in them. God is the supreme object of our love. No circumstance, age or dispensation can change the great and significant—"Thou shalt love the Lord thy God. ..." We as representatives of the Christian religion should be possessors of this wonderful attribute called love. However there are people who pretending to be Christian, are so repulsive, that it is difficult to love them—to others you are almost irresistibly drawn. Again, love is a bond of relationship between neighbors, for the word reads, "Thou shalt love thy neighbor as thyself." We believe that Jesus had in mind that a neighbor should regard, reverence and protect his neighbor's family and possessions. Love is also a necessary badge of Christian discipleship; "By this shall all men know that ye are my disciples, if ye have love one toward another." It surely is one of the chief features of our resemblance to Christ. We are to be imbued with this spirit of love, if we would seek to have our life conform with that of Christ. No other points of likeness can be sufficient without this. Notice further that Faith and Love are both basic truths in the great eternal offer. We quote John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here we have salvation from sin, and the promise of life eternal as well. No greater gift could be offered to man, for nothing is so desirable, and so highly valued

as life, and especially is this true as it applies to the life that is beyond,—the life of the future,—everlasting life. In what greater measure could the Omnipotent God have revealed his love to the world, dying in sin.

Note further that true religion is characterized by obedience. My text verse for this thought comes from John's gospel, "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will make myself manifest unto him." There have been many disputes whether salvation is of works or of faith. Faith and works are both essential, and each has its proper place. Good works are to be the evidences of our faith. Hence I feel that we can say that faith is the root and obedience is the fruit, or faith is the soul of religion and obedience the body. Our obedience must not have a self-righteous style, not mere respectable morality, which the world can wear. Christian obedience is one of love and affection. It is more than the obedience of the hireling, whose eye is ever on the wage or reward. Paul says, "We ought to obey God rather than man." Our obedience should be uniform, obey him at all times. It must be the habit of the soul. Someone has said that obedience should be the golden thread running through the web of life. every person who has the New Testament has the commandments of Christ, and if he deliberately refuses to obey them from the heart, it cannot be truthfully said that he loves his Lord. There are positive institutions and ordinances set forth in the New Testament which must be obeyed. True obedience is only bounded by the divine word. To the obedient comes this comfort and blessing, "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." To the disobedient: "Turn ye, turn ye, for why will ye die?" "Let the wicked forsake his way. . . ." Also see Romans 2:8, 9. Could we not profit by the sentiment of Francis Quarles: "Let the ground of all thy religious actions be obedience; examine not why it is commanded, but observe it because it is commanded. True obedience neither procrastinates or questions." This is the secret of Christ's kingship—"He became obedient, wherefore God also hath highly exalted him."

Another phase of this subject is that an acceptable religion is a religion of self-denial. "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me." In our Lord Jesus Christ we have a true example of acceptable religion. Christ's disciples must follow in his steps. The Lord connects this thought with the spirit and practice of self-denial. The very essence of self-denial is to be given up to the will of God, to yield self and suffer if need be for his sake. The Bible is rejected today by all too many, because men will not deny their own wisdom. We have not learned to commit our way unto the Lord. When we do our prayer will be, "O Lord teach me thy paths"; "Thou shalt guide me by thy council"; "Lead me in a plain path." Think of the excellent spirit which the apostle manifested when he said, "By the grace of God I am what I am." Now true self-denial chooses not, dictates not, but ever seeks to utter the submissive words, "Not my will but thine be done."

Lastly, Christian religion is one of prayer. "Continuing instant in prayer" . . . Romans 12:12. All religions true or false, recognize the duty of prayer. The Indian, the Pagan, Mohammedan, all express some religious emotion. Prayer had a large place even in the times of pa-

triarchal religion and in the New Testament religion, it has an exceptional place. Jesus the Master Teacher, instructed in prayer. He sanctified most of his work by prayer, if not all of it. He was baptized, then prayed; he prayed more earnestly in the garden; his dying breath on the cross was a prayer. There are a few distinguishing features of prayer: namely, **Sincerity**, without which prayer is a form of hypocrisy. **Simplicity**, the powerful prayer may not always be one of elegance, for that prayer which reveals child-like simplicity and faith will always be heard. **Humility**, think of the majesty and glory of God, then reflect upon our own weakness, pollution and guilt. We need to be bowed down with our load of sin. **Believing—confidence**, for "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." James says, "... Let him ask of God, that giveth to all men liberally," and again, "let him ask in faith nothing wavering." Now our prayer of faith must have two considerations: first, reverential submission, leaving the time and way that a prayer shall be answered to him who makes no mistake; secondly, expectation, we are taught to pray and watch thereunto. We should always zealously look for the returns to prayer. How greatly the prayer service is minimized these days. It is so undervalued even by too many of the professing church. Indeed it is a great privilege to exhort the believer to a life of PRAYER.

With this quotation from Alexander Maclaren, we close, "He who is one in will and heart with God is a Christian. He who loves God is one in will and heart with him. He who trusts Christ loves God. That is Christianity in its means and working forces. That is Christianity in its starting-point and foundation."

Bryan, Ohio.

IMMORTALITY

C. F. Yoder

To know and obey the truth that makes men free, (John 8:35, 36).

To destroy the body of sin that burdens me (Rom. 6:6).

To build the spiritual house that is mine to be, (Ephes. 2:21, 22).

To think thy thoughts, O God, after thee (John 16:13).

To love with the love of dignity, (John 17:26) .

To find joy in serving the race unselfishly, (Matt. 20:27, 28).

To commune with the Spirit of God in harmony (1 Cor. 2:15).

Till at last I attain to my highest destiny, (1 John 3:2).

And the image of God is seen through Christ in me, (Rev. 3:12).

—This is to live, to live for eternity. (1 John 2:17).

We have always this thought for comfort in our church, that its foundations are divine and eternal and that we can't break up the organization even if we wanted to. We may swing over too far in the wrong direction and topple over the building, but the foundation will remain fixed and eternal and another structure will spring up to take its place. We may have seditions and contentions, and curious doctrines may spring up among us to disturb us, but we rest on a solid, eternal foundation—the love of Christ for humanity and humanity's need for Christ.—Frances M. Morton.

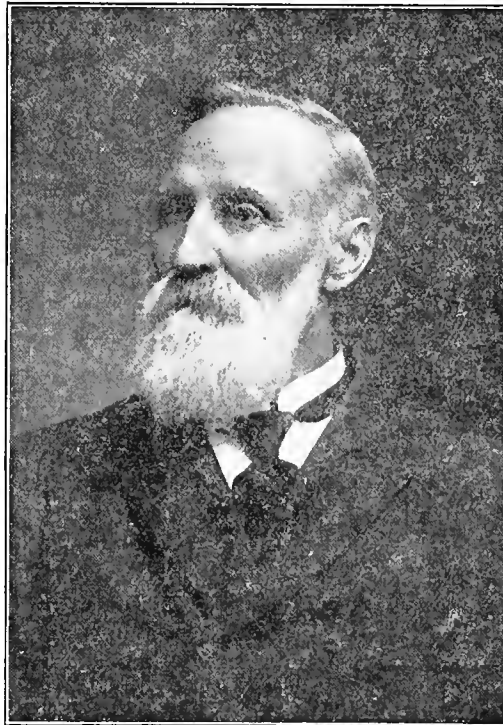
Some Brethren Church Leaders of Yesterday, as I Knew Them

VI. Elder J. H. Swihart

By Martin Shively, D.D.

While I knew many things about the subject of this sketch, I do not know either the date nor the place of his birth, though I am fairly certain that he first saw the light of day in the state of Indiana, and believe that if he were living today, he would be almost if not entirely a nonogenarian. The facts I shall mention in this paper are some which I had from his own lips, in the many conversations I had with him. From these I learned that he was ordained to the ministry in what was then known as the German Baptist church, now The Church of the Brethren. This event occurred in August, 1886, Elder George Shively being the officiating elder, and by him the preacher-to-be was earnestly charged to preach the Gospel, saying nothing about the decrees of the church. In those days no great stress was laid upon the decisions of the Annual Conference, and this suited well the rather independent spirit of the new recruit to the ministry. And this was due to the fact that he never held the opinions of men very seriously, unless they were clearly supported by the word of God. He preached his first sermon soon after his ordination, at Bremen, Indiana, and had the pleasure of seeing one soul turn to the Lord on that occasion. Feeling that he needed time for reflection and preparation before entering upon the work to which the church had called him, he decided to remove to some community in which he would not be known, and in which exercise in the ministry would not be asked of him, until such time as he should feel prepared. Thus he moved to Rock Creek, Illinois, providing for the wants of his family by work at the carpenter trade, giving all the time possible to study, little expecting to be called upon to preach. He felt that he was the more surely hidden, because there was only one member of his denomination in the community, outside of his own family. However, he was soon called upon to preach a funeral sermon, and from this time on, calls came thick and fast, and to each of these he gave his service in response. The Lord so abundantly blessed his ministry, that in a few months a congregation was organized, with 65 charter members, and the preacher was widely called "John the Baptist", because of his frequent administering of the sacred rite. But not long afterwards, the new congregation received a number of recruits from congregations in the eastern states, and these, unhappily, came from localities in which much importance was attached to "Nonconformity", in the matter of dress, and these very soon called his attention to the fact that his people were not "in the order." He really knew little about "the order," and cared less, so that, sure enough, his flock did not look like the newcomers. The Annual Meeting party thus interjected itself and its teachings, into his work, and harrassed him more or less

so long as he remained even nominally identified with it. He was, however, ordained to the Eldership in the early 70s, and continued to preach the gospel as he understood it. In the Black River congregation, located in Michigan, to which he had been called to hold evangelistic services, he encountered the Seventh Day Adventists, who took issue with him on his teaching relative to baptism. The contention grew so warm that the Adventists sent him a challenge for a public debate upon the question. No man has ever loved peace more than Brother Swihart, but after many an honest effort to ward off trouble, he accepted the challenge. The debate which followed proved a great blessing to the Brethren cause, resulting in many additions to the church, to the great chagrin of his opponents. He returned to Indiana in 1875, nominally a member of the German Baptist church, but in reality an independent. Here division had already come, the seceding party being known as the Congregational Brethren. He persisted in fellowshipping both parties, which created constant friction, until finally he publicly announced that we could not and would not longer be even nominally a party to the foisting upon men of a peculiar order of dress, and making the same a test of Christian fellowship. He thus formally withdrew from the Annual Meeting party, and cast his lot with the Congregational Brethren, and in September, 1881, he began the publication of a monthly religious journal called "The Gospel Messenger," and continued successfully to do so until June, 1883, when the so-called Progressives and Congregational Brethren were united into one body, when his paper was merged with the Brethren Evangelist. From that time until the infirmities of advancing



THE LATE ELDER J. H. SWIHART

age compelled a halt, no man was more active in the ministry of the church than he.

I became acquainted with this man of God during the winter of 1884-5, he being at this time pastor of the small congregation at Edna Mills, Indiana. A number of things stand out in my memory of him at this time. First, he was a powerful preacher, indeed one of the most effective it has ever been my privilege to know. He had an almost uncanny ability to touch the heart strings of men, and to draw from them sweetest music in honor of his King. He knew his Book, and he knew and loved man, and this knowledge he used to advance the Kingdom of Righteousness in the world. Second, he deserved even then to be known as "John the Baptist," for as I well remember, during a period of two years, during which he preached three sermons per month at Edna Mills, he did not fail once, to administer the rite of baptism in connection with the services. While he lived in the village, he spent but one Sunday in four there, preaching on Saturday evening, and twice on the following day, but with the results

which I have just indicated. I do not recall the other points at which he gave regular services at this time, but I do remember that he was much in evangelistic work, and that everywhere, his services were greatly blessed. You will be the more ready to believe this when I say that 3,500 souls were led to Christ by his ministry, and that 32 congregations were organized by him. I remember, too, his unfailing good humor and optimism, for during all these busy years of his life, the compensation he received was pitifully small, but there was never a word of complaint, either from him or his family, and they were all willing partakers of the privations which came, incident to the great service he rendered. Those who follow such pioneers reap the rewards which in great measure were earned by those who paved the way for them. I visited him, not long before his death, and was amazed at two things, at least. First, in spite of the fact that he had few of the comforts which most of us think necessary to living, he was as cheerful and happy, as if he had possessed every comfort which money can furnish. I said to him then, as I had earlier said to Brother J. B. Wampler, "May God grant me the grace to grow old as beautifully as you have done." No man is poor unless he admits it, and Brother Swihart lived absolutely above poverty. All who knew and loved him, must regret that he could not have lived longer in the beautiful Old Folks' Home at Flora, for there he died, after short residence,

but his new home is more beautiful still, for the Master who assured his own, that "He that reapeth receiveth wages," has not forgotten his faithful servant. The second thing which amazed me when I saw him last, was the fact that he did not wear glasses, but read the finest print without such help. I might have concluded that he was having his so-called second sight, but he told me that he had never worn glasses, nor needed to do so. Thus he was a remarkable man, physically as well as spiritually.

In spite of his unusual gifts, he was the very opposite of self-assertive. Indeed I never heard him say even a single word at our general conferences, unless he were called upon by some of those who knew the value of his counsel, and even then his remarks were very brief but to the point. But when he rose to preach the Word, his reticence fell from him, and he was possessed of the boldness which comes from both love of the task, and an unquestioned belief in its worth-while-ness. I am glad that it was my privilege to know him, and to have heard him so often in the presentation of Scriptural truth. And my reverence for his memory may at least in some measure be due to the fact that he was my father in faith, having led me into baptismal waters, and also ordained me to the Christian ministry. But I am sure that for other reasons, no man of my acquaintance is more worthy of a grateful remembrance.

Ashland, Ohio.

The Head Usher

By Hubert C. Herring

He did not pick the post; he was foreordained to it. We had tried ten other men, and they never quite seemed to fit. And then came this one, and we promptly forgot times ever were when his graciousness did not preside over the front door of the Lord's house. He carries the air of having always been there, of belonging to the place. He does no violence to the scene. He fits, and that is the end of it. He is elected for life.

He it is who meets the late comers with the smile which they never deserve. He cajoles them into happy acceptance of the wait in the lobby until the choir has ceased torturing "Unfold, ye portals everlasting." He almost persuades them that they should not expect to march down the aisle during the reading of the Scripture lesson.

He is appointed the taker of the weekly census. He counts the congregation and reports to the parson on Sunday evening. By faith he learns to count by fives; and if by reason of rain the crowd is sparse, even by tens does he number the people. By grace he learns to add the janitor and the parson to the number, and in moments of strength to number also the young people who are sitting on the church steps. By hope, he adds to this count by adding those who will drift in just before the benediction to take the girls of the choir to their appointed homes.

He is the evangelist of the gospel of the front seat. He speaks in winning whispers of the advantages which accrue to those who follow him down under the shadow of the pulpit. Hopefully he leads the way. Three quarters of the way down he turns to usher his victims into the seat which he has chosen, only to find that he is alone and unattended and that his victims have slipped into a seat at the rear. Then does he smile the half smile at the usher who has long since learned his lesson, and tries again.

He is the master of the soft word. Even the portly deacon who prefers the end of the seat yields to his blandishment and makes way for the Smiths, who always bring their Willy with them.

He possesses that sixth sense which is reserved for head ushers. He can detect a draft from afar, and gauge its potency by the vibrations of the bald head in the fifth row on the right. He knows temperature by the same sign, and has learned how much heat is safe for the Joneses and how much cold the Johnsons can bear. He works levers and switches and buttons, and keeps the quorum in reasonable content.

He is master of the art of quarantine. He knows where the woman who talks too much can be lodged with the minimum of risk. He knows where to place strangers that they may be greeted with zeal when the service is ended. And when that family with the little Betty Ann, who wriggles and rattles, appears, he knows just where they can be put with the least damage to the spirit of worship.

He is the sure refuge of the parson when the day is over. He can think of more decent things to say about sermons and anthems, and of the prospects for better congregations next Sunday, and of reasons why the Andrews and Brighams didn't appear today, than any ordinary man could imagine in a week.

And so it is, at eventide, when the last service is over, and the janitor is turning out the lights, that the parson and the Head Usher make their way down the street together, and the parson decides that, after all, life is worthwhile, and that he can prepare more sermons for next Sunday.

There are many orders of priests in the house of the Lord, but none are greater than the Order of Head Ushers.—Western Christian Advocate.

THE BRETHREN PULPIT

Standardized Living

By J. P. Horlacher

TEXT: What do ye more than others?—Matt. 5:38-48.

Life today is submerging the individual in the crowd. Certainly one of the shortcomings of democracy is its tendency to make an ideal out of averageness, and an idol out of conformity. The peaks of life must be reduced, and the hollows elevated. A constant process of leveling is apparent in our common life. Whoever refuses to conform and dares to be different is at once labelled and stigmatized. He is cranky, has notions, is a radical, lacking in common sense, and sanity. Common sense is taken to be the ignorance of everybody lumped together and struck off in an average. A genius or an outstanding intellect is not respected and honored, but is discredited for differing from the norm. It has actually come to the pass that the leaders in a democracy instead of being unique minds and outstanding men, must be pale and washed out copies of everybody, so that the voter can see and recognize himself in the one he votes for.

This tendency to reduce life to averageness, and submerge the individual in the crowd, is nowhere better seen than in the life of a great city. To the haberdasher of, say, New York, men are not so much individuals as they are wearers of hats. To the politician the people in a given district are spoken of and thought of as so many votes, every vote exactly like every other vote. The newspapers are printed for the masses the huge Wrigley chewing gum sign blares forth on the masses the theatres and moving picture houses entertain the masses; the elevated cars, the subways, and the sub-subways carry them from place of work, to place of residence, to place of entertainment, and the only sphere in which they are individuals at all is during the very brief time they spend in their flats with their families. One only has to join the crowd at night moving on Broadway, or become engulfed in the mass of humanity circling Times Square, to realize how completely individuality is lost in the great metropolitan centers. While there are millions of people living in New York, the structure and complexity of modern life has seen to it that there are few individuals.

Modern industry also tends to shrivel the individual and shrink him into a unit of the crowd. More and more, men work in masses, are known by numbers, are thought of by their employers as so many units of production, are constantly shrinking to the place of mere cogs in the great industrial machines. Formerly, when men worked mostly by hand, there was individuality in work, some work was finer than other work. Now, when everything is done by machine, all that is required is average efficiency and speed. The man becomes mechanical, a part of the machine, and his sense of individuality is destroyed.

How far this process of standardization has already gone is to be seen in times of crisis and emergency, as when during the war, through propaganda of a million sorts and from a million sources, the entire nation thought alike, felt alike, acted alike, and the very, very few who so much as dared be exceptions were safely put in prison where their differentism would not be contagious.

May I pause here to say that the teachings of Jesus are a strong protest against the crowd swallowing up and destroying the individual. He persistently declared that

the thing of supreme worth on this earth is the individual human personality. And if we are to be saved from losing our sense of worth and dignity as individuals it will be by the profound assurance Christ has given us, that in the eyes of God we are not so many millions of insects crawling over this speck of a globe, but individual objects of the love and concern of his Father. "The very hairs of your head are numbered," said Jesus, to drive home the truth of God's interest in each one of us personally. He notes and observes the fall of the sparrow how can he be indifferent toward you? It gives a man some self-respect, and sense of worth to receive this assurance from Christ. And we live in an age that needs that assurance very badly.

This standardization of life has not left the realm of conduct unaffected. It is immensely difficult to resist the standards of the crowd, which are all the while becoming more potent. In the unmoral, not immoral, matter of fashions, this is most apparent. So strong is the need of conforming felt to be, that a man would not dare wear a straw hat in January. And the high school girl who doesn't have her hair bobbed can tell you something of what it means to resist the urgency of the crowds' standards in this matter of fashions.

But fashion is a minor respect in which conduct is standardized. Respectability is the religion of the crowd, and mediocrity its righteousness. So long as a man can walk the tight-rope of the ten commandments without falling into jail on the one side or loss of reputation on the other, he is all right. And he can justify himself in most any act, if he can say "Everybody's doing it." Thus conduct is standardized, and crowd morality appears. And this crowd morality is, beyond question, one of the gravest dangers to the health of our civilization. When it is analyzed it turns out to be the least common denominator of the morals of everybody.

Christians ought not to take the crowd's standards as their own, but they do. It is exceedingly difficult to escape the standardizing process. The cult of respectability has stalked into the church, and Christians are to be found who are endeavoring to be just good enough to keep from being bad. But the complacency of this moral smugness does not go unchallenged. And the challenge comes from Christ himself. "What do ye more than others?" he demands, and his question is a very searching question.

Modern life is like the bed of the giant that Ulysses encountered. This was a very remarkable bed in that it exactly fitted every person who slept in it. If a guest was too short, his host, the giant, would tie him to one end of the bed and stretch him till he reached the other. If he was too long, his bones would be broken so that he would fit the bed perfectly. So it is in this age; no matter what our size, the pressure of standardization is applied to us until each of us is very much like all the rest of us.

The idea I am anxious to make clear, is that if we wish to sincerely follow Jesus, we must resist this pressure. The clear and azure heights to which Christ calls us are far above the level of the crowd. If we live down on the

crowd's level, then let there come sharply into our ears that severe demand of Jesus: "What do ye more than others?"

It is easy to be specific here. If you refrain from murder and adultery, you satisfy the conventional standards. But you do not satisfy the standards of the gospel. Jesus says if you do this merely, what credit do you have, for do not even the publicans the same? Christians must do more than others. They must dry up the wells of hatred and ill will from whence murder springs. They must quench the smoldering fires of lust which produce the moral devastation of adultery. In other words, they must go beyond, and way beyond, the prevailing pattern of crowd morality, which is so much more comfortable, and so much less demanding.

It is mighty hard to resist being poured into the moral mould of the day, the place, the society in which we live. While others all around us are giving an eye for an eye, and a tooth for a tooth, it is hard to do more than others, and turn the other cheek. While others all around us are grudgingly going the first mile of duty, it is hard to do more than others, and go the second mile of surplus service. While others all around us are despising their rivals, and hating their enemies, it is hard to do more

than others and love those that despitefully use us. Of course it is hard to resist the pressure toward conformity, when so many factors in our standardized life make non-conformity almost a martyrdom.

But what of those words of Jesus, whose echo will not die in our minds: "What do ye **more** than others?" Awake to the challenge of them! Are we easily satisfied with being just like others because being like everybody else has become a sort of religion with us in these modern times? Let us be done with mediocrity; let us be done with averageness; let us be done with conformity! For I solemnly say unto you that unless your righteousness shall exceed the righteousness of the crowd, you shall hardly enter the Kingdom of Heaven.

Waynesboro Pennsylvania.

Meditations

By E. Romanenghi

It is sometimes asserted that poetry is dead and that the novel is likewise on the verge of passing out. I have looked into the problem, and defining matters properly, I have discovered that those who proclaim the death of the one and announce that of the other, are precisely those who neither compose verse nor write novels.

We find the same thing happening with Christianity. Some proclaim the death of this religion, while others drawn by pessimism, prophecy its death.

Neither class is properly sensing the situation. Christianity has not yet died, except in so far as it has died for those who have ceased to believe or practice it. To them it is indeed dead.

The seed (the Word of God) that long since fell into the open furrow of my plastic mind has germinated and no one can snatch it away.

Man makes decisions and plans and speaks of the future. Meanwhile death, whetting his scythe on the stone of time, arrives and surprises man right in his tracks.

As for religion, while some debate it, others dump onto paper their thoughts concerning it, and neither group say anything new.

Religiously speaking modern man does no more than to rehash what others have already said.

Ninety-five percent of the interpretations that men give to the Bible are adaptations to modern life.

Regarding the various philosophies, the only one that interests me is that which is forged on the anvil of experience, or which, if you please, rises from man face to face with life in all of its joys, sorrows, bitternesses and anxieties.

The other philosophy, that is best known, that which is abstruse and which couches itself in involved sentences and kinky arguments, that which, Sphinx-like, weaves the same thing around a half dozen fundamental principles, that which takes away one's faith without putting any hope in its place, that Philosophy, I say has my respect—but it bores me and by no means convinces me.

I am not overly fond either of dogmatic scientists nor of fanatical Christians.

I consider science the twin sister of religion. I have come to regard heterogeneity in religious matters a necessity. The only way for me to have my opinions respected is to respect those of my neighbor.

My continuous prayer is to learn more of Jesus, and my lone desire is to be able to see my Savior when it may fall my lot to cross the portals of death.

Ashland, Ohio.

Our Worship Program

DAILY SCRIPTURE READING AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

LIVED IN POVERTY—Luke 9:57-62.

"Hath not where to lay his head"! What poverty! How totally oblivious to earthly values and temporal prizes! How absorbed in the things of the Spirit, the things that abide! Can we follow him thus?

TUESDAY

CAME TO MINISTER—Matt. 20:20-28.

It ought to be sufficient rebuke to our self-seeking, self-exalting, self-pampering tendencies to hear the Lord of all say unto us, I "came not to be ministered unto, but to minister." How slow we are to understand the spirituality and high character of his kingdom!

WEDNESDAY

THE MIND OF THE MIGHTIEST—Phil. 2:5-11.

Here is one of the hardest lessons the Christian attempts to learn—to be indwelt and actuated by the mind of the Master.

THURSDAY

JOHN THE BAPTIST A BELIEVER—John 1:19-34.

He pointed out the very heart of the mission of the Christ when he said, "Behold the Lamb of God which taketh away the sin of the world." To be freed of sin is the heart-cry of the race, and Jesus came to answer that cry.

FRIDAY

ANDREW AND PETER BELIEVE—John 1:35-42.

One remarkable characteristic about this belief was that it forthwith got into action to win others to this new-found faith. It is a type of belief that we need more of today.

SATURDAY

PHILIP AND NATHANAEL BELIEVE—John 1:43-51.

Philip gives us a lesson in the art of convincing men of the worth of Jesus to their lives—"Come and see." And any soul coming to Jesus with the guilelessness and open-mindedness of Nathanael will find in him the One altogether lovely.

SUNDAY

JOHN THE APOSTLE BELIEVED—1 John 1.

He believed with the positiveness of an eye-witness that Jesus was the "Word of Life" and the manifestation of the Father who was all "Light", in which light we may walk with blessed fellowship, having the consciousness of sins forgiven.—G. S. B.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for January 23)

Prayer in the Christian Life

Scripture Lesson—Mark 1:35; 14:32-36; Matt. 6:9-13.

Devotional Reading—Psalm 63:1-8.

Golden Text—Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you.—Matt. 7:7.

LESSON LIGHTS

What is Prayer?

As universal as prayer is, yet the success in prayer, or the lack of it, that is the experience of the average Christian, makes it worth while to ask "What is prayer?" "Prayer is more than asking God for things," says another, "for it is talking with God about our love, our repentance, our gratitude." "Nearly all Christians 'say their prayers,' but not so many have learned how to pray." "Prayer is an act, but it is an atmosphere also. It should surround and fill our lives."

Jesus' Teaching About Prayer

What Jesus taught about Prayer. "What Jesus says about prayer is of supreme importance. If we would pray aright we must test our practice by his teaching and be ready to abandon anything that seems in its nature to conflict with that. Only in this way shall we pray prayers that can be called Christian. The teaching of Jesus is conveyed by his words and by his example. His words teach (a) secrecy (Matt. 6:5, 6), (b) simplicity (Matt. 6:7, 8), (c) certainty (Matt. 7:7-11), (d) steadfastness (Luke 18:1-7; 11:5-8), (e) a sense of unworthiness (Luke 18:14), (f) a spirit of forgiveness (Mark 11:25). The example of Christ also shows that prayer was not with our Lord a mere glance, or sign, or attitude of mind, or passing ejaculation, but rather a sharply defined effort, so engaging and focussing the faculties as to demand all the circumstance of time and place which is demanded by the most serious engagements of business life."—Condensed from "The Discipline of Prayer."

The Prayer Habit

Jesus prayed habitually; he was ever in communion with the Father. And he had the habit of seeking strength for a strenuous day or a trying time by going off into a desert place or to the mountains to pray in secret. He wanted often to be alone with the Father. That is important for us all. We need the places of undisturbed prayer to prepare our hearts against the time of crisis, and to prevent us from running down in spiritual energy and purpose. J. Stuart Holden has said, "Much prayer means power; little prayer means little power; no prayer means no power."

Petitions in the Lord's Prayer

The first three petitions are for God's kingdom to come among men. The other four are for ourselves; but most of these are that we may be good, and overcome evil, for this is the most important thing in the world for us, and is the way we can do the most to help God's kingdom to come.

Remember Ruskin's words: "If you do not wish the Kingdom to come, don't pray for

it; but if you do wish for it, you must do more than pray for it—you must work for it."

Empires, temples, scepters, thrones—
May they all for God be won!
And, in every human heart,
Father, let thy kingdom come! (John
Page Hopps).

Submissive Prayer

"Thy will be done, as in heaven, so on earth." This is a prayer that our wills may conform to God's will, says Dr. Tarbell. Too often we pray that he will approve of our way. "I am sure I will receive either what I ask for or what I should ask," says Bishop Hall. It is a prayer of consecration, not of resignation. Augustine amplifies the thought: "O Lord, grant that I may never ask to bind the straight to the crooked, that is, thy will to mine; but that I may even bind the crooked to the straight, that is, my will to thine; that thy will may be done and thy kingdom come." Dr. Edward Lee Pell says: "The spirit of self-will is the opposite of the spirit of prayer. Prayer is a confession of our dependence on God, and so prayer is in its very nature submissive. Prayer is based on humility. 'The trouble with us is that we want to be exceptions to God's rule. We know that we must harmonize God's will as roses do and as stars do, but we don't want to be compelled to harmonize in the way they do. We don't want to have to go to God and fall in with his wishes and plans. This is the secret of most of

our distressing failures in prayer. This is the secret of our lack of power."

Why Some Prayers Are Not Answered

"Certainly all the 'pretense' prayers must go among the eternal strays. Like many letters which never reach their destination, many prayers have to be marked 'missent' or with some other fatal brand, and consigned to oblivion. Sometimes prayers remain unanswered because they are not directed right—not addressed to God but to the audience. Other prayers never 'go through' because the address is illegible. They are too full of pomp and rhetorical flourish—mere 'monologues of flowery prose.' Other prayers get lost because they are 'unavailable matter'—prayers whose answers might gratify us, but would fall like showers of daggers on our neighbors—and so are denied passage through the divine channels as sharp-edged tools, corroding acids, explosives and the like are not allowed in the mails. No legally 'stamped' sincerely directed and well-meaning prayer is ever lost. The answer may be delayed, but the prayer is 'on file.'"—Anon.

Unforgiving, Unforgiven

Unforgiving, unforgiven. "You say that the desert is a desert because no rain falls upon it; but that is only half the truth. No rain falls upon it because it is a desert. The heated air rushing up from its arid surface disperses the vapors that would descend in rain. Some moisture there must be on the earth, else there cannot be rain from heaven. So in your heart this forgiving disposition must be, else you cannot rejoice in the fullness of God's forgiving grace. The pardon may wait in the sky above you, but it cannot descend to you until that mind is in you which was also in Christ Jesus."—Washington Gladden.

Six Reasons for Class Organization

By Fr. W. C. Pearce

1. IT IS A BIBLE STUDY MOVEMENT. The Bible has lost none of its power over the lives of men. When clearly taught and practically applied, its truths appeal to their hearts as no others can. In the Chicago Presbytery alone, within a period of five years, forty men's organizations connected with their churches disbanded. Not one of these was a Bible class. We are therefore hopeful that the work is not a mere temporary enthusiasm, but that will abide, growing stronger each year.

2. IT IS DEFINITELY CONNECTED WITH THE CHURCH AND SUNDAY SCHOOL. Thus, it is not a new organization but merely the strengthening of our old ones. This insures economy, opportunity, simplicity, effectiveness and wise guidance.

3. IT IS CO-OPERATIVE. This makes a strong appeal to the young men and young women. They speak enthusiastically of this movement as one that is continent-wide. They are inspired by the thought that it is to play a large part in the conversion of the world. One of the chief factors in the success of the federation is the passion to enlist the followers of Christ in a co-operative, definite effort to win the last man, woman and child to the Master.

4. IT IS MISSIONARY. Although many of the classes have but recently been organized, they are taking a definite and a large part in the Christian conquest of the world. It is not unusual to find classes supporting

special missionary enterprises in addition to contributing liberally to the general missionary work of their churches.

5. IT IS A FORCE FOR CIVIC RIGHT-EOUSNESS. Everywhere it is materially aiding and strengthening the forces of law and order. In several places it has taken the lead in defeating or decreasing the power of the liquor traffic, and these are but indications of what may be expected when the men and women of our continent have been won to Christ and enlisted, around the Bible, in co-operative Christian enterprises.

6. IT IS EVANGELISTIC. These classes are studying and teaching the scriptures that they may find Christ. As they reveal the Master in their lives, their fellowship, and their service they are growing in membership and power. The work done by the Devotional Committees, the Secret Service Bands, and the Personal Workers' Leagues is winning large numbers to the Savior. Thus it is that the Bible classes are becoming leaders in personal evangelism, and we have the promise, present and sure, "And I, if I be lifted up from the earth, will draw all men unto myself."

As these characteristics are secured and magnified the movement will possess strength, purpose, and power, and will continue to "increase in favor with God and man." If it should lose these, it will weaken and fail in the work it has been raised up of God to perform.

J. A. GARBBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Practical Suggestions for Christian Endeavorers

IN TWELVES

Dr. J. Campbell White and the Men's Church League are urging that the men of the church organize themselves in twelves to get things done in their churches and communities for the more rapid promotion of the kingdom of God. The idea is that most of our organizations are too big, and that the small group close together will do far more than the large company, where responsibility is so easily shifted.

Twelve—because our Lord chose twelve disciples.

It is the Christian Endeavor idea all over again—and they advocate a pledge, too. It is a new emphasis on the Christian Endeavor principle that only those should be admitted to the society that really mean business, in opposition to the idea that a young people's society should take in all the young people of a congregation.

That "inclusive" society may take in every boy and girl of the community; but it shuts out one very important member, whose name is Good Work. A. R. W.

WIN PRISONERS TO CHRIST

By Howard G. Launsbach, Citizenship Superintendent of the New York State Christian Endeavor Union

Endeavor to win the men and women behind prison bars for Jesus Christ! Just that!

The Endeavorers of Brooklyn are assisting the Brooklyn Federation of Churches in conducting Sunday morning religious services in Raymond Street Jail, Brooklyn, a city prison. A society is responsible for part of the programme every Sunday morning. A young man Endeavorer gives a five-minute "straight from the shoulder and heart" talk, the other Endeavorers sing. Dr. Frederick M. Gordon of the Federation has expressed to me his great appreciation of the assistance rendered by the Endeavorers.

Societies the country over might do this thing!

Brooklyn, New York.

FOR YOUR NEXT SOCIAL

Miss Rosalie Carter, Franklin, Tennessee, recently had a cake-cutter made in the shape of the Christian Endeavor monogram, and at banquets the cakes are delightful advertisements of Christian Endeavor.

ONLY FOUR COMMITTEES

By Mrs. Paul Boyer, Junior Superintendent of the Indiana Christian Endeavor Union

I have found it very helpful to have only four committees, namely, missionary, social, lookout, and sunshine, in the Junior society, with eight children on a committee, and an adult worker over each committee. One committee has charge of each Sunday programme, thus leaving the general superintendent free to suggest to all four committees and supervise all phases of the work. The superintendent and all four adult leaders should be present at each Sunday's meeting.

Bedford, Indiana.

MEMBERSHIP CONTEST PRIZES

For Lookout Committees

Two prizes are offered by the Market

Square Intermediate society of Harrisburg, Pennsylvania, as rewards in a membership contest. The one prize is for a girl, the other for a boy. To the girl that brings in the greatest number of members within a given time the society offers a twenty-four piece ivory manicure set; and to the boy that brings in the largest number a leather key-folder and the case is offered.

THE WAY TO THE BEST

A strong and very attractive pamphlet on stewardship entitled "The Way to the Best" has been written by Rev. Robert P. Anderson, editorial secretary of the United Society, and published by the United Society for the United Stewardship Council of Churches. The pamphlet has sixty-four pages, and is divided into five chapters, the first dealing with the general subject of stewardship, and the remaining chapters considering the stewardship of life, of ability, of time, and of money. All Christian Endeavorers know how pointed and stimulating is Mr. Anderson's writing, and how practically helpful it is. Each of these chapters is followed by a large number of questions. The pamphlet is admirably adapted to class use, and fits in well with the Tenth Legion enrollment of the United Society. We hope that many classes in this text-book will be formed, and formed at once. The price is 25 cents a copy.—From C. E. World.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for January 23)

Making Our Tongues Helpful Proverbs 15:1-4

"I would rather that mother would switch me than scold me," said Katie.

"That's funny," said Emma. "Do you mean that your mother can hurt you more with her tongue than she can with a switch? My mother doesn't switch me and she doesn't scold me very often, but I don't want her to ever try to hurt me to make me be good."

Katie looked Emma over very carefully and then told her, "You must be awfully good if your mother never has to punish you. But let me tell you, it hurts me a whole lot more for mother to tell me how bad I have been than for her to punish me any other way. Her tongue really hurts worse than a switch."

As these two little girls walked along the street, discussing the tongue, they did not realize that they could have looked in the Bible and found verses that fitted in with what they were saying. In one place the Bible says, "The tongue is a little member and boasteth great things. Behold how great a matter a little fire kindleth!" This means that the tongue is little but it can do big things just like big fierce fires grow out of the flame from one little match.

As Emma and Katie walked along they came to one of the public playgrounds. They went in and hunted a see-saw that just suited them and started playing. As they played they talked and because they used their tongues to say kind things to each other and not to fuss at each other, they became very good chums as the time passed by.

There were other children on the playground that day. Emma and Katie noticed that some of the older children were being unkind to a very little boy who wanted to play with them.

"I wonder who that little boy over there can be. He seems to be smaller than any of the other children." After Katie had said this the two girls went over to the place where there was a group of children.

As the two girls approached the other children, they heard one of the bigger boys saying:

"You're a big baby, you are. You are afraid to play with us. We might hurt you."

Then another one said, "We won't bring you along the next time we come to play. We will leave you at home so that mother can take care of you. Babies should always be left at home."

The small boy was almost ready to cry and he left the crowd for fear that they would see him cry, and laugh at him for that.

Katie and Emma went to the child, took his hand and led him over to a bench. Then they began talking to him. They did not make a fuss over him for they knew that he would be ashamed of it if they did.

Emma said, "We can not all be big at once and sometimes those who are bigger than we are play games that are too hard for us to play."

"Big brothers and sisters really love their little brothers, I guess," said Katie, "but it hurts us terribly when they forget to show it."

Soon the boy told them all of his troubles. When he played the same games that the other children played, he nearly always fell down. Then the others made fun of him because he felt bad.

The two little girls talked to him and made him feel better. When the rest of the children started for home the small boy was ready to join them.

Emma and Katie liked the boy so well that they promised to come back and play with him sometimes in the park. The girls both went to their homes happy, just because they had used their tongues to help another child.

Our tongues can be very helpful members of our bodies.

Bible References

- M., Jan. 10. Barnabas, who spoke for Paul. Acts 9:26, 27.
 - T., Jan. 11. Telling of Jesus. Acts 8:5.
 - W., Jan. 12. Speaking truth. Eph. 4:25.
 - T., Jan. 13. Giving good advice. Acts 20:28, 31.
 - F., Jan. 14. Comforting words. John 14:1-4.
 - S., Jan. 15. Praying. Matt. 6:6.
- Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Home Missions

The Thanksgiving Offering

We are well pleased with the contributions for our National Home Mission work, coming from the churches, Sunday schools, auxiliary organizations and individuals. Many have not sent their offering yet. Some may not have found it convenient to set a Sunday to receive the offering at Thanksgiving time. We would advise that the date be not postponed too long, else it will interfere with other special offerings. Time can be given for payment of pledges up to July 1st, 1927. A goodly number have sent an offering for our new CHURCH ERECTION FUND, but we should have more real Brethren people interested in creating this fund which is to be loaned for the building of churches.

Mission Churches

Late news from Fort Wayne, Indiana, shows that this new mission church is making splendid progress. Several fine Brethren people have moved into the city recently

and have affiliated themselves with the new organization. Brethren and Sisters all over our brotherhood, should consider the church matter more seriously when relocating, and if possible, make their homes where there is a Brethren church. If this is impossible, do your best to keep the Brethren spirit alive until a church of your faith can be erected in your city.

We also have good news from our Columbus mission. Brother Gotschall, the new pastor, is making a good beginning. We have heard several people remark that there is a fine spirit of enthusiasm and willingness to build up the work. A number have already been added to the church and the Bible school is growing. Your Home Mission Secretary has been invited to visit them soon, and we shall try to do so ere long, and if possible encourage them to still greater activities.

WILLIAM A. GEARHART,
 Home Mission Secretary.

Does South America Need Missionaries?

By Rev. Thomas E. Barber, Medellin, Colombia

Some people, not familiar with the facts, think of South America as already Christian, so that there is little or no need for Evangelical missionary work in these republics.

It is very true that not all South Americans are ignorant and pagan. On the contrary many in the beautiful and attractive, modern cities, and in rural regions, are equal in culture, breadth of knowledge, and progressive ideas, to those in similar occupations in any land. They take important part in international counsels and are gaining world recognition as leaders of modern thought and progress. But this is also true of modern India, Japan, China and other countries that are generally recognized as proper mission territory.

Does South America then need missionaries? We must remember that most of the great Indian population is still as pagan as when the Spaiards first landed there. They are neglected and ignorant. They need missionaries. They are able to learn and the lives of many are transformed as truly by the Gospel as is the case among other peoples. Parents long to have their children have an opportunity to learn. These poor, unlettered Indians sometimes stand before a missionary with sad faces and show their children, earnestly asking that a teacher be sent to them. During past centuries little has been done either by the Roman Catholic church or the State for them, and nothing adequate is being done for them now.

Many leading citizens of South America who are Roman Catholics, and even priests in good standing in this same church, recognize this need for evangelical missionaries.

One day an ex-president of Colombia said to me: "A great part of our people are only half civilized and they are afraid of the Protestants and persecute them because they do not know them and their teachings.

They are ignorant and superstitious and know no better. The missionaries need to come more in contact with the people, especially in the smaller towns, and when the people know them and their teachings about Christ and the Bible, then they will lose their fanaticism and respect the Protestants."

A prominent business man made the following statement: "We need you Protestants and your work. You teach the Bible and our priests do not. Our priests are so ignorant that they do not know the Bible."

A prominent lawyer on being approached by the missionary about some business matters said: "I shall gladly render to you any service I can without charge because you missionaries are doing something to help our country. You strive to educate and uplift whereas our priests tyrannize and keep the people in ignorance."

A young Colombian recently graduated from an institution in the United States said: "Mr. Barber, when you tell me of the persecutions you missionaries suffer, and the conditions among these mountains it makes me think of the missionaries I used to hear tell of their work in India and China and the conditions there when I was a student in the United States."

We might add thousands of testimonies of the parents from all walks of life who send their children to Evangelical schools. The poor in the multitude of towns say: "Come to us; send us ministers and teachers to help us."

Such requests are too numerous to be counted, and come to us frequently. Our first missionaries went to the cities of Bogota and Barranquilla, because of urgent appeals made to the Mission Board by prominent citizens.

The majority of Catholic priests in these South American republics are not openly opposed to Protestantism, but they bitterly oppose the open Bible. Every year there

are numerous examples of persecutions toward both the nationals and the missionaries. I have been arrested twice this year for selling the Bible, the charge being that the Bible is an immoral book. In one case the mayor of the town refused to take the responsibility to decide against the priest who had brought the charges, and appealed to the governor of the state who at once replied declaring the Bible to be a good book. There was no attempt on the part of officials to inflict punishment in these instances but jails and prisons have often opened their doors to receive Evangelicals whom the priests accused only of selling the sacred Scriptures to the people. Bibles have often been confiscated and burned, even as late as 1925.

One priest, who has been for several years friendly toward me and who is a graduate of the Catholic Seminary of Medellin, perhaps the best in Colombia, told me that they had taught him only a little of their philosophy, a little of their theology, and hatred toward all other beliefs. Today they are teaching the same. He said that when he was graduated he was a poor, innocent young man who knew nothing. He had tried for over forty years to preach the Gospel during all that time he had never read the Gospel. The first time he ever read the Bible was when he purchased a copy from one of our colporteurs. It seemed so good that he purchased four more and gave them to other priests.

An ex-priest, Roldan, left the Roman Catholic church in the year 1922, and united with the Evangelical church at Dabeiba in the year 1923. Later he gave up a position with a comfortable income in order to establish a school in a mountain region where there were no means whereby the children might receive an education. Last January the bishop of that diocese sent one of his most prominent priests with a letter signed by the bishop and more than thirty priests beseeching Roldan to return to the "mother church." On arriving at the house the messenger said: "Father Roldan, the bishop has sent me to take you back to the church."

Roldan replied: "That is impossible, but come in and we will talk about it." When the man entered the house Roldan said to him: "What does the Second Commandment say?" The priest pulled from his pocket a New Testament which he had borrowed in Dabeiba and began turning its leaves. Roldan said: "What are you looking for?" "Looking for the Ten Commandments," was the reply. "Man," said Roldan, "You are just as ignorant as I was before I left the Church of Rome!" The following day Roldan met two other priests of Dabeiba and all showed the same lack of knowledge.

The spirit of intolerance toward Evangelicals was shown last February when I was visiting a number of preaching places of the Medellin station in company with the national minister of the Medellin church. As we were nearing the town of Segovia and while descending into a narrow valley two men and seven or eight young women of the poorer class began shouting, "Here come the Protestants! The devils are here." At the same moment we noticed a priest coming at full gallop towards us and shout-

ing: "Down with the Protestants! Down with the heretics, the followers of Luther. Hurrah for the Pope and the holy Virgin!"

We waited for this priest to arrive and then greeted him cordially, allowing him and his followers to take the lead. On arriving at the town the priest called out to the people on both sides of the street: "Here are the wolves! Look at the wolves! Beware of the wolves!" At the public square he shouted: "May they give you nothing to eat, for yourselves or your horses." The people already knowing us, became indignant over his behavior, and our meetings were larger than ever. What would have

been the result if the town had been fanatical like so many of the townspeople?

Among the more enlightened priests many respect the Evangelicals and are very friendly. Righteous lives and enlightenment are winning the admiration and love of those who were formerly enemies; so that now they are not only friendly, but have become helpers.

Missionaries are urgently needed in South America. We must take into consideration the vast untouched areas, as pagan today as when the first white man set foot on these western continents. There are vast

regions over which the Roman Catholic church has had complete sway for more than four centuries, that today report appalling statistics of illiteracy, illegitimacy and poverty. Ought not Christians in the more fortunate lands count it all joy to have the blessed privilege of lending a helping hand to them and to rise up and take the message of Christ's Truth and Freedom to them?

South America needs Evangelical missionaries, because South America needs to know and to obey the Word of God.—Missionary Review of the World.

NEWS FROM THE FIELD

NEWS ITEMS FROM ASHLAND

I eagerly scan the pages of the Evangelist every week for the News from the churches or from the workers in the church. I must confess that for altogether too long a time I have been quite disappointed in this feature of our Evangelist. I have wondered how the Editor feels about it when no one has furnished him with a line. Then I have felt a bit incensed over what I thought of as the indifference and neglect of a hundred men and women whom I could name from any one of whom I had a right to expect a word now and then. After my review of all and sundry reasons why our paper was so barren of real and interesting Church News I concluded that only two reasons could be legitimately given. First, that there is nothing worth reporting being done in the churches—that is, in 99 percent of them, and so we have no Church News. But is this true? I think not. The second reason is, THAT NO ONE REPORTS THE NEWS. Is this true? Yes. And so perhaps I am guilty with others. At any rate I have made up my mind that this once some space would be filled with a report from Ashland and elsewhere so far as I could bring it to pass. It is now up to the Editor. Really, if we want a live and interesting section of "News from the Field" in the Evangelist it must come from several hundred writers.

There is one other word I would like to add while we are thinking on this point. I have heard some complaints as I have been out in the churches on this very matter. It is impossible for any Editor to print any NEWS ITEMS FROM THE CHURCHES unless some one reports the same. From my observations this is the very matter that is always looked for and read first. Why not have a REVIVAL among the pastors and church correspondents and make the heart of the people glad by the News we supply? You say you have nothing worth reporting? Any happening in your church is News to all the readers. What we are interested in is the multitudinous activity of the churches and the workers in the churches. There is little apology for a CHURCH PAPER that has lost its power to function through the neglect and indifference of the very people for whom it is intended. THE BLAME RESTS UPON FOLKS WHO LIKE MYSELF HAVE DONE NOTHING to make a paper.

Ashland

Ashland church and her constituency is always active. Since we are in our beautiful and restful new church we have enjoyed it

to the full. The old College Chapel holds many dear memories to those who worshipped there for thirty or forty years. But the church with its almost perfect appointments for uplifting and inspiring worship is indeed a blessing.

Our quarterly business meeting passed pleasantly and the reports were gratifying. Dr. Charles A. Bame remains in the pastorate for the year with the same privilege as before of giving three months of evangelistic work in the church. Prof. J. A. Garber is the Moderator for the year and under his careful and efficient leadership in the business affairs we shall be able to meet our heavy responsibilities. Joseph Stookey is the general superintendent of the Sunday school.

Recently Dr. Bame preached for two weeks in an evangelistic effort. The sermons were thoughtful and effectively delivered. Our difficulty was found to be just what others find it, how to bring the unconverted under the influence of the preaching of the Gospel. We had splendid congregations and on Sundays and especially Sunday evenings the crowds were very large. Under the well thought-out plans of an evangelistic committee and by the assistance of many volunteer workers a survey of a large part of the city was made. Many families were found unattached to any church and our more immediate field of service was delineated. This seems to be the method which churches must adopt. Personal and house-to-house evangelism is proving a partial solution at least to the failure to bring people to a revival.

During the meeting Miss Evelyn Coons rendered special numbers on the harp in a most pleasing and spiritually uplifting service each evening for eight days. The music was under the direction of Mr. Lawrence B. Fritz of Johnstown, Pennsylvania. Brother Fritz is our choir director and is giving time and talent unstintingly. His services are greatly appreciated. Miss Dorcas Bame was the soloist for the meeting, and her singing was impressive and highly appreciated. The immediate results of the meeting were six additions to the church. At our quarterly meeting the pastor reported thirty-one accessions for the year. So we have been making some progress since we are in the new church.

Recently the capacity of our church was fully put to the test. Upon several Sunday evenings during our meeting we had very large congregations. But on December 12 the choir, under the leadership of Mr. Lawrence Fritz, rendered a Christmas Cantata

and the church was taxed to the limit to seat the people who came. A week later the Sunday school under the direction of Mrs. Lorin Black and assistants gave a very fine Christmas pantomime in which the whole story of the Christ-child was wonderfully portrayed. Again we had a house full of deeply interested people. Our church, by the way, seats six or seven hundred.

But this contribution is already too long and so I must close. Let us make the New Year worth while in the service we render in the name of our Lord and Master.

J. ALLEN MILLER.

FALLS CITY, NEBRASKA

Christmas activities are over for the year 1926, and we are face to face with the New Year. Serious mindedness always questions what will the year bring forth? How gracious God is to conceal from us the oncoming events of life. But we do know that he wants us to keep busy with the affairs of the Kingdom, watching and praying. This will keep us ready for the unexpected and the consummation of the age.

The routine has continued in the usual tenor since last reporting. When last reporting we were preparing for our Christmas exercises which since have been executed. We used the Pageant, "The Shepherd Boy's Vision." The cast required about fifty characters beside the special chorus. The larger number required for the rendition meant real work in training, but the effort was rewarded by an exceptionally well rendition of the same. This repaid the pastor for the special effort in directing. Our church was filled to capacity and the large audience was well pleased with the production. The choir was augmented by an orchestra which greatly added to the effectiveness of the program. The Pageant was followed by the usual "White Gift" offering; the full amount has not yet been reported to the writer but we are certain it is up to our standard.

The Thanksgiving Offering was taken at the usual time but to date has not been fully reported. We trust that the church will maintain her generous contribution to the urgent need, when all is reported.

The congregation has permitted the pastor the privilege of holding two evangelistic meetings during the year and unexpectedly a call came from Mulvane, the result of which has been already reported through the Evangelist columns. The congregation at Bethel, close to Mulvane, are a live bunch of workers. They maintain a live Sunday

school all the year and a working Christian Endeavor. This speaks favorably for them as in some of our larger churches Christian Endeavor goes begging. Our work with Pastor Anderson and the brethren at Bethel was most pleasant. Brother Anderson did not save the gas and so "Mr. Henry" took us gleefully to the various homes where we were cordially received. As reported there were but three accessions; but they were valuable ones and the field must always be taken into consideration when judging success of an evangelistic campaign. The young people are in the church with very few exceptions. So the field lies in those young married people who for some reason were not reached earlier. Every church worker knows the difficulty of reaching people of that age. We prayed with and talked to such but the will was still unwilling to yield to the Spirit's wooing. Several young wives expressed their willingness to come, but they were unwilling to come without the husbands. May the Spirit still strive that these too may become willing to let God into their lives and save their precious souls. The meeting as reported was a spiritual feast not to pastor and people alone, but also to the evangelist. Brother Anderson is shepherding the flock in a commendable manner. May God continue to bless and uplift this people and pastor. The courtesy extended us in the homes shall always remain a sweet memory. Our home was with Brother and Sister George Wygal and it was a real home. The evangelist simply enjoyed the comforts of their hospitality as he desired with no need of restraint. This must be added, we had a choir of from twenty-five to thirty voices of YOUNG PEOPLE for the most part, and let me whisper, these folk can sing if you permit the numble judgment of the writer.

The next report will be the pastor's closing one from this congregation and the Midwest for the present. As has been stated already, we close our work here about February first and go to the First Brethren church of Los Angeles, California. Let us ask a continued interest in your prayers in these experiences facing us.

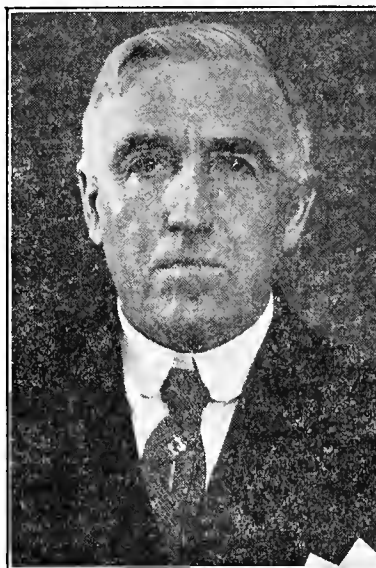
A. B. COVER.

BETTER BUSINESS

I am not thinking of market reports, or of foreign trade, but of John Hay's significant use of the phrase. He said: "To take a child by the hand and conduct him to his own is better business for men and angels than swinging censors and loafing around the throne." So speaks the statesman concerning human values. And remembering the estimate which Jesus put upon childhood, I believe he would unreservedly agree. "Of such is the Kingdom," he said. And, at another time, he declared that it were better for a man to be sunk with a millstone about his neck than to cause one of the "little ones" to go astray. To such code is the church committed, in so far as it may describe itself as Christian. But we have scarcely lived up to our code. Praising childhood, we yet depreciate it in the program of activities. We are prone to measure Kingdom progress in adults, rather than in child units. Of a successful evangelism we record, perhaps, "a hundred accessions to the church, mostly adults." Whereas "better business"—the best business—must be reckoned in terms of "conducting children to their own"—to the Father's way and house.—Selected.

Golden Wedding Anniversary

Of Elder and Mrs. B. H. Flora



ELDER B. H. FLORA



MRS. B. H. FLORA

Elder Benjamin H. Flora and Sarah Trent were united in marriage at Flora, Indiana, in Centennial year, December 24, 1876. Later they attended Ashland College together in 1888. He gives us the following regarding his ministerial labors:

"We began agitation of the 'progressive cause' in the 'Old Church' five years before the organization of the Brethren church at Flora. We were alone in that fight, but when we go to Flora and see the fine new church there and the beautiful Brethren Home, we feel well repaid for the struggle.

"Following that I organized the churches at Cerro Gordo, Illinois; Clay City, Indiana; and Dutchtown, Indiana. I served the following churches as pastor: North Manchester, Indiana, five years; Nappanee, Indiana, seven years; Chicago, Illinois, six years. Also for a short time served the churches at Akron, Indiana; Gravelton, Milford, Edna Mills, Ardmore, Cambria and Darwin, all of Indiana. I am now serving as pastor of New Paris for the third year and preaching at Dutchtown on alternate Sundays. Besides I preached the Gospel in Canada for seven years.

"I served the churches of Indiana two years as district evangelist, visiting all the churches and preaching at mission points and for pastorless churches."

We take pleasure in presenting the likenesses of Brother and Sister Flora and these statements concerning them, and express in behalf of the Evangelist family hearty congratulations and wish them many years of happiness and service yet together.—THE EDITOR.

OUR GOLDEN WEDDING ANNIVERSARY

To our many friends and brethren, who so kindly remembered us with presents and greetings, we wish to take this method of thanking you one and all for your kindness. To those who have not heard of the happy event we wish to say that we are happy on this, our fiftieth anniversary.

The church and our friends at New Paris rendered a very beautiful program at the church on Christmas eve in our honor. The church was beautifully decorated with an arch of golden bells. All available space

was taken. The service was opened by the Smoker orchestra playing "When They Ring the Golden Bells for You and Me." "When my Golden Hair has Turned to Silver Grey" was sung by Mrs. Everett Miller. "Smilin' Through" was sung by Chester Smoker. "I Love You Truly" was sung by Max Smoker accompanied by saxophone and trombone. "Silver Threads Among the Gold" was sung by Father John Smoker. Lohengrin's Bridal March was played.

Six little girls (among them Catherine Jobson, two and one-half years old, whose parents are missionaries in Africa) preceded the bridal couple, strewing flowers. They were followed by six little boys. The first presented the bride with a basket of flowers. The other five each in turn presented the bridegroom with a tray containing a ten-dollar gold coin. After congratulations by all present, a beautiful Christmas program was rendered.

Some one said at the conclusion of the service, "What will you do at your next golden anniversary?" I replied, "When life is over we will wait for each other at the Golden Gate, accept from the angels our golden slippers and white robes, walk up the gold paved streets to the great White Throne, receive our golden crowns from the wounded hands of Jesus, walk down the golden pavement to the river of life, and wander about and sing of all the golden splendor of the mansions that Jesus prepared for us in our Father's house."

B. H. FLORA.

CALLING BACK

This is Christmas once more—good old Christmas day. I would be ungrateful if I did not in some way express my appreciation of the many Christmas cards received from all over the country, bringing good cheer and best wishes to Mrs. Rensch and myself for the coming year.

I wish I might be able to reply to all these fine things said to us, but there are too many. Faithful old Johnstown, Goshen, South Bend, North Liberty, New Paris, Nappanee, North Manchester, Peru, Florida, Princeton, New Jersey, Chicago, Shipshewana, and a few others whose addresses

could not be made out, we thank you for calling back. The many presents received (including a year's subscription to the Atlantic Monthly) makes one feel that he has not lived in vain.

"If you have gone a little way ahead of me, call back—
"Twill cheer my heart and help my feet along the stony track;
And if, perchance, Faith's light is dim, because the oil is low,
Your call will guide my lagging course as wearily I go.

Call back, and tell me that he went with you into the storm;
Call back, and say he kept you when the forest's roots were torn;
That when the heavens thundered and the earthquake shook the hill,
He bore you up and held you where the very air was still.

Oh, friend, call back, and tell me, for I can not see your face;
They say it glows with triumph, and your feet bound in the race;
But there are mists between us and my spirit eyes are dim,
And I can not see the glory, though I long for word of Him.

But if you will say he heard you when your prayer was but a cry,
And if you say he saw you through the night's sin-darkened sky—
If you have gone a little way ahead, oh, friend, call back—
"Twill cheer my heart and help my feet along the stony track."

Again I say, thank you, friends' for "calling back." I can only answer, "I'm coming."
G. W. RENCH,
Shipshewana, Indiana, Dec. 25, 1926.

WHY ADVERTISE THE CHURCH?

The October "Expositor" prints the address of H. V. Jamison, advertising manager, American Sheet and Tin Plate Company, Pittsburgh, Pennsylvania, delivered before the Associated Advertising Clubs of the World, the Church Department, on advertising the church.

Here a practical man is speaking, and in practical language he states his reasons for believing the church may be advertised and ought to be.

Here are his reasons:

"Because it has in it and about it great and eternal values and advantages that this old world direly needs.

"It offers a source of spiritual comfort and activity to all people.

"It has a message of help and inspiration for the community.

"It possesses a remarkable ability to uplift human life and inspire new ideals.

"It is of inestimable service to the young, as well as old.

"It affords social features and friendships that are invaluable.

"It offers wide opportunity for philanthropic and relief endeavors.

"It is wonderfully efficient.

"The blatant complaint that the church is decadent is veritable chatter, which comes only from the unthinking. When properly used and supported, the church is about the most efficient and capable organization extant. It possesses practically unlimited features and abilities that merit continuous

and wide exploitation and public presentation."

Let the detractor of the church come forward and show that any of those statements are contrary to facts. Much more might the church have been and done for humankind, but these things it has to its credit and that's why it may be advertised without hesitancy whether on paper or by those who are not ashamed to do it honor by word of mouth and walk of life.

And let it not be forgotten that its best "ad" is the walking kind, the man who because of its influence in his life, walks blamelessly before God and men.

THE SIGN OF THE DOLLAR

I yield to no one in my devotion to these United States. Yet I tremble at the material standard we have allowed to be set up here. We follow the dollar sign rather than the cross of Jesus. Unless we rise above this travail of money getting, unless we realize the true sublimity of spiritual service, we are doomed just as surely as those nations of the past now standing stark and ugly in their ruins. They died because they had no right to live. Let us so lift the standard of the cross that the standard they followed may be lowered to its proper place.—Right Rev. Thomas Campbell Darst, Episcopal Bishop of East Carolina.

The Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere.—Henry Van Dyke.

IN THE SHADOW

DIVELY—Mrs. Margaret Musser Dively, wife of Albert Dively, of Berlin, Pennsylvania, passed to her reward November 19, 1926, at the age of 68 years, 2 months and 22 days. At an early age she united with the Brethren church. Sister Dively lived a beautiful Christian life. She found pleasure in ministering to others, and was always faithful to the church. She filled, from time to time, various offices in the church auxiliaries and was, at the time of her decease, Cradle Roll Superintendent. Her love for the truth

and faithfulness in service will be honored by the Lord in the day of rewards. She is survived by her husband, five step-sons, two sisters and a host of friends. Funeral services were conducted by the writer assisted by the pastors of the local Reformed and Lutheran churches. Her's was the first funeral in the new church, and was attended by a large audience. This attendance, with the beautiful floral contributions and the kind words spoken, attest the esteem in which she was held.
W. C. BENSHOFF.

SAYLOR—Elmer C. Saylor of Warsaw, Indiana, was called very suddenly to be with his Lord, on December 24, 1926, at the age of 34 years. Brother Saylor was a carpenter by trade and was employed by the Rickel Contracting Company of Warsaw. When the fatal accident occurred he was employed in the building of a church at Atwood, Indiana. He was changing a brace, lost his balance and fell through a window to the ground, death coming instantly.

In 1919 he was married to Joyce Kanauer to which union was born one daughter, Sybil. In his going he leaves his companion, one daughter, father, mother, four sisters and three brothers. These, with a host of other friends and relatives, together with the order of which he was a member, the community and the church seem to have suffered an irreparable loss. In the church he was honored many times by being called to places of trust and responsibility. He was loyal and faithful to every activity of the church, and was happy in the joys and experiences of the Christian life. Brother Saylor was a member of the Warsaw Brethren church since 1923, having been baptized by Elder M. J. Snyder. Certainly a great and good man has gone from us, whose life and virtues we shall ever cherish. May God in his infinite mercy tenderly care for, and sustain the bereft companion and little daughter.

Peace to his ashes until the dead in Christ shall come forth in the morning of that first, glorious resurrection. Funeral services held in the Brethren church in Warsaw on December 26, in charge of the pastor, assisted by Elder A. T. Ronk, in the presence of a mighty throng of sorrowing, sympathizing friends.
C. C. GRUSSO.

LOVE—Donald Wayne Love, son of Oscar J. and Leria Love, was born in Thorn Township, Perry County, Ohio, on July 3rd 1905. He died on November 2nd, 1926, aged 21 years, 3 months and 29 days. His father, mother, brother and sister preceded him in death in the year of 1911. He is survived by one sister, Mrs. Mary Swartz of Newark, Ohio, and his grandmother, Mrs. Emma Love Long, Ashland, Ohio, a member of our church, with whom for some years he made his home and under whose influence he united with the Ashland Brethren church, when he was seventeen years old. He met his death driving a car from New York to Chicago for a wealthy man whose employee he was, trusted and respected. He was found under his car, dead, near Buffalo, New York. Funeral by the undersigned.
CHARLES A. BAME.

AUSTIN—Amos K. Austin was born in Richland County, Illinois, July 10th, 1845, died in Ashland, Ohio, November 21st, 1926, aged 81 years, 4 months, 11 days. He was married to Mary Katherine Grimes and to this union was born three children: Mary, who died February 13, 1912; Charles Peter of Grant, Michigan; and Myer of Ashland, Ohio, with whom he has lived for many years. His granddaughter, Francis is a member of our church. His wife preceded him to the spirit world July 2nd, 1926 and he is survived by his two sons, six grandchildren, and one great grandchild.

A merciful God was kind to him in that his final illness was of short duration. He passed to the beyond without having made a formal confession of faith, yet he was heard trying to sing "Nearer My God to Thee," on the last day of his life. Let us believe that he is in the hands of a just and merciful God who doeth all things well; live to promote the good that was in him and cover his faults and failures. Sermon from Proverbs 7:19 by CHARLES A. BAME.

FOR OUR BOYS AND GIRLS

The Strange Bedfellow

By Hilda Richmond

In the night Dana had a bad dream. He dreamed that he was sleeping with an iceberg and that he shivered and shook as his feet touched the cold wet ice. He did not wake but only snuggled down closer under the warm bedclothes and tried to sneak away from the iceberg, but it seemed to keep coming closer and closer. Then he fell sound asleep again and did not wake until the sun shone in his window bright and clear.

"Why—What—Who are you?" he said as he saw a bundle of gray clothes with a dark head sticking out of the bundle. "How did you get here?"

"I don't know," said a little voice from the bundle. "Who are you?"

"I'm Dana Blake, and I went to bed alone last night. In the night I had a bad dream and thought an iceberg was sleeping with me."

"I'm Richard Limes and I live in the big house down the street—the home where boys and girls live who have no fathers

and mothers," said the stranger. "I don't know how I came to be here."

"I'm going to get up and dress and ask Mamma all about it," said Dana climbing out of bed.

"I'd get up too, but I don't see my clothes," said Richard.

"Come on! You can have some of mine. I'll put on my old shoes and you can have my new ones."

So they ran down stairs and found Mrs. Blake just coming in the door, looking tired and sad. "O, children, the big home for orphan children was damaged by fire last night, and we've all been working hard so that no one would be chilled and fall ill. Papa brought this little boy home all cold with his feet wet from pattering in the water and tucked him in with you, Dana. The other orphans are scattered all around the neighborhood. Nobody was injured, but it will be a long time before the big building is ready to move into again," she said.

"I don't care how long it is," said Dana.

"I have a boy to play with now. Mamma, do we have to eat breakfast? I want to show him all my playthings and Spot and the rabbits and everything."

"I don't care, either," said Richard. "I like this house and this suit and everything. I'd like to live here always."

But when daylight came and the workers examined the big house, looking sullen and dark from the smoke, it was found that the people had been more frightened in the night than necessary. There was a great deal of cleaning to be done and new bedding and furniture bought, but with painting and some repairs the Home would be ready in six weeks at the most. Everybody helped and before long it began to look as if the fire had been rather a good thing, as the old things could be thrown away and new paint and repairs helped the building greatly.

"Mamma, you're not going to let Richard leave me, are you?" said Dana one day when Richard had gone over to the Home in company with some of the other children to see the new schoolroom. "He doesn't want to go, and I don't want him to. It's the nicest thing in the world to have a bed-fellow and we have such good times in the play room. Mrs. Smith has four boys and it seems to me we might have two."

Dana saw something bright in his mother's eyes, and presently a little wet spot was on his cheek as she held him close to her. "Are you sure you can share everything with Richard—take him for your very own brother?" she asked in a voice that trembled a little.

"Why, Mamma, I've done that already," said the little boy. "I'll give him more than half if you'll let him stay."

A little later Richard came soberly up the front walk. "What do you think Miss Helen told us?" he said. "There are six boys and girls who will not come back to the Home at all. They are going to stay in the very homes where folks carried them the night of the fire."

"Not six, but seven," said Dana, unable to keep still any longer. "O, Richard, you're going to be my bedfellow for always. I'm so glad."

Kenton, Ohio.

STAINS

One day Ruth came home from school with three stains on her pretty white dress. When mother saw them, she said: "You may get them out yourself. I'll tell you how."

So Ruth rubbed the cocoa stain in cold water. That disappeared. Then she poured boiling water through the strawberry stain. The red turned to pink, then faded away. The ink stain was hardest of all. Mother gave her something in a bottle that banished the ugly black. Some drops from another bottle kept the acid from eating the cloth.

It is easy to take stains out of cloth, but do you know how to take stains out of thoughts?

There is a quarrel stain. Your playmate does something that you do not like. Soon there is an ugly brown stain on your friendship. You can make it disappear by pouring on the water of remembrance. Think of all the fun you have had together and of all the kind things which your playmate has done. Away will go the quarrel stain.

Some stains are very hard to get out if you let them get old. There is the bad word stain. It is hard to get that out if you keep thinking about the words or even re-

peating them. Take them out at once. Make yourself think of the last Sabbath's Golden Text or your favorite stories whenever words want to say themselves over.

Whenever you make a thought stain, see if you can remove it as quickly as the boiling water faded the strawberry stain.—Dew Drops.

Business Manager's Corner

STARTING RIGHT

This is the beginning of a new year. This is the first number of the Evangelist for 1927. What shall be the fruit of the year for the Evangelist family? Shall we make a number of resolutions we have no expectation of fulfilling? Don't do it. Don't waste time on meaningless resolutions, so long as there is something better that can be done. Resolutions are all right, so long as there is nothing better that can be done; but I am convinced there is something MUCH better than making resolutions.

Do you ask what it is? It is not at all difficult to answer. It is not my purpose to write an editorial, we have an editor for that, nor to preach a sermon, we have many preachers to do that; but I do want to suggest that the thing that is better than a good resolution is good action. The Bible tells of a young man that said to his father "he would", but he didn't, and of another young man who said "he wouldn't", but he did. Now, we don't care whether you say "I will, or I won't," so long as you act.

The action we are soliciting is that of RENEWING your subscription to the Evangelist. We presume there are nearly TWO THOUSAND subscriptions that should be renewed RIGHT NOW. Why should you wait until you receive a personal notice of expiration from us before you renew? If your subscription is past due or if it will soon be due, why not start the new year with a prompt renewal? It will save us a lot of extra work for which we have insufficient help, and it will give us more time to devote to other equally important matters. Moreover it will make you feel better we are sure.

Immediate Attention

Some time ago we received a request from a good brother to change the post office address of his Evangelist, and added to his request were these words: "I don't think I will miss a single number of the paper, if you give this your 'immediate attention.'" Now that would be very nice indeed, if we could give all requests for change of address immediate attention, but any one who is acquainted with the system of caring for the mailing list of a publication will understand that it is extremely difficult to do so without greatly increasing the labor and expense of operation. In fact it is impossible to do so without engaging more office help. But we feel sure it would work no hardship on our readers, if about two thousand of them would give immediate attention to the matter of renewing their subscription to the Evangelist, and it certainly would be an accommodation to the Publishing Company.

Our Sunday Schools

Most of our Sunday schools seem to be keeping up in attendance through the cold winter months, according to the orders received for supplies for the first three months of the year. We were very much crowded with our work immediately preceding Christmas, but we are glad to announce that

every order for Sunday school quarterlies that was received before Christmas was filled and the supplies mailed before Christmas day. The Primary Bible Stories and The Educator were not quite ready for mailing at that time, but they all went out before the beginning of the new year, and we trust no great inconvenience was experienced by any of our schools. We are now getting started on the publications for the next quarter and we expect to get everything completed unusually early this quarter.

LAST BUT NOT LEAST

Frequently the most important statement in a letter is contained in the postscript.

We are not planning any postscript for this corner, but we do want to remind all our readers that Sunday, January twenty-third, is PUBLICATION DAY. There may be a few new readers of the paper who do not know just what Publication Day in the Brethren church is. For their benefit we will briefly explain.

Some years ago The Brethren Publishing Company purchased the large, three story building in the business district of Ashland for a home for all Brethren publications. This purchase was made entirely on faith, as the Company had no funds. The General Conference set apart the fourth Sunday in January as Publication Day, on which offerings are to be made annually by the churches for the payment of the debt on the building.

These offerings are used for no other purpose, and are always used to reduce the debt. The indebtedness is now \$14,500.00, and one really good offering of about sixty cents per member would liquidate the entire indebtedness. Wouldn't that be a worthwhile achievement for the first month in the new year? It could be done, if every pastor would co-operate and lead his church into the promised land of a Publishing House free from all indebtedness. Some churches have already contributed their full portion, but, realizing that there are always some that do not comprehend the full significance of the occasion, they are willing to continue going the "second mile" until the task is done. It can be done. Why not do it now?

R. R. TEETER,
Business Manager.

FOR YOUR INFORMATION

CALENDAR OF SPECIAL OFFERINGS

Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana. General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.

White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio. Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.

Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.

Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.

Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

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1927

The **BRETAREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

INVEST

*In that Institution on which every other
Denominational Interest Depends
And could not do without —*

The Publishing House

*You can make its service more efficient
By liquidating the debt on its new home*

+++++

STAND BY

**Your own Publishing House
It is Church-owned
And ought to be Church-supported**

+++++

**An Offering to the Limit of Your Ability
From Every Member of Every Church
On Publication Day, January 23**

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Published weekly by the Brethren Publishing Company, Ashland, Ohio, at \$2.00 per year in advance.

George S. Baer, Editor
R. R. Teeter, Business Manager

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EDITORIAL

Publication Day Offering--Why Support It

Judged by the response heretofore given appeals for a Publication Day offering, the time has not passed when we need to argue why support should be given. Some churches have done splendidly, so much so, in fact, that if all had given a like support, the debt remaining, due to the purchase of our new building, would now be paid. But not many churches have responded to that appeal in anywhere near that measure, and some have given nothing at all. It is not in a censuring spirit that we say this, but simply to point out the fact that the churches have not been convinced of their duty with regard to this interest. We have confidence in the rank and file of the church membership that they will respond favorably to any reasonable and worthy appeal that may be presented to them, if they are rightly informed as to the need and convinced that they are responsible for meeting that need. We are persuaded that this has not been done with regard to the Publication Day offerings. A mere announcement, or a remark or two, is not enough to get this need upon the hearts of the people. They must be thoroughly informed; some one must help them to think through the problems surrounding the making of a denominational literature; some one must sell the proposition to them, and the pastor is the one outstanding individual responsible for doing that. The people's attitude will depend very largely on what he says and does.

That has been the case with regard to every other interest that has been presented to the people for support. Foreign missions has gone across big mainly because the pastors have become thoroughly convinced as to the importance of it and have imparted that conviction to the members under their care. So strongly do they feel the responsibility of doing what they can toward the evangelization of the world in many cases that pastor and people alike have come largely to measure the success of their congregation by the extent of their missionary support. Those who have gotten back of the home mission task in a real way have done so as a result of some one bringing to them a vision of the need and an impelling conviction of their relation to that need. The college endowment campaign has received ready and generous response where the local leadership has given it his hearty support, not for a day or a week when the Campaign Secretary was around, but week in and week out and year after year. And what is necessary to put this publishing house campaign across is a leadership thor-

oughly sold to the proposition, who in turn will become the enthusiastic agents to sell it to the rank and file of our membership.

That we have not yet had this sort of support is not necessarily to the reproach of the pastors. It takes time and intense propaganda for even an urgent need to gain wide acceptance. And the publishing needs of our church have not enjoyed the long period of education and agitation that some other needs have. It is only a few years since those who are close up to this agency have begun to realize the wide reach and urgency of the needs of our church press. Our confidence in the rank and file of the membership is no stronger than our faith in the loyalty of the average of our ministry. We believe they will stand by that which they consider a vital and needy denominational agency. Therefore it is possible that a generous portion of the blame for the tardiness of our church to get back of the publication interests with adequate support is due to the lack of persistent propaganda on the part of the Publishing House itself. We may have been too reluctant to press our claims while other interests were executing their programs. But it is time we were opening up the throttle and putting on full steam ahead. It will be to the interest of the whole church to do this. The brightness of our denominational future, our contribution to the Kingdom of God, the richness and balance of our intellectual life, and the fervor and stability of our spiritual concepts and ideals, all depend very largely on the efficiency and wide use of our church press. We feel warranted, therefore, in pressing very strongly upon the leadership of our church their responsibility for acquainting themselves very thoroughly with the many advantages of a publishing house unencumbered with debt and equipped to serve the literary needs of our people in a larger and more efficient way, and for imparting that vision to the membership. There is little excuse for longer delay in getting into action along this line. The one interest on which every other interest depends for the execution of its program, and on which the influence and perpetuity of our church so largely depend, deserves immediate and prayerful attention and generous financial support.

And on the Brethren constituency far and wide we would press the claims of our Publishing House to a really worth-while offering on this approaching Publication Day. We believe every member of every church is under obligation, an obligation that is high and divine, to participate in the making of this offering to the extent of their ability. We believe this is true because the Publishing House is distinctly a Kingdom building agency and not primarily a business proposition. We would have no arguments for an offering to support a purely business enterprise. If our Publishing House were that and nothing more, if money-making were the thing to which it gave first attention, we would have no appeal. The only excuse the church has for engaging in the printing business is that it may increase its contribution to the extension of the Kingdom of God. The importance of the printed page as a promotional agency is widely recognized by the multitudinous enterprises of the world, as well as by many religious fads and isms that are making rapid headway today. The church of Christ also has recognized this fact, though rather slowly in some quarters and many bodies are hastening to make full use of its vast service. We as a church must step forward in this line. And as we use it more largely we will come more fully to realize how great a blessing is a press dedicated to the service of God. The more we use it the more will we appreciate its inestimable value as an agency for Kingdom promotion.

The support of the entire membership of the brotherhood in such offerings as are asked for on this Publication Day is important and necessary that the church may be enabled to propagandize its plea more efficiently and widely. We have never gotten really enthusiastic about extending the faith of a whole Gospel church. It is but to repeat what we have often said, We have proven ourselves poor propagandists. And that fact does not speak very well for the strength of our convictions, or the enjoyment of our faith. We need to be revived along this line, have our convictions re-enforced and our denominational ambitions enlarged. Give your publishing house the resources that will enable it to lead the brotherhood more aggressively in propagandizing our church plea.

A more adequately financed publishing house is our one and only hope of meeting the steadily increasing demands in the way of a periodical literature. If the history of the last dozen or fifteen years is any gauge, we are destined in the next decade to face demands for the improvement and enlargement of our periodical

output that we shall be utterly unable to meet unless we speedily free our publishing house of the burden of debt and make larger provision for its future. This will be found to be as true of our church paper as of any other publication. It must march forward with the changing conditions and increasing demands of the times, but it cannot rely on the income from subscriptions alone to meet those demands. These are hard days on religious publications. Three, two of them distinctly church papers, have been compelled to suspend publication in recent months. While the Evangelist has enjoyed a good patronage considering our membership, yet the expense of publication is bound to increase with the coming years. If we build stronger steadily, we shall be able to meet all future demands.

Of the need of a better financed publishing house for the building of a permanent literature, there needs much to be said, though we have said much already on previous occasions. The need of such a literature has not been felt as it ought. But it is encouraging to note that more and more are getting the vision and making their demands. It is an expensive proposition, however, to make books, and many a book is made to meet the needs of larger denominations than ours that never pays for itself. And many individuals, members of large denominations, publish books on their own account and suffer considerable loss because of small sales. How much less is the chance of succeeding financially in a church of the size of ours. Yet we must have books that speak the Brethren message, record Brethren history, cherish Brethren values, perpetuate the Brethren spirit and impart the Brethren viewpoint, though we can scarcely expect the sales of such books among our small constituency to cover the cost of their publication. What is more reasonable than to ask the brotherhood to share in that undertaking by providing our Publishing House with such funds as will enable it to publish the books we need, though at a financial loss. Ideals are worth more than dollars, and we can afford to sacrifice many dollars for the sake of conserving and perpetuating the religious heritage that has been such a blessing to us.

Let us not consider Publication Day from a mere dollar-and-cents standpoint. It concerns Kingdom building, service to the church and promotion of a vital faith.

EDITORIAL REVIEW

We are informed that Brother C. D. Whitmer of South Bend, Indiana, who is now writing Christian Endeavor notes for the Angelus, is again preaching for the La Paz, Indiana, congregation.

Endeavorers attention is called to the communication of Associate President Riddle regarding the International Christian Endeavor Convention to be held at Cleveland next July. It is not too early to make plans to attend.

Brother Thoburn C. Lyon, pastor of the Lydia, Maryland, congregation informs us that Brother Robert F. Porte of Louisville, Ohio, is now engaged in an evangelistic campaign in his church and prayer is requested in behalf of the meetings.

The brotherhood will rejoice to learn that the church at Washington, D. C., is ready to dedicate the first unit of its new church home. Dr. L. S. Bauman is to officiate. This church has made splendid progress under the wise leadership of Brother Homer Kent.

The Brethren Annuals are now on sale and can be had by mailing your order and check to Rev. O. C. Starn, Gratis, Ohio, Secretary of General Conference. The price is 25 cents per copy. Every church should have a supply. This publication regularly contains information that is indispensable.

A good report comes from the St. James congregation at Lydia, Maryland, where the people are highly pleased with the services of Brother Thoburn C. Lyon, the pastor. The various departments show commendable interest and activity. This congregation has suffered a heavy loss in the death of Brother Harvey S. Poffenberger, the spirituality and hospitality of whose home the editor was once privileged to enjoy.

Dr. C. F. Yoder writes of the condition of the mission work in the Argentine. It would seem strange to us to prepare Christmas programs in the heat of the summer, but that is the kind of weather they have there when the Christmas season comes around. The summer offers some detractions to our mission work as well as some advantages, notwithstanding the handicaps the work is pressing steadily forward. Brother Yoder has eight in his class of converts being prepared for baptism. Miss Nielsen is visiting the various mission points.

Brother W. C. Benshoff, the able pastor of the church at Berlin, Pennsylvania, writes that their new church has served them well, making possible not only greater local work, but also the enjoyment of privileges that would be otherwise denied them. Brother Benshoff has engaged in two evangelistic campaigns in recent months—at Aleppo and Pittsburgh. Brother F. G. Coleman was called to lead the Berlin church in a revival which resulted in thirty-five confessions, twenty eight being added to the church. Thirty-four have been added to the church since last report and forty-seven during the calendar year.

Prof. M. P. Puterbaugh, treasurer of the National Sunday School Association, gives his first report of White Gifts and it is evident that the Sunday schools have shown considerable interest in this offering. Of course this is just the beginning of the report and doubtless still more encouraging installments will be made possible by other schools yet to report. Brother Puterbaugh is a careful workman in whatever he undertakes and you can be sure of proper credit. The Association is doing a great service to the brotherhood and deserves your generous support. The make-up of this week made it impossible to run this report on the Sunday school page, where it is usually found, so it is placed in the general news department.

Brother W. R. Deeter, the resourceful pastor of the church at Portis, Kansas, reports an evangelistic campaign in his church conducted by Brother L. G. Wood of Fort Scott, same state. The numerical result of these meetings was seven added to the church by baptism. The Portis work continues to press on in an encouraging manner under its various departments. Brother Wood gives his version of the campaign, reporting a very enjoyable experience and speaks a good word for the Portis church under the leadership of Brother Deeter. He also gives us a word regarding his own work at Fort Scott, where, after many discouragements and hindrances, a "favorable outlook" seems to have appeared. One has been added to the church since last report, and a campaign with Brother A. V. Kimmell is now under way, according to announcement.

Dr. W. S. Bell, endowment campaign secretary, reports a successful canvass of the First Church of Johnstown, Pennsylvania, where Brother C. H. Ashman is the capable pastor. This splendid church made a contribution of \$6,246.50, which brings the total of the Endowment Fund reported to date to \$87,723.97. The Sunday school of that great church did a fine thing in making a thousand dollar gift to the Endowment. It is encouraging to see this campaign going forward in such a splendid way. And yet it is not going forward any faster than the needs of the college demand. Our churches are giving with much interest, but the needs of our college are so great and urgent that the best the brotherhood can do, will not be any more than is needed. Things are transpiring in the educational policies of Ohio right now that make it unmistakably certain that if the church stops short of a 500,000 dollar endowment, apart from the necessary increased equipment and new buildings, the college will be in a hard row.

"Speak unto the children of Israel that they go forward." God wants a marching faith, not a standing faith.

He who lives on the ragged edge of his spiritual energy will find himself illy prepared for the emergencies of life.

A man has a right to advertise his church as a "friendly church" or a "church home", if the stranger is accustomed to find it so.

He who would impress others with his own superiority is deceived if he himself believes it, and is doubly deceived if he thinks others believe it.

Ashland Theological Library
Ashland, Ohio

GENERAL ARTICLES

Publication Day Is the Pivotal Interest Day—Don't Neglect It.

The Business
Manager's Query



WHAT
WHY
WHEN

By R. R. Teeter, D.D.

Every bright child is a living interrogation point. What, why and when are three of the most frequently used words in his vocabulary.

The growing mind must be an enquiring mind, and one of the great problems parents and teachers must face is that of furnishing satisfactory answers to the questions that come to the minds of the children placed in their keeping.

It is a trite, but true, saying that men are only boys grown tall, which might be taken to mean also that their minds are also still boys' minds grown large. Enquiry should always be a part of the exercising of the mind to keep it supple and able to properly function.

We hope every reader of this page will have his curiosity aroused by the heading of this column, and that he may be led to enquire, What is it? and then that he may go the whole way as to Why? and When?

The thing we want you to enquire about is the Publication Day offering. Surely, every constant reader of the Evangelist is cognizant of the fact that for some years past the churches of the brotherhood have been asked to make an annual offering to the church's only Publishing House, this being done with the permission and consent of the General Conference. This briefly states WHAT our heading suggests.

Secondly, the WHY is a different matter. Some may ask, Is the Publishing House running behind every year? and must we take up an offering to make up the deficit? Let us shout from the house-tops NO! It is not that at all. The Publishing House not only pays its running expenses, but it has bought a large amount of equipment from its earnings, and is still progressing along this line.

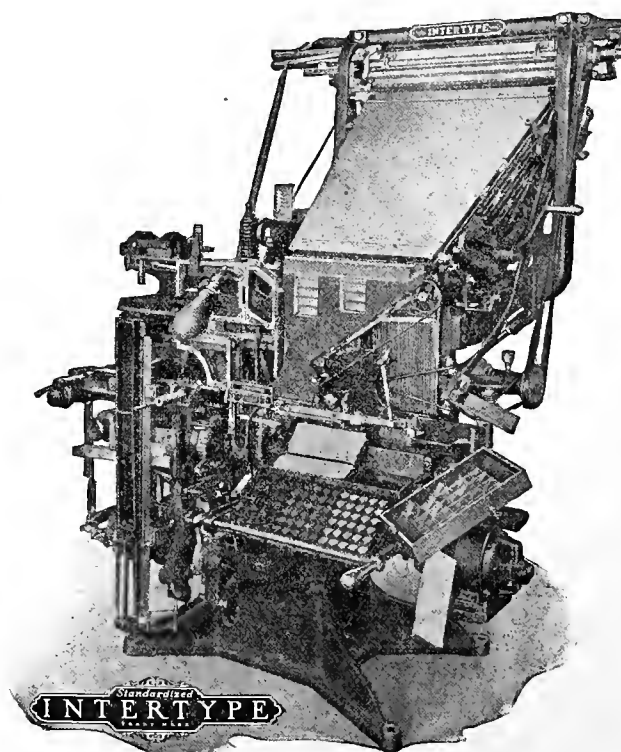
Will our readers please remember that when the Publishing House came under the present management in 1915 there was less than \$2,000.00 worth of equipment in the entire plant. For the first four years of this period nothing of material value was added to the equipment; but about eight years ago we began to improve the plant by adding new and more modern equipment. During the past eight years about \$24,000.00 worth of equipment has been purchased

by the Publishing House, and, except for one offering taken a number of years ago to aid in paying for the two typesetting machines purchased at that time, this equipment has all been paid for from the earnings of the Publishing House.

Of course, in making the purchase of this new equipment, old equipment was traded in at a price that could be agreed upon by both parties; but, instead of the \$2,500.00 worth of equipment we had in 1915, we now have equipment worth about \$20,000.00, which you must admit is not a bad showing for that period of time. Just last fall, as we previously reported, we placed two new Intertype machines in our composing room to replace the old machines, at a cost of nearly \$9,000.00. We present on this page an illustration of one of these machines, which are of the latest model, with improvements found on no other machine: These are both three magazine machines, and give us a larger diversity of type than we ever had before. These machines are being paid for from the earnings of the Publishing House. We are not asking for one penny to apply on this obligation. We can take care of that.

Then, Why do we ask for an offering? For this reason. The location and building occupied by the Publishing House, until a little more than seven years ago, were not suited to the development of a larger and better publishing business. As has been so frequently stated, the Publication Board decided to purchase the large business block we now occupy in the business district. This purchase was made entirely on faith, as not a dollar of funds was on hand that could be applied to this purpose. The faith was in the Brethren church. Faith that it would come to the rescue and apply the funds to pay for the building. The building has increased in value fully \$25,000.00 in the last seven years. So it has been a wonderful investment from that standpoint, as well as from the standpoint of bringing our business before the local public. We now frequently have more business callers in a single day than we sometimes had in our former location in a month.

Another reason for asking the churches to pay for this building is that it, as well as all the other property of the Company, is also the property of every member of the Brethren church. Every member is a stock holder in the Company, and it seems they should consider it a high privilege to be permitted to make such an investment. For it is not a donation; it is an investment. The money furnished to pay for the building is still the property of the one who supplies



One of Our Typesetting Machines

it, as The Brethren Publishing Company is a corporation, owned and operated by the general brotherhood. Then, Why not make a clean sweep of the indebtedness at this time? There remains but \$14,500.00 to pay, and a really enthusiastic response from the entire church should invest that much in the building that houses all the literature put out by the Brethren church.

Thirdly, a preacher must have his thirdly you know, WHEN? That has been definitely settled by the General Conference, and is always the FOURTH Sunday in January, which, this year, falls on January twenty-third. Should this special day not be convenient for any church the matter can easily be adjusted to the previous Sunday or to the Sunday following the twenty-third. The important thing is that the people be given an opportunity to make this INVESTMENT. We are confident the membership of the church will respond, if they are made to understand and the responsibility is impressed upon them. The writer has been active in the work of the Brethren church for more than thirty-five years, and he never expects to work in any other. We have confidence in the Brethren, though our confidence occasionally receives a jolt, but it will require a pretty big jolt to get two hundred and twenty-five pounds off the track.

The question now is, Will our confidence be confirmed? or will it be shaken by the response to the appeals made by the different brethren in this number of the Evangelist? Let us again appeal to the pastors. The writer had twenty-six years' experience as a pastor, and he always found his flocks ready to answer appeals that were enthusiastically approved and presented by the pastor. The pastor is the "key man" in practically every church. Were we still in the pastorate, we would count it a high privilege to be able to enthusiastically cooperate in this worthy cause. Fellow servant, will you do it?

Ashland, Ohio.

The First Step Toward Building Up a Literature

By Dean J. Allen Miller, D.D.

There has never been a day when there was so large an output of reading matter as today. It is utterly inconceivable when one goes into the "figures" in this matter—books, magazines and newspapers of every description and upon an infinite variety of subjects. Much of this printed matter is worse than worthless. Some of the products of the press are veritable works of fine art, and some of course are very commonplace, or even bad in form.

Another aspect of this study is the influence exerted by the printed page. Think of the reading of the youth of our day and its effects upon the minds of this vast crowd of young folk. Westinghouse the great inventor read a single line in an unknown paper and there sprang into his mind the key to his compressed air-brake which revolutionized railway traffic and made it immensely safer to travel. Think of the texts and treatises used by our public schools and the colleges and universities. Measure if you can the influence for good or for evil of an attractive and absorbing book! Think of the power of fiction over human life and conduct. Calculate if you can the unbounded reach of magazines and newspapers.

But why do I speak of these things? To call to your mind, if I can, the place the Press, including literature for our Sunday schools, our church periodicals and books, should have in the church and in our Christian homes. Of one thing I am fully persuaded—that is, that as a church we have never fully appraised the worth of the printed

page in our work. We go begging for support for our periodical literature of all kinds. And here I must digress to relate a pleasing compliment which I recently heard. I was a visitor in a home where the matter of the Brethren Educator was brought up in the conversation. A Sunday school teacher of another denomination praised this publication in very high terms. She said she counted it the very best help she had on the lessons. Yet many of our own teachers fail to use it. I am strongly given to the support of our own publications and very much more so when they surpass in actual value much that is used.

I am deeply humiliated when I consider the fact that we have produced no literature in the way of books of real and permanent worth. Does this mean that we do not read as a people? I can not believe that. Does it mean that we have nothing of worth to commit to print? It can not be this either. I would myself be happy to be a purchaser each year of a book of the dozen or fifteen best sermons by as many different preachers. Besides there is other subject-matter which ought to be committed to writing, and circulated. Does it mean that we have no men or women who could do this writing? This is not true either. Few, if indeed any, denominations have a greater per cent of educated men and women than we have. But to be an author whose product can be printed requires money. A publishing house which has to struggle to keep itself going can not undertake any very big project in the way of supplying a people with literature.

This brings me directly to the purpose of this brief contribution. The church has never really given our own Brethren Publishing Company the unstinted and loyal support it has merited. If we should really make an effort, a serious and honest-to-goodness effort, we could pay off the debt on the property and be done with it. **THIS IS WHAT WE OUGHT TO DO and DO IT SOON.** Our next General Conference should do something on this matter.

Suppose we paid the debt. That would stop an interest bill big enough year to help put out ONE GOOD NEW BOOK OF OUR OWN. Then suppose after we used the rentals from the twenty or so apartments in our building for some years to more fully equip the plant mechanically we could add another BOOK A YEAR to the list. The Publishing Company, representing the church, could undertake such practical printing projects and we would soon build up a body of literature of which we would not need to be ashamed. This field is unlimited. There are needed books for young people, books for Missionary propaganda, books for Christian education, books for the preparation of a more efficient ministry and many more of equal worth. **LET US DO SOMETHING NOW.** Has it ever occurred to the reader that a denomination such as ours must work unitedly if we are to do anything of real worth to the church? Has it occurred to the reader that we could do one real big thing each year if we had a will? For example, we could build a NEW CHURCH in a promising new field and thus do more than we are apparently getting done. We could endow a hospital in Africa one year. We could endow a TEACHER for the training of a NATIVE MINISTRY IN ARGENTINA. And we could PAY THE DEBT ON THE PUBLISHING HOUSE PROPERTY one year. Now does not that look as if we might be getting something done if our giving and doing were centered upon some one worth while task?

In the meanwhile, until we do plan our work and our giving at least more definitely, we should rally to the appeal of the Publication Board and give a substantial offering on the day designated. Methodist conferences with-

out exception have rather large deficits to make up for their several publishing houses. This they do under their government by assessments upon conferences and through these conferences upon the churches. The churches pay the deficits. With us it is not a matter of making up a deficit. It is really paying for a property and paying for necessary equipment. We can very consistently and conscientiously give to this cause.

Ashland, Ohio.

Consequences

By Quinter M. Lyon, Editor Sunday School Lesson Publications

It is strange how certain consequences always follow on this and that.

This is illustrated by a legend of the East. A wise old shiek, on parting from a young Arab prince, mentioned a number of crimes and vices and bade him choose the one which seemed least harmful. The young prince told the old man that he would choose intemperance. "You have chosen that," replied the wise old man, which will bring you all."

The Christian believes that a great train of consequences follows upon receiving Jesus as Savior and Lord. If we truly appropriate Christ we appropriate every good virtue in the course of time.

Let us consider what consequences follow upon proper support of our publishing house. A publishing house does not exactly create a church. The opposite is usually true in the beginning. And yet the church which fails to create a publishing house is bound to disappear. And in the end a publishing house is largely responsible for the success of a church.

No one realizes, perhaps, more than the writer, the importance of a church college. It is a central institution where young people gain a unified vision of the whole world of learning, and learn to see through the eyes of the church. But can you think where our college would be today if it were not for the church's publishing house? Take away our church paper and the college will lose its best friend.

Our church has rallied to no program so loyally as to foreign missions. It is to be commended for this great loyalty, and for what it has accomplished in this important field. And to say that the publishing interests are more important than either the college or foreign or home missions would be putting the cart before the horse. And

yet, have you considered, how much more might our church do for foreign missions than it is now if its publishing house were better supported?

No one realizes who has not seen the publishing house from the inside what its problems are. The average church member and the average leader does not stop to consider the handicaps against which we are working on every hand. If they think they are not getting what they should from us they simply blame it on personalities and let it go at that.

We sometimes blame mothers and fathers in very poor circumstances for not making more out of their children. But when they are driven to the washtub to make a living, or when the mother works outside the home, and when the parents are forced to spend most of their time keeping away starvation, they have little opportunity to train their children. Society must provide better for certain classes before it can expect more of them.

In like manner, although perhaps not to the very letter, your publishing house can do no better than the money that it can command. **Money talks.** And if it talks it also prints. It takes money to hire linotype operators and proof readers and clerks. And it takes money to buy good stories and pictures to make good Sunday school papers. It takes money to hire good, responsible editors and assistant editors to make good church and Sunday school literature, and do it consistently from year to year.

We are frank to admit that Brethren literature could be more complete and more decorative and more interesting than it is. But please believe me, it takes money to do it.

If the publishing company owned the building in which it operates, one great handicap would be removed. The money that goes for interest now would then go for improvements. More and better literature would be issued. Missing publications would appear. Old ones would suddenly become more attractive and vital. The printed page would stand a good chance then of doing for the Brethren church what it has done for other churches and for the enemies of the true church. All the worthy enterprises of the church would then prosper as they never will until the power of righteous propaganda through the printed page is realized and used.

When you consider the influence of the publishing house on the success and prosperity of the church throughout the coming years, what will you give this year for your Publication Day Offering? Remember the consequences!

Ashland, Ohio.

Ohio Conference Moderator's Address

By R. D. Barnard

(Delivered at the Fremont Conference on October 20, 1926)

Members and friends of the Ohio Conference, Greetings:

Gratitude fills our hearts as we are assembled today. Our very presence indicates that another year has passed. What we have done for our Master we are assured he will remember. What we have not done that we should, what we have done that we should not we trust that he will blot from his book of remembrance. God has been good to us,—he is always good to his children. We have enjoyed the blessings of material prosperity for the season. We have enjoyed the approval and confirmation of God upon our work. We are enjoying the blessings of a world more stable and hopeful than the world of a year ago. France and Germany are nominal friends. The United

States is allowing her influence to count for world fellowship and world peace. Continual efforts for peace are being attempted by religious and civic groups. Throughout the world an unusual portion of blessings have come to us this year. May God be praised for every blessing.

The World Challenge

The world offers to us a most imposing challenge today. Would anyone dare to say that the Christian world is living up to its best? That we are accomplishing as we should the world tasks to which we set our hand? With missionary enterprises so often neglected, with new fields of service beckoning to us each year, with misunder-

(Continued on page 9)

A "Two-foot Shelf" of Books for Children

By Mrs. Ada C. Lawson

It was James Russell Lowell who said that the ability to read "is the key which admits us to the noble world of thought and fancy and imagination, to the company of saint and sage, of the wisest and wittiest at their wisest and wittiest moments. It enables us to see with the keenest eyes, to hear with the finest ears, and to listen to the sweetest voices of all time. More than that, it annihilates times and space for us."

But this same ability to read opens to the child also a world where ideals are not all high, where thought and fancy are not always beautiful, and where actions and motives are not all noble. Too often books are written just to sell. The guiding of children's reading is important and even fundamental in laying the foundation for their education and for character building. As we read the biographies of great men and women we find that often the awakening feelings and emotions, and sometimes the strong governing purposes of life, were stimulated and kept up by the power of the great books read in the home during childhood. Our children may never become great, but it is our opportunity to see to it that they have the best reading material available at the time when they need it most.

Just because a book happens to be in a library or in a bookstore dressed in holiday attire is not proof that it is worth reading or buying. Good and bad books may be had for the asking. Neither is the child's own choice in the matter always a good guide because of so many deteriorating influences which mold his way of thinking. Miss Olcott, in "The Children's Reading," tells us, "Our children are thrust almost in babyhood into the ceaseless bewildering rush of life outside the home. They are exposed to weak and bad companions, to the exciting pleasures of the street, to the influence of low shows and to coarse pictures in our large dailies, to suggestive bill-posters and sordid love tales and tales of adventure. Their minds are contaminated by coarsening thoughts and ignoble purposes. The church, school, and public library are all doing their share to counteract these influences, but the foundations of the walls that will successfully shut out these warring enemies of the soul must be laid in the home." All other agencies can cooperate with, but they cannot serve as substitutes for educated parents who exert a more powerful, direct daily influence on the moral, mental, and spiritual growth of their children. Mothers must realize more and more that they, and only they, can do certain things for their children in the way of culture and development. It takes time and

thought and study to be able to guide intelligently a child's course in reading.

There are two or three books especially helpful to parents along this line; namely, Farrar's "Buying Children's Books for Christmas" W. T. Field's "Fingerposts to Children's Reading;" and Francis J. Olcott's "The Children's Reading" which is published by Houghton Mifflin Co.

It is not always easy to detect with a passing glance the unwholesome story. Some of the ear-marks of the undesirable or really bad books are the thrilling tales of impossible adventure which are weak, sentimental, and enervating. They are not strong enough to incite to action and do not aim to inculcate ideas of right and wrong. The really vicious tale is often written in bombastic language, presenting false standards of life and morals under the glamour of a sensational love story or of daring adventures of criminals or questionable heroes. If you care to go into this problem further, read "Little Pharisees in Fiction," which deals with Elsie Dinsmore and her kind. Also "The Children of the Road," by Flynt in his book "Tramping With Tramps," and "The Influence of Books" in Field's "Fingerposts to Children's Reading."

A fundamental requirement in the guiding of children's reading is a mutual enjoyment of books. Some one has said that "appreciation of good literature is caught not taught." The time to begin the child's course in literature is long before he is a year old. At a few months of age he loves to hear rhythmic sound and to look at bright pictures of large size. From the nursery rhyme to the longer stories to be told, to the stories to be read aloud

later, to the books to be read together, to those which he reads alone and you discuss together—all these pave the way to a happy companionship which will do very much toward solving the problems of girlhood and boyhood as they arrive at that sometimes trying but wonderful period of adolescence.

There are little devices which the mother may use to motivate her child's course in reading. For example, she may make out a systematic program which is not too iron clad and which has some purpose or goal or she may keep a list of all the books read. And if the habit of reading to the child is kept up many books of value may be introduced which would not have been read on his own initiative. The child should be taught that the value of his library depends not upon the number of books but the kind of books which it holds. It is a good rule to buy for the home library only those books worth reading twice. Besides these, of course, there should be books of reference.

Inducing Children to Read

How can children be led to read the right books? The answer is so simple that we are always likely to pass it by unheeding. It is the answer of an old farmer on the method of getting his horses to eat: "Keep your racks full of good feed; that's all there is to it; the critters will do the rest."

The way to get children to read is to have ample, attractive quantities of suitable reading available. In the home where books abound, where on table and shelf there are always to be found clean, attractive copies, if children are there, they will be found tucked up in a corner with a book. Just leave it to them. Select the food and trust them to find the appetite. When the parental heart swells with joy, because Mary is discovered reading exactly the right book, a wise silence will do more good than a commendatory homily. Take it for granted that she would read such a book. Rest your mind in the confidence that if such books are readily available they will be read.

But the old farmer's advice is not quite as simple as it seems. He who would provide the food must know how to select; he must know what is the possible range of selection. He must understand the tastes and needs of those for whom the selection is made. We adults who want children to read religious books, what do we know about them ourselves? How can we select when we are too lazy, or think we are too busy to try books; to discover their qualities and to keep ourselves up with the ever-enriching world of literature? The problem of good reading in the home is still up to the father and mother. They must furnish the food, they must know the possible resources of spiritual nourishment; they must understand childhood and its needs and they must themselves set the example of the use and love of books as a normal, everyday practice of the happy life.—Henry F. Cope, in *The Watchword*.

The value of permitting the child to read the best of the fables, myths, and fairy tales is no longer a source of perplexity. If we do not guide into this field of reading much of the world's great literature later in life will be a closed book to him. Not to become familiar with the best in folk literature closes the door to a world of imagination and perhaps hampers the power to do great things in later life. We see the fruits of the constructive imagination in all our great inventions, in the works of great writers and world builders of today.

When we think of the field of fiction of today we are reminded of that remark of Plato made over two thousand years ago. He said, "The first thing will be to have a censorship of the writers of fiction, and let the censors receive any tale which is good and reject the bad. At the same time most of those that are now in use will have to be discarded." There is great need for a censor today when the authors take for their chief characters men and women from the underworld and hold them up as heroes and heroines oppressed by law, thus working on the youth's sense of admiration and filling him with the generous but mistaken desire to protect the criminal and perhaps to emulate his actions, when books for girls teach them to judge character and actions by the amount of wealth and social distinction possessed by the heroine and her friends, to think more of dress than ideals, to gossip, to slander to think lightly of white lies and of deliberate untruth told ostensibly for a noble purpose. There is, however, growing up to take the place of these weak girls' stories a class of interesting womanly stories, but they do not yet show girls in a convincing manner the close and perfect relation that should exist between the new activities of the college athletic girl or business and professional girl and home life. Miss Olcott says, "There are a few which make the enrichment of the home the final aim of a womanly girl."

The field of biographical histories and historical fiction is a very interesting and a very fruitful one. These stories open up the pages of the past and show deeds in relation to consequences, introduce boys and girls to the great men and women of all times and thus make them a part of the social world. There are a few very excellent historical stories, such as, "The Pilgrim Maid," "Men of Iron," "Otto of the Silver Hand," "Jack Ballister's Fortunes," "Green Mountain Boys," "Two Little Confederates," "Wulnoth the Wanderer," "Captain Phil," "Jed," "The Great Captain," "A Boy's Ride," "Puck of Pook's Hill," "Master Skylark," "A Boy of the First Empire," "Rolf in the Woods," "Mayken," "The Boys of Scrooby," "In the Brave Days of Old," "Merrylips," "Uncle Peter's Trust." Books akin to these, but too sensationally written are the Henty books and their kind.

The best books of travel for children are not books of travel at all but stories full of local color, fine descriptions of scenery, customs, and manners. Really to see, or to come the next thing to seeing, the deserts and plains and canons of the southwest, let a child read "Juan and Juanita," and "The Basket Woman." To get an intimate picture of life in the Alps read, "Heidi" to know the frozen northland read "Norseland Heroes," and "Lisbeth Longfrock" takes one to climb Norwegian mountains. "The Boy Settlers" and "Chilhowee Boys" experience the dangers of travel in the early days of the settlers and Indians.

As a help to the younger children, "Foster's Bible Pictures" done in black and white, to my mind is the best of its kind. The author takes the main stories and instances of both the Old and the New Testaments and dramatically pictures them, giving in Bible language, the story below

the picture. The number of reverent, non-sectarian, juvenile books of fiction may almost be counted upon the fingers of one hand. Among these are: "Daughter of the Rich," "Donkey John of Toy Valley," "Captain Phil Rich," "Wulnoth the Wanderer," "Chilhowee Boys," "The Life of the Dudley Grahams," "Masterman Ready," and "The Sword Maker's Son."

In closing I shall give a list of twenty-five books which are considered as juvenile classics by men and women of experience. It is a well selected "two-foot shelf" which any mother will do well to remember. The child who really knows these books has a splendid start in the appreciation of good literature. He will have developed a healthy love of reading that will be a blessing throughout life. "Little Women," by Louise M. Alcott; "Alice's Adventures Under Ground," by Lewis Carroll; "Robinson Crusoe," by Daniel Defoe; "Adventures of Tom Sawyer," by Mark Twain; "Treasure Island," by Robert L. Stevenson; "Boy's Life of Lincoln," by Helen Nicolay; "The Jungle Book," by Rudyard Kipling; "Fairy Tales," by Hans Christian Andersen; "Aesop's Fables," edited by Jacobs; "Child's Garden of Verse," by Robert L. Stevenson; "Merry Adventures of Robin Hood," by Howard Pyle; "Tales From Shakespeare," by Charles and Mary Lamb; "Boy's King Arthur," by Sidney Lanier; "Story of Mankind," by He

Our Worship Program

DAILY SCRIPTURE READING AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

SAUL OF TARSUS BELIEVES—Acts 9:10-22.

Out from among the hostile, though sincere, honest souls, the power of the exalted Christ draws men unto himself and calls out faith and devotion that will preach the Gospel to the ends of the earth and will endure persecution and death for his name's sake.

TUESDAY

MANY BELIEVE—Acts 2:27-42.

To many or one the way is the same—faith in the crucified and risen Lord. Faith is followed by repentance and baptism, and these bring forgiveness of sins and the gift of the Holy Spirit.

WEDNESDAY

HIS VICARIOUS SUFFERING—Isa. 53:4-12.

"Surely he hath borne our griefs and carried our sorrows." It was the price of reconciliation. Men were estranged from God, and could only be brought back through the suffering and death of him who was to be their Savior.

THURSDAY

JESUS AND NICODEMUS—John 3:1-17.

Discipleship to Jesus did not mean merely the keeping of certain commandments, nor yet mental acceptance of Christ, but heart belief; it meant an entirely new attitude of mind and heart, a new birth, made possible through the power of the Spirit.

FRIDAY

NICODEMUS DEFENDS JESUS—John 7:45-52.

Jesus claims his friends from among all classes of people—the learned and powerful as well as the humble and ignorant. He is the Savior of all, and in him there is that which appeals to men of every station and gains for him defenders from among the mighty as well as the weak.

SATURDAY

NICODEMUS ASSISTS IN THE BURIAL—John 19:38-42.

It is heartening to know that Jesus was lacking for friends and a decent burial in his death, and our hearts are warm toward Nicodemus and Joseph because of their kindness, but we would have regarded them more highly if they had been more courageous during his life.

SUNDAY

BEGOTTEN OF GOD—John 1:6-13.

Those who receive Jesus become the children of God, because they are begotten of God and are no longer of the world.—G. S. B.

drik Van Loon; "Rebecca of Sunnybrook Farm," by Kate Douglass Wiggin; "Home Book of Verse for Young Folks," edited by Burton E. Stevenson "Last of the Mohicans," by James Fenimore Cooper; "Christmas Carol," "Charles Dickens; "Rip Van Winkle," by Washington Irving; "Mother Goose;" "Hans Brinker, or the Silver Skates," by Mary Mapes Dodge; "Boy's Life of Roosevelt," by Herman Hagedorn; "Wonder Book," by Nathaniel Hawthorne; "Wild Animals I Have Known," by Seton-Thompson; "The Arabian Nights."

Defiance, Ohio.

Ohio Conference Moderator's Address

(Continued from page 6)

standing and misjudgment so common even with us; who can but agree that we are falling far below the highest standard of usefulness to God? And the challenge is increasing. Romanism each year becomes a more perplexing political and religious problem. The various cults and isms are growing more speedily, and putting forth more aggressive campaigns than not a few other parts of the religious nuclei. Those who have investigated report much of Europe to have deteriorated to a faith in name only. The religions of China and Japan have been so modernized that they are holding an increasing number of their own people. Mohammedanism is pursuing its course in the East and in Africa, until today one-seventh of the world is of that faith. But in the face of all these advancements by the Anti-Christian forces of the world, the church fails to increase her pace to any great extent for the evangelization of the world. In saying this we are not discrediting, or failing to observe the many fine evangelization agencies in the field today. We are only pleading that we may be so inspired as leaders of the Brethren church in Ohio that we may more fully take our place in this great work.

Conditions Making Christian Service Hard

In our intensification of this active spiritual message and mission to the world there are so many things that make our work hard. Outstanding among these hard conditions which we have to face is the growing spirit of materialism. But someone says,—materialism as a theory is dead. True it is or nearly so. That is the very danger. This spirit which is manifesting itself even in our church life today is more subtle than a theory could be. It would confess a Spirit God as creator of all things, would doubtless profess and claim allegiance to Christ and the church, but in the healthy, active days of life it would cause men to live as if there were no God, no Christ, no church.

This spirit seems not only to inhibit but to destroy as well the whole fabric of our Christian nature. It touches first the devotional life. It gently leads its captive to the conclusion that the waking hours of the day are too precious to be lost in the quiet of meditation, Bible study or prayer. It makes the idea seem right that the Scripture learned in childhood plus the occasional verse partly mastered in later life is sufficient. It makes one believe that he can pray as well while moulding the metal, or tending the crop as in the special hours of the day dedicated to God; that if one just desires he can meditate enough at odd times, even though the mind be filled with business problems and perplexities. In a word this materialistic spirit destroys the very basis for a devotional life.

In a second place this Spirit strikes at the very foundation of our Christian idea of stewardship; not the stewardship of possessions alone but the greater stewardship of life. It develops an aggressive selfishness. One who is thus tempted appropriates at first even so little of God's

time for himself, and then more and more until finally God and his work is refused entrance to the life. And the danger is imminent. When the individual has started on this policy of time appropriation, it is only a short step to the place where in practical life he will refuse to acknowledge God as owner of all things. Reasons he,—I have the deed for this possession, I earned the money, my title is clear. **It is mine.** I will use it as I desire. He forgets who gave him health and the ability to acquire; he forgets who gave the sunshine, the fresh air, the rain, all so necessary to his success. Who put the nitrogen in the soil, the ore in the mountains, the forests on the hillsides, who placed the very germ of life in the created world. Such an individual, is not, neither can any man be, the sole owner of what he uses in the world. Certainly if there is any one thing that is important for us as Brethren it is to preach and teach a Gospel of spiritual things in a way that actuates practical spiritual living. For is it not true, Brethren, that so often we preach and teach a Gospel beautiful in glittering spiritual terms, which gives but little help in the plain, everyday living of the Spirit-filled life? I confess I do not have a panacea to offer but I am sure that if we realize the danger and difficulty, that a year of actual searching will bring us far on our way.

Another group of surrounding conditions which as I view it makes life hard is to be found in the Border Line Amusements. There is no question but that we are living in a period of pleasure seeking, and I wonder sometimes if this is so very wrong. Is not pleasure seeking at least akin to the great principle of joy and enjoyment in life? I am more and more of the conviction that we cannot condemn man's pleasure loving nature wholesale any more than we could condemn the principle of love because love misdirected leads to the cesspools of life. The pleasure seeking which we cannot approve is really true enjoyment seeking so permeated with the modern desire for a "kick" and a "thrill" that it has gone bad. For this very reason the border line amusements are hard to combat. The movie, to illustrate, is not bad in principle, but rather affords a wonderful opportunity for giving the Christian message quickly to the world. This institution, as many others, can work either for good or bad. And capital representing complete anti-Christian standards of life has captured the movie industry for its own lucrative gain. The unprincipled seems to sell to the public better than the good principled.

I do not know the solution to this problem, but it must be that in the near future something will be done, something that will capture this powerful agent for the accomplishment of Christian purposes. There is almost no limit to the possible power of the Protestant voice in the United States whether it be in matters social, economic or religious. May God hasten the day when we shall unite on a policy of action with reference to the movie industry, an industry which at present is giving decidedly unfavorable example to our children. Along with the movie, in this class of border line amusements we most assuredly would include all petty gambling, dances, mild to wild parties, and such other questionable amusements as infest our cities. The church as I see it, to be consistent with the belief in the simplicity and purity of life, can only stand as unalterably opposed.

If we take this position there is one question youth has a right to ask of the church. "If you take these things away, what have you to give us that is better?" This is a continual and staggering question. The church cannot enter the field of amusements in competition with the

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Ohio Conference Moderator's Address

(Continued from page 9)

world, that is not the mission of the church. It can, though, and should offer a complete Christian social program for its young people. Much has been done recently in this respect. There are denominational and interdenominational conferences and conventions that care for the four-fold life, there are interchurch contests in ath-

letics and oratory, and in so many recreational fields. In our own beloved church the Sisterhood of Mary and Martha is doing an exceptional work. We trust that present plans may be hastily completed when we will have an adapted work for boys in all our churches. I believe we should go on record as ready to officially promote some such work.

(To be continued.)

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH

Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for January 30)

The Christian Overcoming Temptation

Scripture Lesson—Luke 4:1-13; 1 Cor. 10:12, 13.

Devotional Reading—Rom. 8:31-39.

Golden Text—In that he himself hath suffered being tempted, he is able to succor them that are tempted.—Hebrews 2:18.

LESSON LIGHTS

The Tempter

The tempter was Satan, as the scripture says, but in what form did he appear? It is not at all likely that he appeared in bodily form, unless, as another had said, "it was as an angel or a plausible stranger." He was "tempted like as we are." And we would never be tempted by a Satan in the form of a fire-breathing Appollyon, or as one wearing a human form equipped with huge bat-like wings, horn, tail and webbed feet, as on the doors of Pisa Cathedral, or as a black monster with tail, claws and horns, as in St. Mark's, Venice, are mere allegories and symbols to make his real nature apparent and the impression deep. Such a Satan actually before us could never tempt us.

George H. Hodges says, "There must be something so attractive about a temptation, so deceptive, so persuasive, that even a good man shall feel inclined to accept the invitation. The choice which we all make, sinners though we are, is not between the known good and the known bad; it is between two courses of action, each of which appears to be good. It is very rarely that we sin, saying boldly to ourselves, 'This is plainly in defiance to the will of God, but I will do it.' No, we somehow persuade ourselves that darkness is light and evil is good. We do the bidding of the devil, but in order to get us to do it, he has to disguise himself so that we may not recognize him. If the devil came, the plain devil and said, 'Do this,' we would not do it. It is not in that manner that we are tempted. Still less was Christ thus tempted. The sight of the tempter, the consequent knowledge that the suggestion of his pointing finger was the suggestion of evil, would have made any true temptation totally impossible."

Temptation versus Testing

Distinguish between temptations and tests. Temptation is the testing of a person with the purpose and desire of making him yield and do wrong. Testing is a means of finding out what a man is with the hope that he will stand the strain, for the purpose of knowing what he can do, how far he can be trusted and helping him to be better

and more useful. Satan and bad men tempt. God and good men never tempt, but test, and transform bad men's temptations into trials and tests.

Temptation versus Sin

Christ was tempted, and therefore the fact that we are tempted is no proof that we are wicked. "Some sensitive natures conclude that they must be very sinful because they are so much tempted; whereas multiplicity of temptation is often rather an evidence of faithfulness and integrity. The strongest attacks are made upon the strongest forts. Repeated temptations argue the existence of resistance. Sin is consent to the temptation. When there is no acquiescence there is no sin."

The Purpose of the Temptations

They proved that he was worthy to be the Messiah, as a battleship is tested before it is sent to war. (1) "For his own sake. He was a man and had a character to build, and temptation is essential to character building. No man knows what is in him—how weak he is or how strong—till he is tried." (2) For the sake of others. If Jesus would be the Savior and helper of men, it was necessary that he should not only be exposed to the same temptations as we are, but that he should gain the victory over them, and by the same means which are available to us (Heb. 4:15) He conquered, not as the Son of God, but as man, else his victory would be no pledge that he could give us the victory.

Modern Applications

Our bodies and our souls are full of desires, appetites, hungers, which are innocent in themselves, but which we are tempted to gratify in wrong ways, Satan's ways, in contradistinction to God's ways. This is the essence of most sins of the flesh, which work disease and death, as intemperance, gluttony and social vices. So, too, our highest and deepest longings—as for love, for usefulness, for success or larger spheres—may be gratified in wrong ways, at the expense of character, and in low, outward, instead of holy, spiritual methods.

But more general than the wrong use of natural and perfectly legitimate desires and appetites, is the giving of too large and important a place to these things in our lives. They crowd out the higher and more important, whereas we ought to keep in mind that when it comes to a question between the bodily appetites and spiritual needs, the higher are infinitely more worth while. Francis Greenwood Peabody rightly

points out: "Jesus has nothing to say against bread-making; in another place he feeds the multitude. When, however, it is a question of the supreme need of life, he knows that there are necessities more profound than hunger. The fundamental craving of human life, he well knows—and many a human being, though oppressed by poverty and hunger, still feels the deeper need—is for capacity, inspiration, regeneration, personality, power."

The great temptation of the mind is self-seeking. "If you have any kingship or queenship in you, make sure to use it for redemptive ends! Sing no song that is not fit for Christ to hear! Paint no picture which you would not dare to hold up before his gaze! Write no book which you would not lay upon his altar! If you can hold a seat in Parliament, hold it for your country's good! The moment you begin to use it for 'miserable aims that end with self,' you forfeit your right to it."

The third temptation translated into modern terms is the seeking to obtain success, happiness, a life worth living, by worldly means instead of the divine; the attempt to build up the church or Sunday school by pandering to fashion or wealth instead of by spiritual life; the expectation of heaven without the faith and love that make heaven, as by means of forms, or ceremonies, or asceticism; to expect the fruit of victories without fighting the battles. Men expect health, while they violate all the laws of health; they expect results, while they refuse to use the means and call it faith.

HOW TO READ BOOKS

Read the preface first. Go in through the front door.

Read plenty of books about people and things, but not too many books about books.

Read one book at a time, but never one book alone. Well-born books always have relatives. Follow them up.

Read the old books—those that have stood the test of time. Read them slowly, carefully, thoroughly. They will help you to discriminate among the new ones.

Read no book with which the author has not taken pains enough to write in a clean, sound, lucid style. Life is short.

Read over again the ten books that you have already read. The result of this experiment will test your taste, measure your advance, and will fit you for progress in the art of reading.—Henry van Dyke.

Never seek for amusement, but be always ready to be amused. The least thing has play in it, the slightest word wit, when your hands are busy and your heart is free.—Ruskin.

J. A. GARBER, President
Ashland, Ohio

E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

ENDEAVORS: THE WORLD IS COMING TO OHIO THIS YEAR

At the request of our worthy President, J. A. Garber, your Associate President will offer a short message.

Within a few months, Endeavorers from many parts of the world will be on long journeys to assemble in Ohio, at Cleveland; to have a part in one of the best conventions ever held in America. Our watchword in this state is: "BRING THE WORLD TO OHIO." Ohio Endeavorers are working hard and have been for two years to make and

conduct the greatest Christian Endeavor Convention, July 2-7, 1927.

Plans are laid for a mammoth parade, a magnificent pageant, for world renowned speakers, broadcasting equipment, special conferences, banquets and sight-seeing trips. Ohio Endeavorers expect to meet fellow-Endeavorers from many states, even to California and Washington.

Our societies should elect delegates at once, have them register with your county

or state officers, save cash, and plan to come to Cleveland for the Fourth of July vacation, there meeting Endeavorers of the world.

Watch for our next message VIA Brethren Evangelist.

Ohio Christian Endeavor Secretary for Brethren Church,

REV. E. M. RIDDLE,
Bryan, Ohio.

A Promise Convention

By Henry W. Githens in C. E. World

Theme: The Promises of God.

Motto: "All things are possible to him that believeth."

Devotional Themes

"My grace is sufficient for thee."—2 Cor. 12:9.

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

"He that overcometh shall inherit all things."—Rev. 21:7.

"Give, and it shall be given unto you."—Luke 6:38.

"If any man serve me, him will my Father honor."—John 12:26.

"Whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. 21:22.

"Lo, I am with you alway."—Matt. 28:20.

Address Themes

The Promises of God.

Conditional Promises.

I Know It Is True.

Putting God to the Test.

Our Promises—The Christian Endeavor Pledge:

At the End of the Rainbow (rewards for service).

Features

The rainbow, emblem of God's promise, will be an appropriate symbol in advertising this convention.

"A Rainbow Banquet" will make a splendid social feature, with decorations of paper streamers in the rainbow colors. The toast programme may be arranged as follows:

The Violet's Message (loyalty and fellowship).

Indigo Faces (a jolt for the pessimistic).

Sky-blue (Christian Endeavor sunshine).

Green Gardens (Christian Endeavor Growth).

Yellow Fields (opportunities).

Orange Hopes (plans and possibilities).

Seeing Red (a challenge to fight).

At the End of the Rainbow (rewards for service).

The following poem by Annie Johnson Flint may be used on the cover page of the convention programme:

What God Hath Promised

God hath not promised

Skies always blue,

Flower-strewn pathways

All our lives through;

God hath not promised

Sun without rain,

Joy without sorrow,

Peace without pain.

But God hath promised

Strength for the day,

Rest for the labor,

Light for the way,

Grace for the trials,

Help from above,

Unfailing sympathy,

Undying love.

JUNIOR ENDEVAOR

By Virginia Haun

(Topic for January 30)

Daring to Stand Alone. Daniel 6: 7-10, 16-18

Once upon a time there was a boy named Daniel. This boy was the son of a king. His mother loved him very much and taught him to believe in God and to do the right things. She told him I feel sure, such things as this, "Daniel, it is better to do the right thing than to have great pleasures. I would rather believe that my boy was true to God and would always be good than anything else that I know about. Goodness is far better than wealth. Dare to do right even if you have to stand alone."

And so as he grew, Daniel loved and obeyed his mother and always he was true to God, whom he worshipped.

One time, when Daniel was about grown, a mighty king invaded the land. Now Daniel was a very nice looking boy. He looked both healthy and bright. This king who was invading the land decided that he would like to have some boys like Daniel to serve him with the other attendance of his court. So, Daniel and several of his friends were taken to the court of this mighty king.

These boys found that there were other boys in the court. At first, it looked like they would find lots of friends with whom they could have a good time. But they were not there long until Daniel and his friends began to realize that these other boys did lots of things that were wrong. Daniel's mother had taught him that he should not drink wine or eat foods that were not good for him. Daniel saw that these other boys were not only eating and drinking the wrong things but they were indulging in types of pleasure that Daniel knew were wrong. When Daniel saw this, he said to his friends,

"Let's talk to those who have charge of us and see if they are willing to give us the kind of food that we know is best for us."

That seemed like a hard thing to do. If the boys would have been willing to do the things that the others were doing, then they could have spent their time with a whole group of young fellows having a good time. If they asked to be treated in a way that was different from the rest, they might never learn to know the people about them and have friends in the court.

When the boys had made their request it was granted and so they stood alone for the right, while the many people in the court did the things that were wrong.

Many years passed and the king, finding that Daniel was a good fellow, one who was dependable and who was never afraid to do the right thing, gave him an office in the court.

All these years, Daniel remembered to worship God, for the other people in the court did not believe in God. Even the mighty king of the land did not believe in God. So when someone in the court asked the king if he wouldn't like to have the people worship him, he said "Yes." Just think, the king, who was just a man like everyone else, was willing to have people worship him. He even signed a decree saying that everyone had to worship him.

Now what do you think that Daniel will do? Daniel knows that everyone ought to worship God. He knows that he will be punished if he does not worship the king. But Daniel had shown all through the years that he was not afraid to stand alone. So, again he shows his courage. Even when he knows that everyone else is worshipping the king and that people are watching him to see if he will worship the king, too; Daniel kneels down and worships God.

Then the punishment comes. The men took Daniel and thrust him into a den full of lions. Just because he dared to stand alone for the right, he was thrust into a cage of wild animals.

But God rewarded him for standing alone. God took care of him and so the animals did not hurt. So even unto this day people say, "Dare to be a Daniel" and they mean dare to stand for the right even when you have to stand alone.

Bible References

M., Jan. 17. Paul left alone. 2 Tim. 4:16, 17.
T., Jan. 18. Jesus left alone. Mark 14:50.
W., Jan. 19. Peter's daring. Acts 5:29.
T., Jan. 20. Esther's daring. Esther 4:16.
F., Jan. 21. Jeremiah's daring. Jer. 26:8.
S., Jan. 22. Elijah's daring.
1 Kings 18:21, 22.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Argentina

December here corresponds to June in the home land and we are having summer weather. This favors the attendance for some, but detracts from it in other ways, for it is the time when many families leave to work in the harvest for several months, and the summer diversions also have their influence.

Our different missions are preparing Christmas programs and picnics. Such occasions serve not only to inspire the children, but also attract new people, who when they once come find it easier to come again.

In Buenos Aires the heat has been extreme and has affected the attendance. In Laboulaye many have gone to the harvest, but the attendance has increased until it has passed sixty at each of the two Sunday schools. In Alejandro the hall is rather small to accommodate all the people who come. In Cabrera and Deheza some families of believers have moved away but others are

coming in and the work is making steady progress.

In Rio Cuarto we miss the help of Sister Nielsen, who has been gone six weeks visiting other missions, but the church is working well and the house is filled on Sundays, both afternoon and evening. The Sunday school is having several more benches made to accommodate the people. Our branch school is also growing. I have eight in my class of converts preparing for baptism and we are prayin gand organizing for a campaign in January. Several more of our members are called to other towns by their work, but they will be faithful wherever they are.

The Bible Coach is in Laboulaye, having arrived over some terrible roads after evangelizing the southern part of our district. Brother Yett has returned to Huinca Renanco to help for awhile in the work there and Brother Siccardi is canvassing Laboulaye with Bibles.

C. F. YODER.

The Barracks Fight

By F. S. Miller

These missionaries are just standing by and doing nothing to aid our country in its day of trouble. They are letting it be eaten up; I am going to Seoul to help to save it," declared the "Firebrand" to a group of Chungju Christians. This conversation was repeated to the missionaries, and they smiled, for they knew the "Firebrand," as they called him, and they knew that his zeal was not tempered with either knowledge or wisdom. They were perplexed, for he was making it difficult for them to hold the confidence of their people, standing as they did between two firing lines. This was at the time when the Japanese thought the missionaries were helping the Koreans, and the Koreans suspected them of siding with the Japanese, because America rendered them no aid. How was the problem to be solved before it scattered the flocks to the mercy of the wolves?

Mr. Flower met "Firebrand" in front of the compound a week later. "Well, Nam, what did you do in Seoul to help your country?" he asked. With rather a shamed face Nam replied, "There was nothing I could do; it was too late." Just then the postman handed Mr. Flower a letter from his children saying: "We leave Chefoo Tuesday and arrive in Chemulpo Wednesday. Please meet us." Bidding Nam good-bye, he hurried home, packed, and started for Seoul, where he learned that the ship was delayed for several days in Chefoo harbor.

The next morning at the breakfast table, as the company was talking of the possibility of an uprising to prevent the annexation of Korea, several volleys were heard from the city walls. "There it starts," they exclaimed, as they arose and ran out to the edge of the terrace toward the city. For several hours the battle went on; Japanese machine guns in the South and West Gate towers were rattling a deadly fire into the barracks. Every once in a while a sound like a pistol shot occurred near the watch-

ers. "What is that?" was asked several times before they realized that it was the sound of stray shots striking bricks and tiles near by.

"Better go inside," advised the doctor, but it was impossible to keep heads from projecting over the window sills, especially as the Koreans began to climb down the city wall in an attempt to escape after their ammunition had given out. Shots could be seen striking the wall around them, and several Koreans were killed.

The firing ceased; the gates were opened to traffic. "There is work in there for physicians and nurses," the missionaries had kept repeating, and the doctor's wife had prepared red crosses to pin on the arms of those going in. The Japanese guard at the barracks gate, recognizing the crosses and stretchers, made no objections to their entry.

The Japanese wounded and dead had all been carried away, and their physicians and nurses were too busy with them to care for the Korean wounded, some of whom were rapidly bleeding to death. While the doctor and nurses gave first aid, Mr. Flower searched among the dead for the living, carrying buckets of water and satisfying their thirst, collected windows and doors to serve as stretchers, and helped to carry the wounded outside the gate. The guard would not allow him to bring carriers in, but just outside was a crowd of onlookers who were willing to bear a stretcher if the Japanese at the gate could see that they were being forcibly compelled to do so by the Americans. In this way about fifty were sent off when the Japanese physicians arrived and forbade further interference in their affair.

Later several Westerners arrived and lent a hand; with them was the editor of the Korean newspaper. In his report the next day he mentioned Mr. Flower as being among those who rendered assistance, and when Mr. Flower and the Buds arrived in

Chungju they found that this newspaper report had preceded them and had put a stop to the local talk about the missionaries' failure to help the Koreans.

When the insurrection spread all over the Chungju territory, and colporteurs and lay preachers were in danger from both sides of the struggle, any man with a card from the missionary was allowed to go about his work within the insurgent lines, and was told, "He is our friend; he helped the wounded at the barracks fight."

In a Far Country

People who keep in touch with foreign missions realize the extent to which modern inventions are making their way all over the world; they are not particularly surprised when a missionary from India states that he is now covering in a Ford the ground he used to traverse on a camel thirty years ago, nor do they wonder very much when a letter comes from the remotest new station in Africa written on the same kind of typewriter as that which fills a niche in thousands of offices and studies in the United States.

But once in a while some familiar bit of our experience gets to the East in such a striking way that we are more and more certain nothing is too small to be important. What, for instance, could be more commonplace than a can of Dutch Cleanser? But on the other hand, what could be more unusual than the combination of a can of Dutch Cleanser and a group of Devil worshipers out in the hills of Irak, beyond Mosul? The Yezidis or Devil worshipers are a sect who, as the name implies, believe that Satan is more powerful than God; they fear the Evil One to such an extent that they do not mention his name, but offer terror-stricken prayers to him under the name of King Peacock, making sacrifices with strange rites to keep him from doing the harm they dread. No Zezidi ever knew how to read; none had any conception of the tumultuous life outside their hills, or what the part played by the new Kingdom of Irak might be. Only their sheik, as his son grew to be an energetic boy, realized that the world was changing, and that if the Yezidis were not to drop out entirely, they must change too. So he took the law of centuries into his hands and sent his son down to Bagdad to a high school under British direction, where he is learning the ordinary things a boy learns in high school anywhere. That was startling enough, but it was only a beginning. The sheik had a daughter, too, a little girl of eight. About the time she was born, one of the American missionaries who was friendly to both sides during the terrible days of the Kurdish massacres had saved the Yezidis from destruction, and the sheik had been his warm friend ever since. Sitting on the roof of the house as Orientals do on the hot nights, the sheik and the missionary looked out on the ruins of ancient hills, and down into the courtyard of the Roman fortifications along the crest of the house, with its paving and pillars taken from the ruins of an old Roman villa; but they had their minds upon the future as they discussed what was to become of the sheik's people.

One outcome of their talks was that the little girl was intrusted to the care of the missionary, to live in his family, to go to school and—if she could, for probably even her father doubted—learn to read as boys did. What the elders of the tribe said, how they shook their heads, wagged their beards, and prophesied disaster, we do not know; but the child went to town, learned to brush her tangled hair, learned to wear slippers on her wild little feet, and did learn to read from the Arabic primers used in the schools. The English books in the missionary's house she could not read, of course, but she could look at the pictures, and how she could ask questions! So the missionary's wife had her make a scrapbook to take back to her village when vacation time should come; into it went pictures from the world without, cut from magazines—automobiles and airplanes, children and grown people, houses, cities, and towns.

At vacation time she went back to her village with her book; and it was hard to tell whether people were more astonished

because she could read, or because she was so clean and orderly.

And the women were even more surprised. "She washes her face every day," they said, "and her hair is as smooth as the pigeon's wing. She is not afraid of anything, not even"—they lowered their voices—"not even of King Peacock! It is a miracle that such a thing could happen."

But the little girl knew it was not a miracle. She had learned about soap and water and scrubbing powders, about books and automobiles, but she had learned more than that. She had learned why she need not be afraid. For the missionary and his family were not afraid of the Evil One. Why should they be? And so to all the hushed, frightened questions she answered, "I am not afraid any more, because God is stronger than King Peacock!"—Forward.

THEN AND NOW IN JAPAN

I visited the museum in Tokyo the other day, and I saw a sign which said, "The evil

Christian sect is firmly forbidden as heretofore." That sign is in the museum as a curiosity. Fifty years ago it was found everywhere, and Christianity was forbidden in Japan. Fifty years have made a wonderful change.

Fifty years ago there were only eleven baptized Christians in Japan. Today there are 133,000, and there are 219,000 children enrolled in Sunday schools.

Fifty years ago Japan was an Oriental nation, keeping apart from the world, and not wanting to mingle with the life of other nations. Now Japan is a great world power, largely because Christianity opened the door to her.

Seventy years ago Japan did not trade with foreign nations. Today she sends to the United States alone three hundred million dollars' worth of goods.

Sixty years ago there was not a modern school in Japan. Now there are 36,000 schools, 186,000 teachers, and 8,500,000 pupils.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Firs Church of Johnstown goes over \$6,000.00 to College Endowment

This church is well known to the readers of the Evangelist as one of our Front Line churches. It was only a few years ago that it took some forward steps in erecting one, if not the most beautiful house of worship, in our brotherhood.

Past associations with this people as their pastor for nearly six years, made our work a delight. The fullest cooperation was given by their pastor, Brother Charles Ashman and the membership gave a united support to the Endowment.

Johnstown is one of the industrial cities of Pennsylvania and has been hard hit the past year in a business slump and the giving of this people was a real sacrifice.

The Johnstown church is not made up with people of wealth; the facts are, the membership is composed of wage earning people. The people and pastor are to be congratulated upon the fine piece of work done for the kingdom. I found the church a bee-hive of activity. They have the best Christian Endeavor society that I have seen for a long time and their school of the Bible is being largely attended.

Brother Albert Trent (the veteran Sunday school superintendent) is still at his post and they got back of the Endowment with a \$1,000.00 gift.

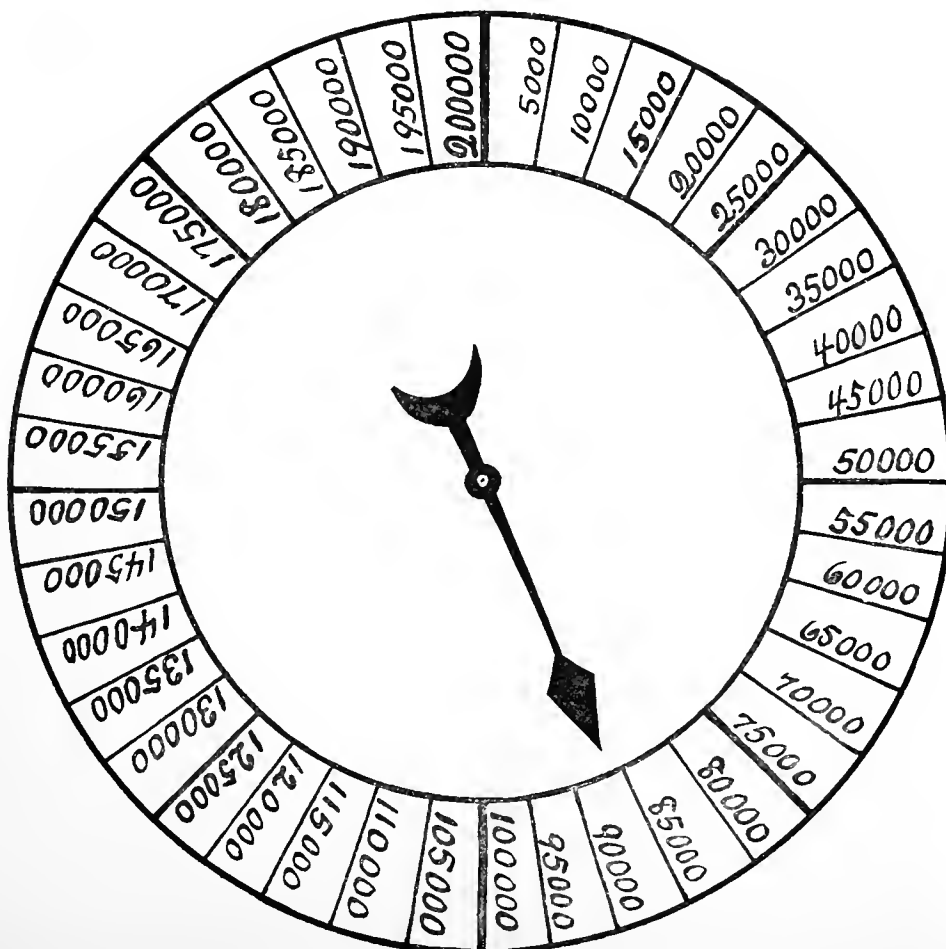
THE TIME IS HERE IN THE HISTORY OF ASHLAND COLLEGE AND SEMINARY, THAT IF THE CHURCH DESIRES TO MAINTAIN A SCHOOL OF MERIT AND RECOGNITION, IT MUST PUT OVER THE REQUIRED ENDOWMENT. THE STATE OF PENNSYLVANIA HAS TAKEN A DECIDED STAND IN EDUCATIONAL STANDARDS AND NO COLLEGE THAT DOES NOT HAVE \$500,000.00 ENDOWMENT BACK OF IT CAN HOPE FOR RECOGNITION. THIS IS MORE THAN A MERE MONEY RAISING CAMPAIGN, IT IS A QUESTION OF LIFE OR DEATH OF OUR ONLY EDUCATIONAL INSTITUTION.

The total gift of the First church of Johnstown was \$6,246.50, and if I am not mistaken this will be enlarged before our campaign comes to a close.

W. S. BELL

PORTIS, KANSAS

It was the privilege of the writer to spend two weeks the last part of November and the first days of December in an evangelistic effort at the beautiful town of Portis, Kansas, where W. R. Deeter is the efficient pastor. It was a real treat to spend the time here with the good people of this community. The hospitality of their homes is unsurpassed anywhere. I was not a stranger here, as there were several old friends,



whom I had learned to love more than twenty years ago, when I was a pastor in north-western Kansas.

The Portis church is forging forward, not withstanding the reverses it has encountered in the past, these reverses are being used properly, as stepping stones to a greater future. And my estimation is that Deeter is the right man at the right place. He is well known and highly respected by the entire community. His work is well organized, advertised and energized. We had fine attendance all through the meeting, and the other two churches revealed a fine spirit of cooperation, in attending the services and even dismissing their services on Sunday evenings.

The writer was once pastor of the Deeters, and at that time it became his privilege to speak a few words, which means the blending of two lives, and I do not think they hold any grudge toward him for those words.

I spent about one week at the home of Brother Turners and the next week at the parsonage with the Deeters.

As it is impossible to mention all by name, I will say that I enjoyed every minute of time spent there, and really was sad when leaving time came. Will leave the report of the meeting to Brother Deeter. He certainly kept me busy while there. These people certainly know how to entertain the evangelist, and I think I will not call this the "short grass country" any more.

Fort Scott, Kansas

The work here was well cared for, in my absence, by Miss Ella Saylor, of Portis, and Mrs. Wood. Miss Saylor spent several weeks with us here and we appreciate her work very much. Our work here is moving slowly on, and we now have some favorable outlook, for the future. The attendance is increasing and we are getting some new families enlisted in attendance. We had a good Christmas program and also a very successful Watch Meeting, conducted by the Christian Endeavor Society. We have received one into the church by baptism since our last report. The Bible school is gaining and so also the Woman's Missionary Society and the Christian Endeavor Society, the mid-week prayer and Bible study is going steady with about an average of 15 present.

Before this is printed in the Evangelist we expect to have Rev. A. V. Kimmell of Whittier, California, with us in an evangelistic campaign. We feel very fortunate in finding Brother Kimmell and the Evangelistic Bible Study League, willing and able to help us in this fine way. We solicit the prayers of all who pray, for this campaign. The meeting is set and advertised to begin January 9th. We are out to do our best and keep on doing it for the glory of the name of our coming King. L. G. WOOD.

PORTIS, KANSAS

On November 23rd, L. G. Wood came from Fort Scott to hold us a two weeks' revival campaign. The weather and roads were fine most of the time, and most everything contributed to the welfare of a great meeting. To say that Brother Wood's messages were second to none in soundness and truth, is but to say they were strictly fundamental. They were also well received by the many who heard them. They carried the note of revelation as well as instruction.

Ever since we have been in the ministry we have craved the opportunity of working with Brother Wood. After years of waiting

the time came and we enjoyed it immensely. He is a true yokefellow. We visited in many homes both in town and country.

We worked the evangelist hard while here, preaching three times each Sunday, and gave the message for the Union Thanksgiving service, as well as giving four afternoons to Bible study. The average attendance at the latter was 18 and the average for preaching services was 112.

Monday, December 6th was stormy and icy and cold, and instead of keeping Wood for the evening services in which we were to baptize we left him go on the evening train. Three had come forward at previous services. But at this one when the invitation was given, four more came out to accept the Lord as Savior and be initiated into the church by the rite of holy baptism. Our hearts were made glad, for some came whom we had been praying for for many months. A few others promised to come later on, and we are looking forward to this happy event, for such occasions always make us rejoice.

Brother Wood went back to his home and his work feeling well repaid for his efforts among us, spiritually, financially, and physically, for he did not get hungry among our good people.

One interesting feature of our meetings was the good singing. The question came up, "Who shall we have to lead the song services?" After some deliberation the Official Board gave their consent to use local talent. We had a young lady whom we asked to take over the responsibility, and she did herself proud. She is efficient enough to lead in most any meeting. We are grateful to Miss Aneta Thompson for her splendid work.

We are open to date any one a meeting during the coming winter season or early spring months. If interested, write us.

The local work is holding up real well considering industrial and financial conditions. We are looking ahead through faith to better times. The Sunday school has elected new officers for the coming year, and other auxiliaries are still active and doing quite well.

Our Christmas program was unique—in that it was "different." It was entitled "Little Orphan Joe," entirely in keeping with the spirit of the occasion, intermingled with carols and hymns that were appropriate. At the close the classes came forward and presented their White Gifts for the King, while the superintendent offered a prayer of consecration. The gifts amounted to over \$40.00. W. R. DEETER.

BERLIN, PENNSYLVANIA

Our last report from Berlin was May 12 and had to do with the dedication of our new church. The last seven months have proven the new church an absolute necessity. How did we ever get along without it? The fact is that a number of things have occurred which would have been impossible without this building, as this report will show.

The first of these events was the bacca-lareate service. An audience of about seven hundred assembled on this occasion, the sermon was preached by the Lutheran minister. The evening of July 4 marked the dedication of the new pipe organ. The program consisted of an address by the pastor and special music by the choir. Some of our good people from Meyersdale very ably assisted in the music. An organ recital was given

two evenings the next week by Prof. Alfred Johnson. Prof. Johnson is a Berlin boy. He is at the present time instructor in the Musical Institute of Pittsburgh. We are well pleased with our organ. It is the Mohler make, two manual, and cost \$4,000.00. Miss Thelma Saylor is the efficient organist.

It was the privilege of the Berlin church to entertain the Pennsylvania Conference in October. The presence of Brethren people from over the state was an inspiration to our people. The program was exceptionally good and proved to be enlightening and instructive. A number of our Berlin people have for some years been active in the conference work, others were led to see the importance of this gathering. It is to be said to the credit of the folks here that they acquitted themselves nobly in their entertainment.

Evangelism

Two meetings have been held by the writer in recent months. The first at Aleppo, Pennsylvania, from July 20 to August 2. This is one of a circuit of three churches in Green county. The work here was formerly much stronger in numbers and organization than at present. These are rural churches and are passing through the experience which is common to such. The first need is a pastor for full time. Brother Orville D. Ullom, an Aleppo boy, has been serving these churches during the summer months, but is absent the greater part of the year on account of school work. Here is a needy field, and one which is not without its prospects. The meetings were fairly well attended and we have reason to believe that good was accomplished. Many of the believers expressed themselves as having been helped. A pre-prayer service was held each evening in the home of Sister Julia Murray. These meetings were well attended and gave strength and encouragement to the evangelist. Entertainment was in the home of Sister Margaret Moore. This was also the home of the pastor. Sister Moore, her daughter and son-in-law have since moved to Texas. Their going has been quite a loss to the church. My boy was with me in this meeting. We will ever remember with pleasure the kindness and hospitality shown us in the Moore home and by all of the Aleppo people. It was a pleasure to work with Brother Ullom. He is a young man with a great future before him.

A second meeting was with our people in Pittsburgh from October 17 to 31. Brother A. L. Lynn is the efficient pastor here. This was our first meeting with Brother Lynn and the Pittsburgh church. This people had but recently renovated their building. We have here a large and well equipped plant. The membership here is scattered over this large city, some living beyond the limits. This condition makes the work extremely difficult. But Brother Lynn is equal to the task; he has proven himself a workman that needeth not to be ashamed. The pastor here has the confidence and respect of his people and is much loved by all. Considerable time was spent in visiting. This made possible a more intimate acquaintance with the members and friends of the church. In this meeting we were brought face to face with the problem of building up a Brethren church in a large city in these modern times. Two were led to confess Christ. Many of the believers expressed themselves as having been blessed. Entertainment was in the home of the pastor. The fellowship together was most blessed. It was a privilege to work with Brother Lynn and his good peo-

ple. This meeting, as did the one at Aleppo, closed with communion.

Our meeting here at Berlin was held from November 15 to December 5. We were assisted in this special effort by Brother F. G. Coleman, pastor at Flora, Indiana, as evangelist, and Brother and Sister J. B. Long of Los Angeles, California, as the singers. A time indeed of special blessing and refreshing. The attendance throughout was good, and there were times when we had a capacity house. Many people of other denominations attended and expressed themselves as having been spiritually blessed. Brother Long as precentor gave to us at service a variety of program which was inspiring as well as entertaining. Sister Long presided at piano or organ in a very efficient manner. The "Singing Longs," as they are commonly known, greatly endeared themselves to our people. These talented and consecrated young people are doing a great work for their Master. Too much cannot be said for Brother Coleman. For some years we had been trying to arrange for this meeting. We expected great things and were not disappointed. Talented and consecrated, fundamental in his belief, he preaches with a power which moves men toward the cross. Truth was presented in a very clear and precise manner. Hearts were touched, vows were renewed, the lost were saved. The visible results are as follows: thirty-five confessed Christ, twenty-eight of these have united with the church, the others will go elsewhere. And the revival continues. Five others have united with the church by baptism, and still others are coming. These with one who was baptized during this summer makes a total of thirty-four added to the church since last report, or a total of forty-seven for this calendar year. We rejoice in the victories throughout the brotherhood. May the Lord continue to bless and keep his own.

W. C. BENSHOFF.

ST. JAMES, MARYLAND

We are glad to be able to report that the Lord's work at St. James is making commendable progress under the leadership of Brother Thoburn C. Lyon, who will soon close his first year of service as our pastor. Brother Lyon is a man of God, thoroughly consecrated and capable of preaching the word of God. We feel that we are indeed fortunate to have him to work with us for the Lord.

Regular services are held here and at Tilghmanton each Sunday; both places have their peculiar problems, but we are glad that we can say there are some mighty loyal people at both places.

Our fall communion service, held November 14th, was well attended; so, in fact, are most of our regular services. Our last quarterly business meeting was the largest attended in the history of the church.

The various auxiliaries of the church have been faithfully maintained. Our Sunday school is keeping up its standard and going forward under the leadership of our Superintendent, Brother Byron T. Bloom, and his able corps of officers and teachers. Rally Day was observed in the Sunday school in October, with 156 present; the Sunday school offering, about \$27.00, was given toward the purchase of new song books for the church. Already we are enjoying the use of these books. The W. M. S. is alive and working to keep things on the move. On November 4th they gave a special program in behalf of our Kentucky work, which was

very well attended. Our S. M. M. has been active. They recently entertained the Sisterhood girls from Hagerstown, when there were about forty girls present. The Sisterhood also gave a special program at the church on the evening of December 2; a silver offering was received, and a nice sum of money realized for their work.

On Sunday morning, December 19, our hearts were made sad when Brother Harvey S. Poffenberger left us to meet his Savior whom he loved and served so well. Mr. Poffenberger was one of the promoters of the church and a faithful member. He was a deacon and the treasurer of the church for a number of years. The church shares with the family a natural sorrow because of our loss.

We are anticipating a great time in January, as we have made arrangements with Brother Robert Porte, of Louisville, Ohio, to lead us in a three weeks' revival meeting. We are working and praying that these meetings will be of real spiritual benefit to this community. We wish in advance to thank the good people of the Louisville church for the loan of their pastor. We covet your prayers for this revival.

We wish for and pray God's blessing on all his people.

RUTH SENSENBAUGH,
Corresponding Secretary.

Men render the power of God inoperative and valueless in their lives because of their unbelief. Lack of confidence in God deprives us of the most powerful ally we could have and leaves us helpless to fight the battle of life. For a life triumphant we must have confidence in ourselves and faith in God. Then we will know that our souls are unconquerable.—Presbyterian Standard.

In the poorest cottage are books: is one Book, wherein for several thousands of years the spirit of man has found light, nourishment, and an interpreting response to whatever is deepest in him.—Carlyle.

WHITE GIFT OFFERINGS

The following White Gifts have been received to January 6. There are 72 reports compared with 51 reports for last year to January 6. In general it appears that the offering this year will fall 25 per cent below the 1925 offering. Last year there were 143 reports (individuals and churches) and it is hoped that there will not only be an increased number of reports this year but also that the reports that will yet come in will boost the total very much higher. Many churches have done splendidly and the kindly notes and letters to the Treasurer found with many of the checks are enjoyable and encouraging. We wish some of them might be printed. May we urge you again to send all reports in promptly to M. P. Puterbaugh, Ashland, Ohio. There is no reason why the reports should drag out. Christmas is over! Take down the Christmas tree, put away the bells and wreaths, starting wearing your Christmas presents and SEND IN YOUR OFFERING!!

Mrs. Nina Bishop, Columbus, O., ..\$	1.00
Mary A. Snyder,	5.00
Mrs. C. A. Will, Rockwood, Pa., ..	5.00
Mr. & Mrs. Chester P. Smith, Sandusky, O.,	1.00
Mr. & Mrs. D. W. Campbell, Sandusky, O.,	1.00
Mrs. Alice Geedy, Sandusky, O., ..	.50
Mrs. Eugene Ormsby, Leesburg,	

Ind.,	2.00
Miss Ruby Garison, Pacific Grove, Cal.,	5.00
Etta Studebaker, Mulberry Grove, Ill.,	1.00
Canton, O.,	55.58
Pleasant Hill, O.,	31.50
N. Manchester, Ind.,	133.90
New Troy, Mich.,	7.92
Miss Vina Snyder, Canton, O., ...	5.00
E. A. Juillerat, Berne, Ind.,	10.00
Virginia Juillerat,	25.00
Grace Juillerat,	25.00
Catherine A. Wilson, Mongo, Ind.,	1.00
Ashland, O.,	100.50
Summit Mills, Pa.,	25.66
Middlebranch, O.,	25.00
Rittman, O.,	12.58
N. Vandergrift, Pa.,	15.57
Mr. & Mrs. D. B. Clum, Lake Helen, Fla.,	5.00
Gratis, O.,	20.50
Berlin, Pa.,	62.73
Portis, Kansas,	40.65
Fair Haven, O.,	36.65
Johnstown, Pa. (First),	150.00
Mt. Zion, (Logan, O.),	23.24
Gatewood, W. Va.,	7.90
Warsaw, Ind.,	37.02
Dallas Center, Ia.,	17.04
Hamlin, Kans.,	57.91
Leon, Iowa,	20.43
Clayton, O.,	21.00
Scott Michael, Polk, Pa.,	5.00
Riddlesburgh, Pa.,	9.30
South Bend, Ind.,	69.10
Flora, Ind.,	81.20
Bryan, O.,	75.00
Beaver City, Neb.,	75.00
Goshen, Ind.,	44.55
Mulvane, Kans.,	7.58
Myersdale, Pa.,	100.00
Miamisburgh, O.,	4.00
Mt. Zion (County Line) W. M. S.,	
Lakeville, Ind.,	5.00
Smithville, O.,	15.50
Los Angeles (Second),	14.28
Des Moines, Ia.,	5.20
Dayton, O.,	203.54
Martinsburg, Pa.,	25.00
Yellow Creek, Pa.,	5.70
Jones Mills, Pa.,	10.90
Center Chapel, Peru, Ind.,	11.94
Ellen G. Lichty,	5.00
Uniontown, Pa.,	64.36
Bethel (Berne, Ind.),	167.70
Sidney, Ind.,	1.00
New Enterprise, Pa.,	7.25
Ardmore, (So. Bend, Ind.),	44.00
Conemaugh, Pa.,	53.88
Philadelphia (Third),	37.75
Denver, Ind.,	3.53
Mr. and Mrs. S. K. Whitehair, ...	10.00
Mrs. Jessie Whitehair Mouser, ...	2.00
Tiosa, Ind.,	11.60
Ft. Wayne, Ind.,	3.32
Sterling, O.,	10.69
Goshen, Ind. (Additional),	4.15
Homerville, O.,	20.00
Muncie, Ind.,	24.60
Mexico, Ind.,	64.65
Total,	\$2,246.55

M. P. PUTERBAUGH, Treasurer.

ANNOUNCEMENTS

OHIO PASTORS' CONVENTION

"The Ohio Pastors' Convention is a unique institution. There is nothing like it anywhere else in the world," Rev. B. F. Lamb,

executive secretary of the Ohio Council of Churches, said today.

He urged Ohio churches to take advantage of their unusual opportunity to reap the benefits of interdenominational cooperation for their communities by sending their pastors to the eighth annual Ohio Pastors' Convention, in Columbus January 24-27.

"While religious leaders throughout the country have for several years been watching this convention as one of the most significant institutions in present-day religious life," remarked Dr. Lamb, "I find that Ohio church people in general do not appreciate what an unusual gathering it is.

"In our conferences, synods, conventions and other denominational meetings we deal with our various sectors of the Kingdom-building program. But in this one meeting alone do we have the opportunity to broaden our viewpoint to take in the whole Christian enterprise in its entirety, which is wider than any denominational program. Here we place our common purposes in evangelism, religious education and many other fields of work above denominational interests. Here we can unitedly make an impact upon the whole population of Ohio, both within and outside the church, which is impossible for any denominational body.

The Ohio Pastors' Convention is doing a great work in breaking down barriers between the churches and overcoming sectarian isolation. The result is evident in scores

of communities where the spirit and practice of cooperation are growing and competition among the churches is dying out."

Pointing out that 726 ministers of 23 denominations from 84 Ohio counties registered for last year's convention, Dr. Lamb continued:

"That such a gathering will have far-reaching effects is certain, for the men who attend carry back to their home communities the influence of collective thought on great issues that confront the churches, the inspiration of intimate contact with great national religious leaders and the consciousness of fellowship and common purpose among all Christians, regardless of denomination.

"Facing an opportunity that is enjoyed in no other state, every Ohio church ought to embrace it eagerly by sending its pastor to the convention."

V. E. McVICKER,
415 Outlook Building, Columbus, Ohio.

WASHINGTON, D. C.

The Brethren of Washington, D. C., wish to announce that they will dedicate the first unit of their new church the last Sunday of January. Previous to the dedication services there will be held a series of inspirational services beginning Sunday, January 16. Brother Louis S. Bauman of Long Beach, California, will have charge of the dedication of the new building. We covet the

prayers of the Evangelist family for God's blessing upon us in these services.

HOMER A. KENT, Pastor.

FOR YOUR INFORMATION

CALENDAR OF SPECIAL OFFERINGS

Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana.
General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.

White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio.

Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.

Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.

Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.

Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.



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1927

The BRETAREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



—PLOCKHORST

Christ Blessing Little Children

Is the Church Becoming Childless?

An Editorial in this Issue

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

Is the Church Becoming Childless

Dr. Charles M. Sheldon suggests as much in an editorial in the "Christian Herald" recently. He recounts having faced an almost childless congregation of more than one thousand persons in a large city. On the Saturday night preceding this engagement the main street of that community, he says, "swarmed with children and young people, hundreds of whom were on their way to moving-picture houses, of which there were seven always crowded every Saturday night. But when the service in the church began next morning at eleven o'clock, there were fewer than twenty-five children in the audience. By actual count made by the ushers there were fewer than that number of young people of high school age. Altogether, counting in all ages between twelve and twenty, there may have been forty all told who would be called young folks." This experience of Dr. Sheldon caused him to ask a few pertinent questions, which he thinks are voiced "by the average American minister" as he preaches Sunday after Sunday to his audience of grown-up Christians and considers with sinking heart his practically "childless church." The questions he asks are these:

"Do children need to go to church as well as to Sunday school? If so, whose fault is it that they do not go? Is it the fault of the parents, or the minister, or the service?"

"If the children of this generation neglect the church services, how much church will be left after the present generation of grown-up people is dead? Are parents afraid of their children, and dare not require them to sit in the pew with them?"

As this prominent writer and preacher suggests, this is not a new problem, but has long puzzled the minds of many sincere shepherds of souls throughout the land. Yet we doubt whether the "average American minister" has given any very serious thought or effort to its solution. For no church problem can successfully withstand the efforts of so large a percent of the church's consecrated ministry. There is a goodly number of the ministry vitally and actively concerned, but it is probable that the "average American minister" does little more than lament the absence of children and young people from his services, and lamentation solves no problems.

Dr. Sheldon's first question strikes at the key to the problem. If we believed, and believed it very strongly, that the children need the church services as well as the Sunday school, we would not have such a big problem on our hands. The fact is, neither ministers nor parents in any very large numbers believe the child needs the church, or the latter would see that he is in attendance and the former would make provision for his interest. Practically everybody wants the young people and believes they need the

church, but there is a very large question in the mind of the average minister and church member as to whether the child needs or realizes any benefit from the church service. Here is our chief weakness—we are accustomed to let the absence of the little ones of our flocks to pass unnoticed or without concern until they have reached the "young people" age, and some have even preferred their absence during these tender years because they have considered them an annoyance. It is true that the average child adds little or nothing to the worship programs of our churches, and sometimes, especially for the nervous-tempered people, his presence operates as "static" to the spirit of worship. However, if there must be a choice between the two (which is seldom necessary with proper understanding and preparation) the future of the church and of the child is more to be considered than the slight annoyance of a few unsympathetic worshipers.

It is of the utmost importance whether the child learns to love, and forms the habit of, church-going. The habits that are formed during the first dozen or fifteen years of the child's life are very likely to remain with him to the end of his days. If the church attendance habit is not formed during that period, it seldom becomes a very real part of one's life. It is folly to overlook or be indifferent to the children, and then bewail the absence of young people. If we are to have young people in our public worship in any appreciable numbers and regularity, we must begin with the children. That is not only true of young people but of adults as well. The vast majority of the irregularity of our adult attendance is traceable to the failure to form right church attendance habits in childhood. Many a preacher is worried half to death about the irregularity of his church members and the almost total lack of attendance of non-church members and all sorts of tricks and honest efforts are resorted to to get a decent hearing. But until we begin to correct the evil at its beginning, or seek to prevent the forming of antagonistic habits, we shall find ourselves tugging away at an uphill proposition. It is a serious weakness that churches far and wide have slipped into—that of neglecting or ignoring the children in the church services.

It seems very clear that the responsibility for this situation lies in two directions—toward the home and toward the pulpit. And any satisfactory solution will involve the cooperation of both parents and ministers. And ministers being leaders in religious matters must be responsible for leading out in any serious attack upon the problem. This in many cases will require an almost entire reconstruction of the minister's mental attitude. He must realize that reaching and interesting the children in church services is not unworthy of his talents, that he is not wasting his time in so doing, that it is not beneath his dignity. He must possess or cultivate a genuine love for childhood, and allow human interest and kindness to characterize his attitude. He who is frigid and unduly formal must needs be worked over and warmed up before he can get on with children. He must seek to understand child nature, his mental limitations, his natural turn toward variety and the concrete and what in general is his field of interest. And with that mind and heart equipment he must set himself to the task of putting something into his worship program and sermon, or into a special brief message, that is within the range of the child's interest and understanding. Having done this and made plans for encouraging the child's attendance, he may conscientiously approach the parents to appeal for their cooperation.

It seems strange that there should be found any difficulty in securing parental cooperation in the encouragement of church attendance on the part of children, and most especially when parents are church members. We would expect parents most of all to be interested in the highest welfare of their children, and so, eager for the cooperation of any one who stands ready and equipped to aid them in building up in the minds of their little charges habits that will work to their eternal good. But some parents on account of their own non-church-going and irreligious habits do not realize the value of church attendance on the part of their children. The mere consent of such parents is about all one can expect. Others have the erroneous conception that Sunday school is for children and church services for adults, and the problem is to give them a new view of the situation. Many others, Christian parents as well as non-Christian, are disinclined to urge their children to attend church after having been in the Sunday school session, because they imagine it will work a hardship upon them. But many

of these same parents will permit, if not encourage, their children, after spending a much longer time in day-school than they do in Sunday school, to go to the stuffy moving picture house, where their eyes are exposed to strain, their nerves to undue excitement and their minds to unworthy suggestions. It is like straining at a gnat and swallowing a camel. Still other parents fail to urge church attendance on the part of their children merely because of an over-indulgence of the child's wishes to do something else, or because they purposely pursue a policy of not forcing the child to do that which he objects to doing lest there be developed in him a distaste for that thing. But the way to develop in a child a taste for parsnips, after they have been appetizingly prepared, is to encourage the thought of their being relished and to insist on their being tasted whenever they are served. The same sort of wisdom exercised with regard to church attendance would result in the vast majority of cases in building up a delight in it. And even where childish objections are persistently expressed, which would be unusual with the parents accompanying the child and the preacher cooperating to make such attendance a pleasure, the issues at stake are so vital and far-reaching that parents can afford to insist upon the child complying with their wishes with that regularity that will build up a habit that will be a fortification against the days of greater independence on the part of the youthful individual. The element of discipline is all too much omitted in the average home, and in that mission we are not only violating the law of God for the highest development of the soul, but lessening the prospects of the child's future.

There will be many other objections offered, but thank God there will not be wanting those parents who will give their hearty approval and cooperation. Such parents and the minister must be prepared to do what they can to meet all objections, wisely but earnestly, and to enlist the cooperation of all so far as possible, for the support of parents is invaluable and the lack of it greatly limits the degree and permanence of the success. The issues are vital and urgent and warrant the utmost zeal. The welfare of the church and of the child are at stake. The church cannot persist childless and the child cannot build an abiding life churchless.

EDITORIAL REVIEW

Brother W. A. Gearhart's report of Home Mission receipts is found in this issue. Look it over and see if your church is given credit, if not better report soon.

The general secretary of the National Sunday School Association, Brother J. A. Garber, supplies us with a newsletter this week. Turn to the Sunday school page and read it.

Brother Charles H. Ashman, pastor of the First church of Johnstown, Pennsylvania, is holding an evangelistic campaign in his own church and expects to be in a similar campaign at Berne, Indiana, in February.

Dr. W. H. Beachler, pastor of our big Dayton, Ohio, church is his own evangelist in a campaign which began January 9th and is scheduled to last three weeks. Prof. O. E. Gebhardt of that city is the song leader.

The management of the Moody Bible Institute has completed plans for the broadcasting of messages to be delivered by the principal speakers at the twenty-second annual Founder's Week Conference, February 1 to 5, in Chicago, through station W M B I, 288.3 meters.

Dr. E. E. Jacobs, president of Ashland College, gives us several news items concerning the college and related personalities. Among them, we are glad to note that through the offices of Professor Mason the work of the college in Education continues to have the full approval of the state department of education. With this assured the enrollment of the college ought to continue to increase.

Our correspondent from La Verne, California, writes an interesting letter, revealing a healthy condition of the work at that place where Brother H. H. Tay is the capable pastor. The Sunday school has experienced a splendid growth and the church is to press evangelism for a period of two months. One of the noteworthy

features of their Christmas celebration was the giving of gifts of very practical sorts and in generous amounts, especially in the remembering of our missionaries and mission stations in Africa and Kentucky.

Prof. J. A. Garber, president of Brethren Endeavordom, calls attention of Brethren societies to Christian Endeavor Week, January 30 to February 6, and tells where material may be secured for carrying out the program suggested. See Christian Endeavor page in this issue. This is an excellent opportunity to witness to the virtues of Christian Endeavor and to extend its influence and service. The wide-awake societies will make use of it.

Brother H. E. Eppley, who is engaged in evangelistic work, reports his meetings at Listie, and Raystown, Pennsylvania. At Listie he officiated at the dedication of their remodeled church and he reports all funds raised before he left the field. He leaves the reporting of results to the pastor Brother H. W. Nowag, from whom we hope to hear in the near future. At Raystown he had the assistance of Brother W. S. Crick, the enterprising pastor, who has already made his report. Brother Eppley's efforts in the evangelistic field are being blessed of God, and he requests the support of the prayers of those who pray.

The article published in last week's Evangelist entitled, "A 'Two-foot Shelf' of Books for Children" was reprinted from the "Herald of Gospel Liberty" and it was not intended that it should slip through without due credit, but we noticed after the paper was off the press that that very thing happened. Our good friend, Dr. Kerr, the editor of this splendid periodical, probably never would have made a complaint, but it is only fair to him and to our readers to make this statement. It was a most excellent contribution and we suggest that Evangelist readers preserve it for future reference, especially those who may have the responsibility of directing the reading of children.

The Indiana District Board of Evangelists purposes to be an active cog in the church machinery of that district, and they have outlined a program of fundamental activities in which they are seeking the cooperation of the churches. It too often happens that when a conference elects committees and assigns tasks that the duties are not taken very seriously and time flies by with little or nothing accomplished. It is encouraging to note that this committee purposes to be active, to do the work assigned to it. And the churches whose representatives elected this Board of Evangelists owe these men their cooperation. They are Dr. G. W. Rench, president, G. L. Maus, secretary, and H. F. Stuckman.

Dr. G. C. Carpenter, pastor of the church at Hagerstown, Maryland, reports a successful evangelistic campaign in his church, with Brother F. G. Coleman as the evangelist and Mr. and Mrs. J. B. Long as directors of music, the numerical results being twenty-three confessions. Christmas was fittingly observed in this church and the giving spirit is growing as is evidenced by the offerings for General Home Missions and the White Gift. Brother Carpenter seconds the suggestion recently made by Dr. J. Allen Miller, that pastors and church officials report more frequently to the Evangelist, and this word comes very fittingly from Dr. Carpenter because he has been very faithful in his support of the paper both by his church reports and his contributions to the thought-life of the brotherhood.

Dr. W. S. Bell reports the success of the College Endowment campaign in the Second and Third churches of Johnstown, Pennsylvania. In the Third Brethren church of which Brother J. L. Gingrich is pastor the gift was \$1,189.97. This is considered good in view of the fact that this church recently built a new house of worship, and then erected a splendid new brick parsonage. The Second church is a mission point and since Brother Dyoll Belote took charge it has been lifted out of discouragement into considerable confidence and promise. Evangelist readers will recall the recent description of the dedication of their commodious new church. In view of this condition the \$500.00 gift for College Endowment is considered a mark of loyalty. Dr. Bell considers both these churches to have shown a good spirit and purpose to have done what they did in the face of prevailing conditions.

GENERAL ARTICLES

"On Time"

By G. C. Carpenter, D.D.

On asking a railroad conductor, "Are we on time?" he looked at his watch and answered, "Yes, sir," and it was evident that he took personal pride in being able thus to answer. Of course he meant that the train was on time according to the fixed schedule adopted by the railroad. It is a worthy ambition to be on time always.

Adam Clarke, the noted Bible commentator had as a neighbor a ripe scholar. One evening both men saw advertised for sale a copy of the Greek Testament of Erasmus. As soon as the scholar swallowed a bit of breakfast he hastened to the shop but heard the bookman say: "You are too late, the book is sold." "Too late? Why I came as soon as I had eaten my breakfast." "Yes, but Adam Clarke came before breakfast." "On time" depends upon what time it is needful to be on hand. Everybody knows the meaning of the call "All Aboard!"

This is a day of travel. A railroad system or an individual has a right to take justifiable pride in being "On Time." All are traveling on the highway of time that leads to eternity. God has furnished a fixed schedule in his Holy Word. Are we "On Time?" Happy they who travel on the **Highway of Holiness**, which Isaiah described. Happy indeed are all who travel by the **NARROW WAY**, always avoiding Satan's road which is the **Broadway Unlimited**, down-grade, fast time.

Many people prefer the easy way rather than the hard way. It always appears easier to travel down-grade, rather than up-grade. But this is the devil's deception. Most autoists would rather drive a car that is full of pep and power up a mountain than to coast down a mountain, any day. There is more real sport in traveling the up-grade of the Highway of Holiness than in coasting down-grade on Broadway.

Some people think they are having a good time on the Broadway Unlimited, but ask them: "What about the end of your journey?" "O that is not worrying us, we are prospering. Look at the 1926 dividends, the largest ever. America is getting rich."

Yes, that is true, and America would be the most fortunate nation on the face of the earth if getting rich in gold meant also getting rich in godliness. We have unparalleled wealth! Eleven thousand millionaires in this country, many of them multimillionaires! Seventy-six individuals in the United States each of whom has a net income exceeding a million dollars! Many corporations making over one hundred million dollars each per year!

In our hymn books is a wonderful hymn beginning, "Guide me O thou great Jehovah." One line reads: "Land me safe on Canaan's shore," but in a certain hymn book the printer by mistake made that line read: "Land my safe on Canaan's shore." And while that revised version might be acceptable to many, yet no millionaire or any of the rest of us will need any iron safe to take care of earth's gold on Canaan's shore.

Harry Daniel in the Thrift Magazine says that the American people are spending more than one billion dollars a year in stocks, bonds and other investments with



ELDER G. C. CARPENTER
Pastor, Hagerstown, Maryland

dividends payable in autumn leaves. Who does not have one or more beautifully engraved certificates which, as he says, can be cashed in at any time upon presentation to the butterflies?

Such certificates ought to be object-lessons to remind us that the American dollar is on a schedule that will permit it to earn only about so much legitimately and fairly, and no more. These engraved keepsakes ought to make us wise when someone comes along with a smooth tongue and insists on letting us right in on a big, wonderful, amazing and unparalleled investment opportunity that will double our money in three months if we sign on the dotted line at once.

Better stay by the schedule. These "get rich quick" runs are by special trains and not many of us ride on special trains. The "Get rich quick" bugs are flying around and

bother most people sooner or later, but the best way is to brush them aside and learn with Saint Paul "In whatever state we are, therein to be content." That means making life's journey by the schedule God has given us.

People today have forgotten God and turned to their own ways and deserve to be blotted out, but God has withheld judgment for a time, and at the cost of the life of his only Begotten Son has provided a plan of redemption, giving to all men a chance to live by his schedule.

How important that everybody know the schedule! A convenient plan is to read three chapters each week day and five chapters each Sunday, thus reading the Bible through in one year. Twelve minutes each day on the average will be sufficient time.

Somebody asked the late Dr. J. Wilbur Chapman: "What is the secret of your success and power?" He answered: "I find that I have power just in proportion as my soul is saturated through and through with the Word of God."

George T. B. Davis, who has distributed millions of Bibles, Testaments and Gospels, says: "My mother, when eight years of age, had read the New Testament through eight times, and for eighty years she delighted in the Word of God. From sixty-nine to eighty-eight, the last nineteen years of her life, she read the Bible through each year. Mother and I were spending a Sunday in Rothsay, Scotland, and the minister there told us the true story of a young official and his wife who resolved on their wedding day to read the Bible through once each year as long as they lived. They continued the practice and God blessed them. The young man became the Lord Chancellor of England. After his death this sentence was found in his journal, 'This day my wife and I have finished reading the Bible through for the fortieth time, and the last time it was sweeter and more precious than ever before.'"

Then Mr. Davis says: "I told this incident to a group of missionaries in Nanking, China, and after the service one of them said, 'I would like to tell you about my father. He was a farmer in the southern states of America. He read the Bible through once each year for fifty years. He had seven sons, five of whom became ministers of the

Gospel and two elders of the church, and one of the sons has been a missionary for more than forty years, and I am that son.' "

We need more fathers and mothers in America who will see to it that their children get acquainted with God's schedule, and who will see to it that their children start life's journey according to that schedule. Give us that and there would be less juvenile crime. The trouble with multitudes of American youth is that the only schedule they have is what they get on the street and in the alley, the dance hall, the card party, the poolroom and the corrupt movies. Let children feed upon the Wild West hold-up movies, but do not be surprised if those children go out and shoot and kill and rob our citizens.

God's schedule says: "Whatsoever a man soweth, that shall he also reap," and we are reaping godlessness, lawlessness, unbelief, crime and indifference toward God's schedule.

Some would blame prohibition, but that is wet propaganda. If it were not for prohibition conditions would be unbelievably worse. It was amusing to see the wet congressmen shedding crocodile tears recently because of the deaths by poison alcohol during the holidays. And yet despite their tender consciences they would bring back conditions under which all would be able to debauch themselves with alcohol, as before prohibition, and under which there would be a hundred times as many deaths by alcoholism. All have been warned and none need to drink it, and it would be better to make alcohol more poisonous rather than less. If only America would travel by her God-given schedule!

May God increase our faith in the wisdom of his sched-

ule! George Muller, who by faith cared for tens of thousands of orphans in England, and never asked anyone for money, and never was in debt, late in life said to a friend: "During the past twenty-five years my faith has greatly increased." The friend asked how it came about, and Mr. Muller went over to a table and raising aloft his worn Bible, declared, "My friend, I have read this Book through more than one hundred times in the last twenty-five years; I know the Book and I know the God of the Book." And that is the need of the hour, more people who know the Book and know the God of the Book. Let all men everywhere be true to the schedule and to the God of the schedule.

Let all men take an inventory, asking: "Are we running 'On Time' in life's journey, according to God's schedule? Are we seeking first the Kingdom of God and his righteousness? Are we trying to keep the Golden Rule? Are we pure in heart? Are we proving our love by keeping his commandments? Are we 'On Time'?"

And when the day comes when we shall make our last run in life's journey through time, may we arrive at heaven's terminal "On Time", and may a host of our fellow-travelers gone on before be waiting at the gates to welcome us.

Above all may we have the unspeakable joy of seeing face to face the King of the Highway of Holiness, even Jesus Christ our Lord. And may we have the added joy of hearing him say to each of us in loving approval, "Well done, good and faithful servant, enter thou into the joys of thy Lord." May we come to the end of life's journey "On Time" according to God's schedule.

Hagerstown, Maryland.

The Adult Division of the Sunday School

By Prof. Alvaro B. Cober, Supt., Adult Division

(To be Published in Tract form by the National Sunday School Association)

THE ADULT DIVISION

The Adult Division of a Sunday school comprises the following departments:

1. The Adult Bible Class Department.
2. The Home and Extension Department.
3. The Parent Training Department.

THE ADULT BIBLE CLASS

Organization:

The time has gone by when the teacher of a Bible class assumed entire responsibility for the class by being not only instructor but also record keeper, treasurer, and general manager.

An organized class becomes a stock company in which each member shares equally in work and management. It ceases to be "Brother Smith's Class" or the "Preacher's Class" and becomes "The Progressive Bible Class" or some other properly named class.

Organization divides the work; develops workers; distributes leadership; delegates responsibility; and determines permanence, strength, and increase. It is very difficult to develop a good class spirit without efficient organization.

The International Sunday School Association Standard requires five officers and four committees—

Officers:

Teacher
President
Treasurer
Vice President

Secretary.

Committees:

Membership Committee
Social Committee
Devotional Committee
Missionary Committee.

A civic committee is also recommended. Other committees should be appointed for definite work whenever there is need for them.

Age of Members:

Members of the A. B. C. must be over twenty-four years of age. In small schools pupils under twenty-four and over eighteen may be enrolled if they cannot be accommodated in a Young People's Class, but the majority of the class must be over twenty-four.

SOME OBJECTIVES FOR THE YEAR 1927

1. Every Bible Class Properly Organized.
2. Every Organized Bible Class Registered with the National Sunday School Association.

Application blanks for certificates of recognition may be secured from the secretary, Prof. J. A. Garber, Ashland, Ohio.

3. Every Organized Class Endeavoring to Increase its membership with this goal in view: An increase in enrollment of 2 percent each month based on the enrollment of the class January 1, 1927. With little effort many classes will go over the top many times. Where conditions are favorable classes should set higher goals and then work earnestly to attain them.

4. Every organized class engaged in evangelism, seeking to win all members to the Christian life.

5. An Objective Sunday School Lesson taught by a teacher who will emphasize a few real important points of the lesson rather than merely spray the class with Biblical information which may have little effect on the Spiritual life of the members of the class.

6. At least two special Adult Division Rally Days in the Sunday school during the year.

The following dates are suggested—The first Sunday of May and first Sunday of November.

SOME THINGS AN ADULT BIBLE CLASS CAN DO

1. Purchase books on Sunday School work.
2. Provide equipment for the school.
3. Organize a Teacher Training Class.
4. Furnish substitute teachers.
5. Furnish autos to bring members who live at a distance and have no conveyance.
6. Take the Cradle Roll Superintendent and the Superintendent of the Home and Extension Department around to make their visits.

7. Provide proper class rooms for the children.

8. Encourage Daily Vacation Bible Schools.

9. Help to get out the church vote for primaries and on election day.

10. Cooperate in a campaign to bring all the members of the Adult Division to the acceptance of Jesus.

THE HOME AND EXTENSION DEPARTMENT

The Superintendent of this department should be an associate to the Adult Division Superintendent, or in a

small school to the General Superintendent. A secretary and visitors should be appointed if the enrollment is large enough to require assistants to the Superintendent.

The membership roll should be hung on the wall of the Sunday School room.

There should be persistent effort to secure new members and also to transfer members, where possible, to the Adult Bible Class Department.

Members should be visited at least quarterly.

Members should be encouraged to study the Sunday school lesson at least thirty minutes each week.

Home Department Day should be celebrated once each year.

PARENT TRAINING DEPARTMENT

An interested, intelligent leader should be elected as Superintendent of the Parent Training Department. His work will include organizing and maintaining parents' classes in the Sunday school.

The main purpose of this department is to teach parents (1) the importance of a more intelligent understanding of child life. (2) To impress upon the minds of parents the importance of religious training in the home. (3) To secure books for parents on child welfare and training.

In Sunday schools too small to maintain regular Parent Training Classes, the parents should be excused from the regular Bible classes to attend an occasional conference or lecture given on "The Religious Training of Children."

Berlin, Pennsylvania.

Ohio Conference Moderator's Address

By R. D. Barnard

(Delivered at the Fremont Conference on October 20, 1926)

(Concluded from last week)

But there is one other external condition which makes living and guiding the Christian Life hard. This, as we shall term it, is the disrespect for law so generally manifest. If I read aright, there is no section of the country which can claim immunity. Life is considered cheap, so cheap in fact that it is readily taken in the different classes of murder. There is a shameful disrespect of the Prohibition statutes. So many of those charged with enforcement are so touched by fraud and bribery, that we scarcely know whom to trust. In certain quarters where liquor could not be sold under any conditions, malt syrup is to be had. Just a few hours they tell us boastfully and this makes the very best of liquor. Gambling, whether it be the petty kind with punch boards and cards, or the major type, surrounding the horse race, the auto race, the ball game, or the prize fight, exists, and that not even under cover. THESE EXIST IN OPEN OPPOSITION TO OUR STATE LAWS. Without being considered anarchistic may I say that for some reason it is next to impossible to obtain conviction in our local enforcement agencies.

I doubt if law and law enforcement will ever be the final word in community righteousness. The minister of the Gospel, the Sunday school teacher, the individual Christian who is living his faith is the best policeman in the world. My appeal is for a united Brethren purpose cooperating with other Christian influences to proclaim an obedient Christian righteousness. The greatest concern for the Christian is not so much the disobedience to civil law as the results of this. The law-breaker in the

civil code, is only a step from being the law-breaker with respect to the eternal code of God.

If we consider civil law lightly we easily grow into the attitude of considering God's law lightly. If we doubt the authority of civil government to enforce its law, we can easily doubt God's authority to enforce his will. Brethren, it behooves us to preach, and teach, and live obedience to law, the law of man and above all the Law of God.

There is just one hardship in the Christian Economy that I would mention which comes from within. It is the lack of Christian training, real, intelligent, practical training. With our life today becoming continually more complex, unless we offer a training to youth that is continually more helpful, what will the youth of tomorrow be? It seems unfortunate to me that we give 7 to 9 months of the year for 12 to 17 years to develop the child mentally, probably 20 years of careful training to make the boy a man physically; that parents will take great time and pains to abolish the child's manners to prepare him socially, that they will generate enough political enthusiasm to make the boy of the same political faith as his father; and still give so little of time or effort for that training of eternal benefit. Even with the recent increase of activity in the Sunday school, the Weekday Vacation Bible School, and in the different expressional schools our effort is not yet equal to the need. It seems to me that there are at least three possible ways of bettering our conditions. In the home faster a more complete worship program. Throughout the year the Brethren Evangelist has offered a fine worship lesson for each day. But there are so many who do not read the Evangelist; and so many

(Continued on page 8)

THE BRETHREN PULPIT

Man in the Making—A New Year's Sermon

By Charles A. Bame, D.D.

TEXT: "Thou art Cephas . . . Thou shalt be a stone.—John. 1:42.

"There is in the career of every human being a possible magnificent masterpiece, or a wretched, distorted daub. Whichever it proves to be will be hung in civilization's gallery" said Orison S. Marsden. Around these two quotations, one from the word of Jesus and one from the great writer, I desire to direct your thinking. How are men made? Real men? What are the processes through which a man must go to become a rock instead of a vascillating and impulsive weather vane. Many answers are suggested to us in these days if wisdom, pretended and otherwise. In these days of invention, men are trying also to find new ways of making and even of remaking men. Educational processes environmental processes; eugenic processes; and even political processes, are offered as methods of making men fit and ready for the work of life. I believe that the words of Mr. Marsden are wise words. He has here epigrammatically set forth for us a great truth. Where is it made more plain than in the life of this man to whom Jesus said, "Thou art . . . thou shalt become" and then, after three years of tutelage under his shaping, and after the finishing work of the Holy Spirit at Pentecost, the stone appeared. From smallness to greatness; from pettyness to princeliness, this is the result of the Master hand of Jesus Christ, working upon the life-processes of a willing but vacillating disciple. Strange wonder that men seeing this marvelous transformation should ever think of another method of making a man when this one has been so well proven! Of course, it was a long and hard process. Only mushrooms grow over night; it takes years to make an oak. Speedy development is made with youth and children, but they who are older change slowly. Yet, how much there was to change and how much there is in us all! It was as if Jesus has said, "thou art impetuous, thou shalt be impressive thou art undisciplined, thou shalt be balanced; thou art rash, thou shalt be discreet; thou art fickle, thou shalt be faithful; thou art cowardly, thou shalt be courageous; thou art thoughtless, thou shalt be triumphant"—all this and more the Master had to change and remake before the rock would stand out. It would be interesting to follow this couple from day to day as they journeyed together; to follow the Master and disciple as they travel together, suffer together, rejoice together and behold the patience of the teacher with his disciple. Let us thank God for his patience with us as he tries to change us from what we are to what we ought to be. Let us pray God that we shall not make smaller progress than did this disciple who after he had graduated from the school of the Master, became the outstanding preacher of all time for quick responses to his mighty preaching.

There are just three things that I desire to call to your attention this connection, of making of men. Three things that I know are necessary to the completion of lives so that they shall find approval of our Lord as well as that of men. They are the Bible, Prayer and the Holy Spirit. We may be assured that Peter as he made his slow way from what he was to what the Master wanted him to become had a great tutelage in the Word of God. He listened day by day to Jesus quote from the Old Tes-

tament and make his appeal to it as the final authority in every decision they had to make. "For thus it is written in the prophets" and "that the "Scriptures might be fulfilled," were the great imperatives that determined the course of Jesus as he lived and wrought out his life before the wondering and amazed disciples.

If anyone is inclined to doubt the wonderful use they made of the Old Testament writings in the teaching and preaching of the Lord and his disciples, let him be reminded that Genesis is quoted at least 19 times, Exodus, 24 times, Leviticus, 12 times, Deuteronomy, 26 times, the Psalms, 59 times, Isaiah, 50 times. Or if that will not convince, let him read the sermon of Peter on Pentecost, or the defense of Stephen both of which are Old Testament classics. If still unconvinced, turn to the arguments of Paul in Romans, especially, the three wonderful chapters 9, 10, and 11, or remember that Hebrews is really a commentary on Leviticus, and without the quotations therefrom, it would be a small book, indeed. If to all these we add more than 300 allusions which are not quotations, we must be quite convinced of the very large part the Bible had in the making over of this man and his contemporaries. It seems very safe for me to declare that these men did not learn in the school of Glenn Frank, who in this New Year's season gave the world in one of his syndicated articles this atrocious sentence: "And yet, in the long run, the doubt-raiser will prove to be a safer guide in the modern world than the belief-peddler." May God forgive him both for the sentence, and the terms in which he states it!

The second thing that stands out in the remaking of men is prayer. This may seem a commonplace and yet, perhaps no one need of the great multitude of folks, is so needful as systematic prayer. One can not forget that Peter was one of that favored group that always went with his Master when he went into his prayer-places, nor that it was he who was prayed out of prison. Nor yet, that it is this one-time impulsive man who says in his old age, "be ye therefore sober and watch unto prayer." Two men stand out in our country's history and their pictures that remain with us most, it seems to me, are that of Washington on his knees at Valley Forge and Abraham Lincoln in the crisis of the civil war. What a man of prayer and Bible knowledge was the latter—and perhaps not much less, the former. Mean men lately would tear away much of this halo from the brows of these men who moved and led men above most of their fellow-men, but their published speeches belie these traducers of the truth. The Bible and prayer had a large place in each of their lives. But there is a third thing that was needed to perfect the life of Peter and that was the Holy Spirit or God in his life. "When thou art converted" must have sounded strange to Peter, when the Master said it to him. "Tarry at Jerusalem" not much plainer. But when it had all come to pass, we behold the stone. I think it was a long wait in that upper room for this impulsive man, but it was worth while. Without it, the prophecy of the Master would have never been fulfilled. One of the last things he did for the Master before this remarkable occurrence was to deny him and confirm it with an oath;

but the first thing after it happens is the "stone" hurling arguments into the face of the crucifiers of the Lord and making them cry for salvation in the name of him whom they had killed. What a change! The rock stands unmoved by the failures and frailties that before weakened and baffled him. He has attained.

The practical question for us is, are we attaining? Is the Master saying to us, "thou art . . . thou shalt become"? Let us not forget this new year that this is his purpose for us. "Ye shall be perfect," is his Word for us, but are we attaining? Perhaps we can test ourselves no better than to measure ourselves by three questions: Are we praying? Are we getting the Word of God into our hearts? Are we in the Holy Spirit's leading and power? If we can not rightly answer these questions, a new resolution and a new consecration is needed. "Thou art . . . thou shalt become"—what?

Ashland, Ohio.

Ohio Conference Moderator's Address

(Continued from page 6)

who do give so little time to this! Could not a commission study this problem in our state and offer some suggestions for helps which will be uniform in every church, and applicable to every home? In the Sunday school we might develop more efficient schools. The greater part of this development is possible only through the Superintendent in charge and the teachers. They must know what and how to do. The Community training schools, now being conducted, aids tremendously in this. But so many communities are not so situated as to have them. Why could not the superintendents and probably later the teachers form reading circles? The National Sunday School Association would gladly arrange a series of approved and recommended books on theory and practice. I believe much inspiration and actual practical help would come to every superintendent in this way. I recommend that a committee be named to promote such activity.

My third recommendation has to do with the vacation Bible school. This school should afford us a wonderful opportunity to instill the groundwork of Christian teaching. Other denominations when they promote such schools individually teach their special doctrines according to established courses. We have none such courses. I am anxiously awaiting for some proposed plan for a genuinely Brethren Daily Vacation Bible School plan. The basis for this would be a treatise or pamphlet presenting the Brethren's Message with a 20 century appeal in such language as would appeal to children. "Studies in the Way of Life" is wonderful for adult life, but is not applicable for this purpose. This basic treatise should have at least the same purpose for us as the catechism has for certain denominations. My recommendation therefore is that some capable committee be directed to study this problem and if possible offer plans and material for our own state work.

Notes of Optimism

We have considered now some of the things which make life hard, we are happy to turn to the notes of optimism in our work.

The very fact that any group of people begin to realize the difficulty ahead is a note of optimism, it is the first step in the solution of the problem. If I interpret the trend of things aright in our state we are measuring the problems ahead and are beginning to grasp the situation. We are building new churches, remodeling, rebuilding our churches to better serve, beautifying and enhancing our churches to promote a finer spirit of Worship.

This is a dependable indication that we are set to win and win on the basis of a pure Gospel. The individual fields which have reported during the year have given a continual account of steady gain. The aggressive work of our State Mission interests, under the capable leadership of present officers have made great strides toward that which has so often been expressed in this conference as the desire, that is the centralization and intensification of its work. External conditions give us reason to be jubilant in our work.

Besides the optimism which comes from field survey there is another source of real spiritual zeal, this source is the Brethren's message in itself. I believe the Brethren's Message to be such a message as the world needs. If it is, it should be a source of abiding and inspiring joy to us. Let us consider. We are aware that there are some who doubt whether the Brethren's Message is sufficiently distinctive today. They feel that because of the worldly influences upon us we have lost much of our purity and simplicity of life, that our conference system is becoming so powerful that the congregation is losing its freedom, that the freedom of individual interpretation of Scripture is endangered, that much of the Protestant world has committed itself so definitely for world peace that we are not distinctive in this respect, that the s

Our Worship Program

DAILY SCRIPTURE READING AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

BEGOTTEN OF CHRIST—1 John 2:23-29.

As the Lord Jesus declared that he was in the beginning with God and that without him was not anything made that was made, so the Apostle John insists that the Son's cooperation in the creative work of the Father applied to the spiritual realm also—that he is the source of all righteousness.

TUESDAY

BEGOTTEN OF THE SPIRIT—Titus 3:1-7.

As the Father loved the world and gave the Son, and the Son redeemed the world and made righteousness the priceless possession of all who will receive it, so the Holy Spirit works in and through men to the renewing of their spirits.

WEDNESDAY

LIFE THROUGH THE SON—John 3:31-36.

The Son of God is the life of the world and he who believes on him hath eternal life imparted unto him, and without him there is no life, for, said he, "No man cometh unto the Father but by me."

THURSDAY

JESUS THE LIVING WATER—John 4:13-26.

He who is the fountain of living water approaches every thirsty soul and offers to satisfy it with that which is drink indeed and which fully satisfies. How often he finds us in a quibbling and unresponsive mood, as was the case with the Samaritan woman!

FRIDAY

WATERS OF REST—Psalm 23:1-6.

Jehovah is fittingly spoken of as a Shepherd, indicating his tender, watchful care over the people who are his sheep. In the heat of life's day he leads to some sequestered nook beside a flowing stream of God's mercy where the soul may be refreshed and find rest.

SATURDAY

RIVERS OF WATER—John 7:37-44.

What an abundance of water! Satisfying and life-giving! And it may be had freely and by "any man" that thirsteth, and merely by believing on him who is the source of all life.

SUNDAY

CLEANSSED AND RENEWED—Ezek. 36:22-31.

"And ye shall be clean from all your filthiness"—that is what the heart of the world craves in its serious moments, and that is what the Father of all grace is moved to offer because of his own righteousness and compassion.—G. S. B.

called Divine Healing is so common our anointing service is almost antique.

The common Protestant malady has affected us some; that malady which says, It isn't what one believes or holds as church practices which counts, it is how one lives. This liberalizing influence tends to abandon all church forms and ordinances. Those who believe this come to the natural conviction, we are small, and should disband in favor of larger groups. We shall view these attitudes.

We are willing to admit that with the complexity of the twentieth century life some of the special things considered as marks of simplicity of life have vanished, we are not sure but that they should. Sorrowfully we must admit though that of our folks a few have been claimed by worldly lives and have no right to be called Brethren. So long, however, as the mass of our people are willing to acknowledge the mastery of Jesus, to follow his command symbolizing the washing away of sin, reverencing each the Father, the Son, the Holy Spirit; so long as Brethren are willing to sit together at the feast of love, serving and being cleansed by the washing of one another's feet, so long as they are willing to show forth the Lord's death till he come in the Loaf and the Cup, we have little reason to fear that we shall slip away from the simplicity of life. We have a ground for existence for this reason.

We admit that something of the congregational separateness, usually known as freedom has also vanished. But should it not? If we should turn back to those days in the 80's we would find a complete revolt from Annual Meeting control. Our early Brethren flew to the opposite extreme, that of ultra congregational rule. We probably would have done the same. In most respects it has been a wonderful blessing. But in one respect at least it has caused us great loss. We have but little church oversight, but few church wide programs capable of completing themselves, and but little concerted action in the church like unto that which other much younger denominations have had. May God hasten the day when we shall have a united consciousness in our brotherhood. That we may have some oversight, of course not the oversight of the scourge, and some plan of church polity by which we can promote united efforts in special programs.

(To be continued.)

OUR DEVOTIONAL

Deputy Saviours

By J. S. C. Spickerman

OUR SCRIPTURE

I am the light of the world (John 8:12). Ye are the light of the world (Matthew 5:14). As thou didst send me into the world, even so sent I them into the world (John 17:18). Jesus therefore said to them again, Peace be unto you; as the Father hath sent me, even so send I you (John 20:21). As he is, even so are we in this world (1 John 4:17). I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me (Galatians 2:20). But when he saw the multitudes, he was moved with compassion for them (Matthew 9:36). Finally, be ye all likeminded, compassionate, loving as brethren, tender-hearted, humble-minded; not rendering evil for evil, or reviling for reviling, but contrariwise blessing, for hereunto were ye called (1 Peter 3:8, 9). Have this mind

in you, which was also in Christ Jesus (Philippians 2:5). That I may, know him and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death (Philippians 3:10). Now ye are the body of Christ, and severally members thereof (1 Corinthians 12:27). Always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our mortal flesh (2 Corinthians 4:10). And working together with him, we entreat also that ye receive not the grace of God in vain (2 Corinthians 6:1). God was in Christ, reconciling the world unto himself (2 Corinthians 5:19). We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be reconciled to God (2 Corinthians 5:20). And whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matthew 20:27, 27). Verily, verily, I say unto you. He that believeth on me, the works that I do shall he do also and greater works than these shall he do; because I go unto the Father (John 14:12).

OUR MEDITATION

Jesus came into the world to reveal God and to save mankind. His sacrifice for sin was a work which none of us could do; of it he said, "It is finished." But he left unfinished a great work in which each of us can and should have fellowship with him. Unless we do our part, the world will never hear of his love, his compassion, his sacrifice. We are to preach him, not only with the spoken, written, and printed word, but with our lives. Our lives should be copies of his in love, compassion, patience, purity, truth, faithfulness, zeal. It has been said that we are the only Bible the world will read. Are we true Gospels, or do our lives slander Jesus? Are we fairly good pictures of him, or wretched caricatures? Jesus died to reconcile men to God; but they will not be reconciled unless we tell them of it. The benighted heathen who has never heard of Jesus, and the man in our midst who enjoys the blessings of Christian civilization without considering whence they come—both must hear the story. Jesus came to the earth for no other purpose but to glorify God and save men. Whatever he did—driving nails, preaching, working miracles, or mingling with men socially, all was for that end. If all of his followers would live thus, the whole world would soon hear of the Savior. But nearly nineteen hundred years have passed, and more than half of mankind have never even heard of him. From the way many of us spend our time and our means, it would seem that reconciling men to God was the least important concern of our lives.

OUR PRAYER

Our Father, we thank thee for the great honor thou hast conferred on us, in making us partners with Jesus in saving men. Forgive us for regarding so lightly this great privilege, and neglecting so shamefully the holy work to which we have been called. Help us so to live from this time forth that our words and our lives shall show to others the love and the saving power of Jesus. We ask in his name. Amen.

Maryville, Missouri.

There is need of a clear understanding of what consecration means. It is not an indulgence in pious yearnings and smug phrases. It is the willingness to face facts squarely, to deny oneself in behalf of others, to give, and to work with all one's heart and soul that God's kingdom may come upon earth.—Herald and Presbyter.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH

Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for January 30)

The Practice of Christian Stewardship

Scripture Lesson—Matt. 25:14-30.

Devotional Reading—2 Cor. 9:6-11.

Golden Text—Thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord.—Matt. 25:21.

LESSON LIGHTS

The Talent

The Talent was a great sum, the silver talent being worth from \$1,000 to \$2,000, and the gold talent fifteen to thirty times as much, so that the first servant received from \$5,000 to \$150,000. As money then had ten times its present purchasing power or more, the slave received in reality from \$50,000 to \$1,500,000. "This is Christ's way of impressing on us a sense of the powers entrusted to us. There is virtually no limit to what a loyal disciple of Christ can do if he will set himself heartily to the building up of Christ's kingdom in his own heart and home, his own church and community, and reaching out into the world. If there is a limit, it is of our making, not Christ's. In the parable of the pounds each servant received one mina, worth one-sixtieth of a talent, perhaps \$16 to \$33., and able to buy ten times as much as that sum in modern times. The teaching of that feature of the parable of the pounds is that all men have essentially the same responsibility, namely, to make the best use of what they have received. But, as this parable teaches, not all receive alike, but there is a diversity of gifts, as Paul also taught (Rom. 12:6). There is an enormous distance between the mental and spiritual endowment of an ordinary Christian and that of Phillips Brooks, but the great preacher was no more responsible for the best use of his magnificent gifts than we are for the best use of our few talents. The two-talent man is the Christian of merely average ability and possessions. He makes up the great bulk of the church, and as he goes the kingdom of heaven is likely to go. Great is the opportunity of the two-talent man."

Stewardship

"Stewardship of money is only a fraction of our full Christian stewardship. Giving is only a fraction of our stewardship of money. Tithing is only a fraction of our stewardship in giving. All of these have their place in the larger stewardship, but when put together they do not constitute full stewardship living, nor meet the boundless needs of the times. The call is for such stewardship living as will not be fractional, in which the whole life will be included, in which self and substance will both come under the rule of stewardship principles."—Charles A. Cook.

Verse 30, which is a part of our lesson, is the tragic part, which, since Christ put it in, we do not dare to omit from our thinking. "The outer darkness" into which the unprofitable servant is cast is all the more terrible because it is vaguely described. It is hell. It is dark, gloomy, unutterably sad, the very opposite of the light and joy of heaven; and its darkness is caused by its being "outer," that is, apart

from the Divine Being who is the light and joy of all his faithful children. "Weeping and gnashing of teeth" gives only a hint of the fearful, endless sorrow, shame and despair of those who by their own wicked sloth have cast themselves out of their Lord's favor, their Father's love. Let us take all heed that this awful fate may not be ours.

The Talents and the Pounds

The talents represent the powers and means God has entrusted to his people for carrying on his work. They are the "gifts" Paul enumerates in 1 Corinthians 12. In the parable of the pounds each one received the same amount, but gained in differing proportions. They represent the things which all can share alike, as the Word of God, the Holy Spirit, the means of grace, faith, hope, love and all the fruits of the Spirit. The talents refer to the other class of gifts which differ in different persons, as genius, talent, wealth, abilities, tastes.

The Man with Two Talents

Phillips Brooks, in his sermon with this title, suggests (1) that most of us count ourselves persons of two talents, average people. The two-talented people have not

the inspiration of the five-talented from conscious power and incentive to great results, "high enough to hear the calling of the stars," nor the spur that comes to the one-talented man from desperation, "low enough to feel the tumult of the earthquake," and difficulties "which are a bugle call to many men." (2) The two-talented man has a great chance in the world. Being an average man he can sympathize with average men, and his success and usefulness show themselves as possible to the majority. Small talents with will and purpose can accomplish great things. There is no limit to their final achievement. "Every time we do our duty it becomes easier for some one else to do his duty; every time we neglect our duty it becomes easier for some one else to neglect his." "A little man with a great gospel is mightier than a great man with a little gospel." The gospel is the same mighty wisdom and power of God no matter who uses its power. (See 1 Cor. 18-29).

Note a common mistake with those who have not become familiar with the Orientalisms of the Bible. The pound was "kept laid up in a napkin" (Luke 19:20), but the talent was "buried in the earth." The first, being only from \$16 to \$33 was easily hidden in this way. The larger sum could not be so hidden. Yet we frequently hear references to "hiding our talent in a napkin."—Illustrated Quarterly.

Church School News

Professor Puterbaugh, treasurer of the National Sunday School Association, reports a growing response in the White Gift Offering. A number of our schools have reported more promptly this year. It is hoped that others will report at an early date so that this offering may be gotten out of the way of other special offerings that will come later.

A few weeks ago we announced the combination offer which enables our school workers to secure both The Brethren Educator and The International Journal of Religious Education for the price of one, namely two dollars per year. We repeat that both magazines will be found decidedly helpful by our church school workers. First Church school of Waterloo, Iowa has taken advantage of this offer, subscribing for eight copies of each of the magazines.

The January number of The Educator sought to feature church school administration and organized adult class work. The five Sundays in the month and extended lesson notes crowded out some of the general articles notwithstanding the enlarged size of the magazine. Some of these articles are being shared with The Brethren Evangelist through the courtesy of our esteemed Editor. Through this cooperative method we are able to get these materials before our workers.

Among other matter we included a graphic representation of our Standard of Excellence with accompanying explanations and suggestions. Off prints were made and these have been mailed to the several superintendents of our church schools throughout the brotherhood. We trust that this

printed help will enable the executive officers to get the Standard clearly and vividly before the whole school. We hope by this means to stimulate a desire on the part of all to attain the highest possible number of points of excellency on the Standard.

We have asked the superintendent to send in news items with reference to their school. If they will only respond we will be glad to share this news with all our workers through these columns and The Educator.

J. A. GARBER,
General Secretary.

WHEN EGYPT PRAYED FOR BRITAIN

The last annual report of the Egypt General Mission speaks in this striking fashion of our debt to take the Gospel back to Egypt: "Has it ever dawned upon us that when Britain was pagan, Egypt was thinking of us, praying for us, pleading with God for our salvation? At that time Alexandria was the 'Home Prayer Base,' and Canterbury a mission station in a dark heathen land. This is what Gregory wrote to Eubogius, Bishop of Alexandria:

"The English race, situated in the far corner of the world has hitherto remained in unbelief, worshipping stocks and stones, but aided by your prayers, I made up my mind (it was God who prompted me) to send a monk of my own monastery to them to preach. . . . At Christmas last more than ten thousand English people, we are informed, were baptized by our brother and fellow-bishop. I tell you this that you may know what your prayers are doing at the world's end."

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Christian Endeavor Week

January 30th to February 6th

During this anniversary week Endeavorers of everywhere are planning to tell everybody about Christian Endeavor. The facts are fully told in a "Christian Endeavor Week Package" which may be secured from the United Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Massachusetts, or 17 North Wabash Avenue, Chicago, Ill., or your state Christian Endeavor Headquarters. Some of the facts are summarized in the following way:

The International Fellowship of Christian Endeavor

Christian Endeavor societies are found in the following countries: Africa, Argentina, Armenia, Australia, Austria, Barbados, Belgium, Bermuda, Bolivia, Bohemia, Brazil, British Guiana, Bulgaria, Burma, Canada, Caroline Islands, Ceylon, Chile, China, Colombia, Costa Rica, Cuba, Denmark, Egypt, Ellice Islands, Esthonia, Fiji Islands, Finland, Formosa, France, Germany, Gibraltar, Gilbert Islands, Great Britain, and Ireland, Greece, Grenada, West Indies, Guatemala, Haiti, Hawaii, Holland, Hungary, Iceland, India, Italy, Jamaica, Japan, Korea, Labrador, Laos, Lapland, Latvia, Lithuania, Loyalty Islands, Madagascar, Madeira Islands, Marshall Islands, Mauritius, Mexico, Norway, Newfoundland, New Zealand, Palestine, Panama, Persia, Peru, Philippine Islands, Poland, Porto Rico, Portugal, Russia, Samoa, Siam, Spain, Sweden, Switzerland, Syria, Tasmania, Tokelau Islands, Trinidad, Turkey, United States, Upper Hebrides, Uruguay, Venezuela. See "Christian Endeavor Around the World."

The Fundamental Principles of Christian Endeavor

Confession of Christ; Service for Christ; Loyalty to Christ's church; Fellowship with Christ's people.

The Size of the Christian Endeavor Movement

4,000,000 members. 80,000 societies. See "Christian Endeavor Around the World."

The Interdenominational Fellowship of Christian Endeavor

The following are some of the churches in which Christian Endeavor societies are found: Advent Christian, General Baptist, National Baptist, Northern Baptist, Seventh Day Baptist, Southern Baptist, Church of the Brethren, Brethren Church, Christian Church, Church of God, Congregational, Disciples of Christ, Episcopal, Reformed Episcopal, Evangelical, United Evangelical, Evangelical Synod, Friends, Lutheran, Mennonite, Methodist Episcopal, Methodist Episcopal South, African Methodist Episcopal, African Methodist Episcopal Zion, Free Methodist, Primitive Methodist, Methodist Protestant, Union American Methodist, Wesleyan Methodist, Moravian, Associate, Reformed Presbyterian, Cumberland Presbyterian, Presbyterian in U. S., Presbyterian in U. S. A., Reformed Presbyterian, United Presbyterian, Christian Reformed, Reformed in America, Reformed in U. S. A., Salvation Army, Schwenkfelder, United Brethren in Christ, United Brethren (Old Constitution), Christian Union, Volunteers of America, Christian Catholic, Free Baptist, Calvinistic

Methodist, Swedish Baptist, Union, Community.

The Adaptability of Christian Endeavor

All authority in Christian Endeavor rests with the local church and pastor. Every society is at liberty to make such changes in its organization and program as will enable it best to meet the needs of young people in its own community.

The New Plans for Graded Christian Endeavor

An increasing number of churches now have three, four, five, and even more societies. See "What Christian Endeavorers Can Do," pages 49 to 52.

The Cooperative Program of Christian Endeavor

With the slogan "Personal Acceptance of and Allegiance to Jesus Christ" and in co-

(Continued on page 15)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for January 30)

Homeless Boys and Girls in the Near East. John 21:15-17

Not many years ago, in a little home far across the sea, there lived two children. These children were named Mary and Julius. Mary, the little girl, was five years old and Julius, the little boy of the family, was four years old. Julius and Mary and their parents were a very happy family. They were not rich but the father had a good job and the mother loved her home and tried to make everyone in the home happy. On Sundays, they would go to worship together and then in the afternoon, often they went for long walks. Daddy and mother could always find something interesting for the children to do.

Then suddenly, something terrible happened. A war started and mother and daddy started talking about that with very solemn faces and Julius and Mary felt scared and unhappy. Soon the children understood that their daddy had to go away to fight in a terrible fight.

One Sunday, when they came in from their walk, daddy kissed each member of his family and started off. But before he went he said, "Children, love your mother and be good to her. Try to be happy together, and take care of each other." Then he left them.

The children and their mother missed daddy from the home. Mother had to get a job and the children had to learn to take care of themselves. Mary learned to help get the meals and both children learned to wash and dress themselves. So as time passed, though they missed their daddy terribly, they learned to work together and they learned to love each other very dearly.

Then suddenly rumors began to reach the village that the soldiers were coming, not

the soldiers who had been sent out from the village but the soldiers who were fighting against that land. Mother came home that day after hearing that news and told the children, "You must stay in the house always unless I am with you. The soldiers are coming and they might hurt you." One day mother came hurrying and told the children to come with her to the kitchen quickly. She got out some little sacks and one big sack and she filled each one of them with food. Then they went upstairs and got just a few clothes for each of them and packed them in something that would be easy to carry. Then still on the run, the mother arranged her packages and they left their home. They joined the rest of the villagers and soon they left the little town, hurrying as fast as they could. They had heard that the armies were nearly to their village and so they had to flee before they should get hurt. Thus they wandered about the country and for quite a while they escaped the army. But their food began to run low and it was almost impossible to find places to get food. Finally the army did overtake them. The villagers were on a big farm where they had gone to try to get food. When the mother saw the soldiers coming, she took Mary and Julius and hid them behind some old boxes. She said to them, "You children stay here and keep real quiet. If you can't find me after the soldiers have gone on, then stay together. Try to find food like we have been doing and take care of each other."

So the children stayed there, together for a long, long time. One time their mother whispered to them, "Be quiet, children and stay where you are for a very long time. Go to sleep if you can." And so the time passed. The children heard the soldiers. They heard people scream and they were scared but they stayed where they were just as their mother had told them to do. Finally, the children came out of their hiding place. The soldiers were gone and only a few people seemed to be left of all the villagers. They could not even find their mother but they remembered her words. "Stay together." So for a long, long time they wandered about the land. They got food wherever they could. Sometimes they could not find anything to eat. Whenever, they found the least small scrap of bread or anything, they divided with each other. After many, many months, some Americans found them and took them to the Near East Relief. There the people took off their dirty rags and dressed them and gave them food and taught them. Now Mary and Julius are trying to learn to be happy again but they still need help in the Near East if they are to have food and clothing enough to live.

Bible References

- M., Jan. 24. Our duty to orphans. Jas. 1:27.
 - T., Jan. 25. Jesus receives children. Matt. 19:13-15.
 - W., Jan. 26. Jesus heals children. Mark 5:22-24, 41, 42.
 - T., Jan. 27. Feeding the hungry. Matt. 14:19-21.
 - F., Jan. 28. Teaching children. Deut 6:6, 7.
 - S., Jan. 29. Loving children. John 21:25.
- Woodstock, Virginia.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Second and Third Churches of Johnstown Support Ashland College Endowment

Johnstown has a population of about 100,000, and is the only city in which we have three churches. Each church supports a pastor for his full time. The present Johnstown is made up of several towns that grew together, so that different sections of the city are distinguished by their original name. The Second church is located in Moxham and the Third church in Morrelville. The First church is in the central part of the city and the other two at the far extremes.

Third Church

This ranks next in size to the First church and is located in Morrelville. Brother Joseph Gingrich is their pastor and is doing good work. BY THE WAY, ALL FOUR SERVING PASTORATES IN AND AROUND JOHNSTOWN ARE ASHLAND COLLEGE GRADUATES. This answers the question—IS ASHLAND COLLEGE ENDOWMENT A LOCAL CHURCH PROBLEM. The facts are, if the Brethren church does not maintain its educational institutions—IN TIME THERE WILL BE NO LOCAL CHURCH PROBLEMS, FOR THERE WILL BE NO LOCAL CHURCH. THE LOCAL CHURCH DEPENDS UPON OUR EDUCATIONAL INSTITUTIONS FOR ITS FUTURE LEADERSHIP. It is needless for me to say that I was given fine support by all these pastors who did their best to help put over the campaign.

The Third church has erected a fine new brick building for worship and just completed a fine brick parsonage. The membership is not large, but are having a steady growth and the people "have a mind to work." While they have been under heavy financial burdens in their local work, they were willing and anxious to have a part in the College campaign. The total gift to date from the Third church was \$1,139.97. The Aaron Stutzman will in which he made a gift to the school of \$500.00 is still in the hands of the court, but we have hopes of securing this in the near future.

Second Church

This church is located in Moxham in one of the best residential sections of the city. Brother Dyoll Belote is the pastor and from a very discouraging condition has successfully led the little group here to a promising future. Just recently they erected and dedicated a very commodious house of worship. This part of the city is made up largely of Americans and home owners which gives much promise to the future growth of the church. The membership here is small and they are to be congratulated for their faith, sacrifice and interest in the work. There is no question in my mind with Brother Belote as pastor, with a united support back of him, that in time we will have a good work here. Although my campaign followed only two weeks after their financial drive for their new building, yet they were willing to do something for the College. While it was not as large as it would have been under normal conditions, yet for the little handful there, I consider their gift a real sacrifice, the total was \$500.00. THE ENCOURAGING THING

TO ME IS, THAT ALL OUR CHURCHES HAVE A REAL INTEREST IN ASHLAND AND ARE GETTING BEHIND THE CAMPAIGN.

W. S. BELL.

NEW ENTERPRISE, PA., PASTORATE

It has been just three months to the day since we compiled the last quarterly report for the church news columns of the activities on the New Enterprise-Raystown-Yellow Creek pastorate in Bedford County. During the last three months, there have been several occasions of rejoicing.

Raystown

The most recent cause for rejoicing was the special meeting lasting two weeks, held at Raystown church by Brother H. E. Eppley of Winona Lake, Indiana, acting as evangelist, soloist, and song director. Five were added to the membership, three by baptism, one by reconsecration, and one by relation.

It was a strenuous two weeks, during which time the evangelist and pastor visited every day in the homes of the members and friends of the church. The possibilities of personal evangelism was shown when from one home two daughters were baptized and the mother reconsecrated, although they had not been privileged to attend a single service at the church. On Monday evening, Decem-

ber 20th, the Communion services were held, at the opening of which those having come forward were formally received into the membership.

Brother Eppley's messages were true to the Book, convincing, and edifying. He never dissented to spending every afternoon in visiting and personal work, and appeared always to have abundant resources of energy to play the threefold role in each evening service. The membership responded loyally to the challenge and attended faithfully despite discouraging weather conditions. The membership itself was greatly inspired and drawn more closely together.

The work of the various auxiliaries of the church are moving forward consistently, and just now are outlining programs for greater achievements in 1927. On Thanksgiving evening several families of the church journeyed the fifteen miles to our home and surprised us with a generous donation, and after a social evening, served refreshments. Then over the Christmas season, we were the recipients of many gifts from individual families, the Woman's Missionary Society and the Sisterhood each remembering us with a gift of five dollars.

Yellow Creek

The Yellow Creek church has made another advance during the last three months, in its effort to be of greater service, by effecting the organization of a local chapter of the Woman's Missionary Society. This was directly the result of the visit of Miss Gertrude Leedy on the field. Seven women became charter members, and at the first monthly devotional meeting three new members were added. We feel that this organ-



ization offers great promise, and the members have gone right to work to make the society a means of greater service.

Twelve members of the Teacher Training class took the examination on the first section of the Textbook on December 28th, and are entering upon the second series of lessons, those on the New Testament, with enthusiasm. The training class has been loyally supported by the regular attendance of the members, and we are certain that much benefit is being derived.

Just before Thanksgiving, when the Training class met at this writer's home, almost all the women of the church came and brought a generous donation, which was much appreciated.

New Enterprise

We have been the recipients of many gifts from individuals and families in the New Enterprise church, but a climax was reached when on December 2nd, we were given a Chevrolet four-door sedan in A-1 condition by Brother and Sister Al. S. Ebersole of Altoona and New Enterprise. This exceptional gift represents a fine spirit of Christian service and generosity on the part of the donors, and supplies a need keenly felt by the pastor and family. Fifteen miles separate the New Enterprises and Raystown churches, and making the trip in cold weather in our Ford touring car was real exposure for the wife and three little daughters. During the next two weeks meeting reported first above, I drove the car nearly eight hundred miles.

In General

All these churches had delegates at the District Conference at Berlin. During the last three months we have had as visitors Dr. W. S. Bell, whose genial personality won many friends for the College, and a gift from the circuit of \$1,171.41 toward the Endowment Campaign; Brother C. L. Sickel, who was given a responsive hearing, brought our South American work closer home to us, and endeared himself in the affection of the people; Sister Gertrude Leedy gave a splendid account of herself in encouraging the Woman's Missionary Society organization at Raystown, and in arousing enthusiasm and outlining plans for the organization effected at Yellow Creek.

Regular fall communion services were held in all three churches and the Thanksgiving and White Gift Offerings responded to.

At a joint meeting of the Pastoral Committees of the three churches held December 12th, a unanimous call was extended the writer for a third year's service, beginning May 1, 1927. The call also grants leave of absence for a two weeks' vacation and a month leave of absence to engage in special evangelistic meetings. We covet the prayers of the friends of this field that greater advances may be made in the Master's Work in the coming year.

W. S. CRICK.

New Enterprise, Pennsylvania.

HAGERSTOWN, MARYLAND

Travel through "The Gateway to the South" has been very limited as comparatively few tourists are spending the winter in Florida. This is likely due to the storm that swept parts of the southland recently, but those who live there predict an early recovery. The many friends of Sister Laura E. N. Hedrick would doubtless appreciate a letter from her as would all the Evangelist readers. Sister Hedrick with her husband and daughter live in the wind-swept area, but we are thankful that they

came through without bodily injury, although with hosts of others they suffered some material loss.

Our fall revival campaign did not result in as many confessions as usual, yet much good was done. Brother F. G. Coleman of Flora, Indiana, preached the Word faithfully, proving himself an able evangelist. J. B. Long, was the song leader, while his wife, Mrs. Long, presided at the piano. She proved herself an able pianist. There were twenty-three confessions. Twenty were received by baptism, one by letter and two by reconsecration. Brother Coleman enjoyed the hospitality of the home of Brother Ben Schindel while Mr. and Mrs. Long were well cared for in the pleasant home of Mrs. Avis Witmer.

Our Sunday school presented a most impressive Christmas program made up wholly of Christmas carols and Scripture recitations. Thus Jesus was exalted and honored and Santa Claus was left to the chimney and the nreside where he belongs. On Christmas Sunday our choir rendered the "Gloria from the Twelfth Mass" by Mozart in a most creditable and impressive manner.

The White Gift offering amounted to \$157.00, while the Thanksgiving Home Mission offering amounted to \$382.00. Both of these are larger than for the year preceding. When a church gradually increases its benevolences it can be counted a good indication of the spiritual conditions.

The reminder by Dr. J. Allen Miller in a recent Evangelist about reporting church news ought to bring forth fruit. It is within the reach of pastors and church officials to make the Evangelist of greater inspiration and helpfulness in the advance of his Kingdom on earth.

Quite a number from this church attended the afternoon service at Waynesboro when the church there dedicated their renovated and greatly enlarged church building. They have a splendid building with sufficient capacity to care for large congregations and a large Sunday school. The pastor, Brother J. P. Horlacker, and his people deserve most hearty congratulations. It was a pleasure to listen to the interesting reminiscences by Brother Marcus Witter, former pastor, and also the able address by Brother R. R. Teeter, the speaker of the day.

Another delegation just attended the opening revival service in our nearest Brethren church, at Saint James, where Brother T. C. Lyon is the pastor and Brother R. F. Porte of Louisville the evangelist. The beginning was promising and may the Lord give them showers of blessing.

G. C. CARPENTER.

NEWS OF THE COLLEGE

Dr. W. S. Bell paid the College a visit the latetr part of the Christmas vacation. He had just returned from his work in Pennsylvania and is now among the Indiana churches.

The local campaign here is not yet over as we are gathering in some of the outlying districts. Also the Alumni have not yet been fully canvassed but this all ought to be over soon.

The second semester is about to open. There will be several new enrollments.

Professor Mason was able to make very complete arrangements while at the state office during the vacation, so that our work in Education will go forward with full state approval.

The Girls' Gospel Teams have been engaged in several meetings recently. Some of these engagements have been in local churches.

Don Bame, '26, secretary in the Cleveland Y. M. C. A., recently paid the College a visit. Also Brother Chas. Phillips, of Kenton, Ohio.

Professors J. A. Garber, J. A. Miller, and Milton Puterbaugh have been teaching their usual Sunday School Teacher Training courses in the city. Prof. J. A. Garber also conducts a class in Mansfield.

EDWIN E. JACOBS.

LA VERNE, CALIFORNIA

Another quarterly report is due the Evangelist. I believe, from the work in this part of the Lord's vineyard. We are still in love with him and he is indeed gracious to us. We are enjoying the fellowship with our returned missionaries, Brother and Sister Sickel. Brother Clarence will be with us now until July, with the exception of the month of February when he will supply the Whittier pulpit.

It is also a privilege to have in our congregation again, the Broad family from Fillmore. Brother T. H. Broad is filling the pulpits at Whittier and the Second church in Los Angeles for some eight months to come, while living at Pomona. Our own pastor, Brother H. H. Tay, continues to preach fearlessly and faithfully the blessed Word of God besides carrying on most creditably his heavy course at Pomona College. In the fall he delivered an interesting and profitable series of sermons on the Ten Commandments.

In November a district Bible conference was conducted at the La Verne church, with such able speakers in charge as the Doctors I. R. Dean, J. A. Youngberg, and L. S. Bauman. All were greatly strengthened because of it. Following the conference our fall communion was held and again proved a blessed time together.

The missionary society is alert, with its all-day meetings of work and mission study. Sixty pounds of dried fruits and nut meats were sent to our missionaries in Africa, for Christmas, and Christmas boxes and barrels were packed and sent to the Kentucky field, both by the missionary society and the Sunday school. These included curtains for the dormitory, pictures, fancy work, clothes, games, and dressed dolls, besides \$100.00 in cash, which was all sent in time to reach there before Christmas. The children presented a Christmas program in the church and enjoyed the treats following but but the spiritual climax of the day was the beautiful cantata, "To Bethlehem," given before a large congregation by the choir in the evening.

The Sunday school is in a healthy condition, with a fine superintendent, a large orchestra, and especially live classes each of high school girls, high school boys, and young married folks. On Christmas Sunday the Sunday school attendance reached the new record of 268.

On New Year's Eve the annual business meeting of the church was held and as Young 1927 was ushered in the church was found in prayer. The Sunday following an impressive installation service for all officers and teachers of the church and Sunday school was conducted. After a most helpful sermon urging all to faithfulness to God at the new posts, the teachers were asked

to sign the statement of the Brethren ministry—which custom will bar all teachers who are not fundamentalists.

Some of the plans for the immediate future are two months of evening evangelistic sermons and effort with the pastor in charge. There is also a plan in hand whereby we will have more children's services and children church officers.

I wish to thank you for the space you have given the La Verne church in the past ten years of my reporting. Your next reports from La Verne will be from Sister Amy Steves—the new reporter. May God bless all the Brethren in their efforts to glorify the name of his dear Son.

R. 1, Pomona. MRS, H. L. GOOD.

TO THE CHURCHES OF THE INDIANA DISTRICT

At our last District Conference which was held at Warsaw, Indiana, your delegates saw fit to elect Dr. G. W. Rench, H. F. Stuckman and G. L. Maus as your district evangelists. As to the duties of such evangelists you may find in Chapter Two, Section I, Article 6 of the Manual of Procedure of General Conference and also of the Indiana District Conference. In former years this board has been elected but has not functioned as it should. On October 19th following Conference this board met in session at Goshen with all members present, to formulate plans by which all the churches of the district may do a bigger and a better piece of work than ever before. In this meeting the board organized which resulted in Dr. G. W. Rench being elected president of the board and G. L. Maus as secretary.

Brethren, it is not the thought of this board that we should come into your churches and tell you how to run your business, far from it, but that we as your board working together with your pastor and you as people, may be better able to do the work we are called to do as a District, by all of us cooperating together in order that we might save the world for Christ. District supervision by your chosen evangelists includes a constant care of the local churches. If we are to advance as a church, there MUST BE COOPERATION with leadership. This is true with local church and pastor, and is also true with pastors and churches and your board of evangelists.

In this meeting it was thought best that the churches should be divided into divisions, and that said division should be named after some church which is centrally located in that division. The divisions were made geographically. All churches located south of the Chicago & Erie railroad should be known as the Peru division with G. L. Maus as the district evangelist. All churches located north of Chicago & Erie railroad and west of Big Four railroad should be known as the South Bend Division with H. S. Stuckman as evangelist. All churches north of Chicago and Erie railroad and east of the Big Four railroad should be known as the Warsaw division with Dr. G. W. Rench as evangelist. All the churches in each of these divisions who wish the help of this board may receive such help by corresponding with evangelist in said division.

It is the desire of this board that the churches of the District may work more unitedly, as applying to the whole district. We therefore bring your attention to six great fundamental things we believe we as a church should stand and work unceasingly for in our local church activities.

I. The Lord's Day. A day of all days when all people should come together for prayer and praise and for the preaching of the Word.

II. The Bible school. A more faithful attendance at this service, when men and women, boys and girls may assemble together for the study of the Word, and where all departments of the school may be brought to its highest efficiency.

III. The church in Communion Service. Not less than 75 per cent of our people to be in this great service. The strength of our movement is in our New Testament communion. The attendance at this service is a measure of the church's spirituality.

IV. Evangelism. Reaching out and taking the community for God. A revival in every church, saving souls at every service, putting our District Missions and all our missionary interests to the front.

V. Mid-week meetings. A strong prayer meeting with the greater part of the church in this great service. Spiritual class meetings, etc.

VI. Church Administration. Keeping our house as God would have it. Pastor and people, elders and deacons and deaconesses and supervising evangelists cooperating together.

Brethren of the Indiana District, it is the thought and prayer of your Supervising Evangelists that we may work together in this great program, making our churches 100 per cent in the upbuilding of the Kingdom. May God richly bless you as pastors and people this year, that when we meet in Conference this year, we can praise God for victories won.

G. L. MAUS,

Secretary District Board of Evangelists.

MULVANE, KANSAS

A Happy New Year to all. The Brethren church will advance just as fast as we advance it. And the newsletter of Dr. J. Allen Miller is an eye-opener to every pastor about our church news. Why wait for six months and fill a whole column? Why not write often and keep the lamp burning that enlightens our mind as to the progress of our beloved church? Time and again the editor has called for news, and must fill the pages specified for news with something else.

This church at Mulvane is partly supported by the mission board, and we feel the best way for us to let them know our appreciation and progress is to write some news from Mulvane. We are at work this year and have hardly time to write, but will take time. We started the New Year in the harness. We preach a morning sermon, teach the Bible class, give a Bible study Sunday nights, and preach a sermon every night in Mulvane at the Presbyterian church. We began a meeting there on the third of January and have had a full house nearly ever night. We have not made a call yet, as we expect to preach the whole Bible to a whole world, and the gatherings tell us that people are interested. This meeting will continue for two weeks and possibly longer.

The mission board will be glad to hear that we are after the release of our debt on the parsonage. We elected a building committee and a building treasurer to take care of this. The three men constituting this committee are to canvass the field once a year until this is paid. They are men who will do it. This is the first week since they were elected and they have solicited the field and raised two hundred and fifty dol-

lars, and the money is in the treasury, thank the Lord. The Ladies' Aid said they were going to pay fifty dollars. Thus one fourth of the debt is raised.

The interest is fine and the church is moving forward as fast as the average country church. We are here to work. We will soon be in the midst of the oil fields. Three miles south of the church is an oil well that is called a wild-cat, it is making about sixteen barrels an hour. This is telling us that there is coming into our midst more people, and as people who work in oil fields have souls, the church will have a chance to grow.

The first Sunday in the year we had above 50, but many of our people were away on their holiday visits. This is not as great as many of our churches report but this is one unit of the church and is not dying. A brief letter the first of February will announce the results of our meeting in Mulvane. Pray for us.

H. W. ANDERSON.

LISTIE, PENNSYLVANIA

On Monday evening following the meeting in the Johnstown Third church I began a meeting at Listie. Listie is a mining town, located among the hills of Pennsylvania. I have met folks who were inclined to look lightly upon the people of a mining community. This is unfair. If there can be found a people anywhere who are more kind, pleasant to be among, and generous than the Listie folks I have not met them. These people do not have a resident pastor. H. W. Nowag serves them from Johnstown and is highly respected by all.

The church building had been enlarged and re-decorated. The improvement was needed; it is a credit to the people who made it possible. It was my privilege to officiate at the double service of re-dedicating the old part and dedicating the new. Prior to this service some fear was entertained regarding the finances, but when the day was over the response was so fine that only a few dollars were not provided for and these came during the next week. It was a great day and the people were truly happy.

The meeting continued two weeks. The writer did the preaching and conducted the song service and sang solos. The pastor will no doubt report the results. Hello, Listie friends, and may the continued blessing of the Most High be upon you.

Raystown, Pennsylvania

Immediately following the Listie meeting I began one in this church. The work to be done here was to preach, sing, and direct. W. S. Crick is the hustling young man in charge of the work. His home is in New Enterprise, about thirteen miles from Raystown, but every day found him on the job and ready to go. This is a rural church, located on the Raystown river, in the midst of the Blue Ridge Mountains. The experiences here were interesting. Calls were made on top of the mountains as well as in the valleys below. It was a privilege to be entertained in the home of the wife of Arthur DeLozier for several meals. D. A. Carberry of Saxton furnished our good home while in their midst. It was a real pleasure to work with the good people of Raystown, and their genial pastor. The results of this campaign will be given by the pastor. Hello, Raystown, and blessings upon you.

Next

After an absence of nearly seven weeks the journey homeward was begun. It was

good to be home again. Christmas was spent in a very quiet manner in the home of a sister-in-law in Chicago. We are now in a meeting with Brother Horlacker and his splendid people at Waynesboro. A place in the prayers of God's praying people will be appreciated.

Yours in the service of the Master and the church.
H. E. EPPLEY,
Winona Lake, Indiana.

REPORT OF RECEIPTS FOR HOME MIS- SIONS DURING NOVEMBER AND DECEMBER

General Fund	
Mr. & Mrs. W. O. Nish, Massillon, O.,	M \$ 5.00
Lydia Hites, West Salem, O.,	5.00
Mr. & Mrs. D. W. Campbell, Sandusky, O.,	10.00
Br. Ch. (Liberty) Quicksburg, Va.,	16.00
J. S. C. Spickerman, Maryville, Mo.,	1.00
Br. Ch., County Line, Ind.,	5.00
Thomas Gibson, Los Angeles, Cal.,	1.00
Br. Ch., Blanco, Pa.,	4.50
H. S. Meyers, Scottdale, Pa.,	1.00
Etta Studebaker, Mulberry Grove, Ill.,	5.00
E. M. Woods, Powersville, Mo.,	2.00
Br. Ch., Gatewood, W. Va.,	6.74
Mr. & Mrs. Joe Ballinger, Walkerton, Ind.,	3.00
Friend, Bellefontaine, O.,	2.00
Mary Gipe, Waldron, Mich.,	1.00
Mrs. Eugene Ormsby, Leesburg, Ind.,	2.00
Br. Ch., Aleppo, Pa.,	11.00
W. M. S., Liberty Br. Ch., Quicksburg, Va.,	15.00
Eliz. D. Cassel, Wenonah, N. J.,	2.00
Mr. & Mrs. Jacob Thomas, Mt. Etna, Ia.,	10.00
Br. Ch., Oakville, Ind.,	65.59
Guy Edwards,	10.00
C. L. McShirley,	6.00
C. M. Holsinger,	2.00
Geo. Metzker,	1.00
Lewis Skinner,	2.00
Chas. S. Kern,	5.00
Oakville, Ind., Total,	210.17
Br. Ch., Fort Wayne, Ind.,	12.65
J. L. Kimmel,	5.00
Total,	17.65
Br. Ch., Mt. Zion, Ohio,	
Cassie Hulliberger, Blanchard, Mich.,	2.00
Mr. & Mrs. Isaac Grubb, Johnstown, O.,	10.00
Mr. & Mrs. F. M. Cooper, Cassopolis, Mich.,	25.00
Br. Ch., Maple Grove, Eaton Ind.,	6.00
Mr. & Mrs. Walter Maxson, Elkhart, Ind.,	25.00
Br. Ch., Summit Mills, Pa.,	2.00
Br. Ch., Hamlin, Kans.,	131.33
Br. Ch., (Bethel) Berne, Ind.,	330.80
Br. Ch., Portis, Kans.,	12.25
Mr. & Mrs. T. N. Garner,	5.00
Total,	22.75
Aaron Showalter, Adrian, Mo.,	15.00
3rd Br. Ch., Johnstown, Pa.,	34.50
Elmer Keifer,	5.00
Walter Wagner,	5.00
Elsie Kels,	5.00
W. M. Keifer,	5.00
Total,	54.50
Br. Ch., College Corner, Ind.,	57.52
Br. Ch., Beaver City, Neb.,	25.00
Mary Seibert,	5.00
Helen Seibert,	5.00
G. B. Seibert,	5.00
A. T. Nickerson,	5.00
Mrs. A. T. Nickerson,	5.00
A. E. Whitted,	10.00
Mrs. A. E. Whitted,	5.00
Total,	65.00
Br. Ch., Elkhart, Ind.,	100.00
Nell Zetty, Phoenix, Ariz.,	2.50
Br. Ch., McLouth, Kans.,	40.00
Br. Ch., Bethlehem, Harrisonburg, Va.,	52.81

Beckie C. Smith, Bedford, Pa.,	5.00
W. M. S., Wooster, O.,	10.00
Br. Ch., New Lebanon, O.,	40.78
John Eck,	2.50
Harvey Dafler,	5.00
Noca Eck,	2.50
Susie Vaniman,	5.00
O. F. Brumbaugh,	5.00
Frank J. Weaver,	5.00
Mrs. Frank J. Weaver,	5.00
Rev. & Mrs. L. V. King,	5.00
Rev. & Mrs. G. W. Kinzie,	2.50
Total,	105.78
Br. Ch., Oak Hill, W. Va., and Salem, W. Va.,	25.65
Freeman Ankrum & Wife,	2.50
H. A. Duncan,	2.00
Mr. & Mrs. J. A. Duncan,	2.50
Oak Hill total,	36.71
Salem total,	13.29
Br. Ch., Brush Valley, Pa.,	22.60
Mr. & Mrs. Lee Mitchell, Ridgely, Md.,	6.00
Br. Ch. & S. S., Maurertown, Va.,	135.54
Br. Ch., Denver, Ind.,	10.00
W. M. S.,	10.00
Total,	20.00
Br. Ch., Roann, Ind.,	36.60
Br. Ch., Columbus, Ohio,	13.50
Br. Ch., Carleton, Neba.,	26.00
W. M. S.,	5.00
Total,	31.00
Br. Ch. (Gretna) Bellefontaine, O.,	7.65
W. M. S.,	5.00
Total,	44.65
Br. Ch., Hampton, N. J.,	18.00
Br. Ch., Middlebranch, O.,	56.62
Br. Ch., Pittsburgh, Pa.,	85.00
Ira C. Wilcox,	5.00
Mrs. Geo. Renz,	5.00
C. A. Alleman,	5.00
W. A. Altman,	5.00
Mrs. Altman,	5.00
Scott Richael,	40.00
Total,	150.00
Br. Ch., Dayton, Va.,	
Mrs. E. G. Goode,	10.00
Geo. W. Hedrick,	25.00
Minnie V. Bowman,	5.00
Total,	40.00

(To be continued.)

CHRISTIAN ENDEAVOR WEEK

(Continued from page 11)

operation with nearly all denominational leaders, the Christian Endeavor societies of America are giving emphasis to the following themes:

Stewardship, Service for others, World Friendship, Evangelism and Bible Study, Larger Leadership, Survey and Extension. Christian Endeavor's Work for Christian

Citizenship

It was Christian Endeavor which proposed the slogan "A Saloonless Nation by 1920." It was Christian Endeavor which started the campaign to close the postoffices on Sunday. Christian Endeavor led the fight to prohibit the interstate shipment of prize fight moving pictures. In hundreds of ways Christian Endeavor societies are rendering civil service in their own communities. Read "What Christian Endeavorers Can Do," pages 19 to 34. Read Chapters 17, 22 and 23 in "The Evolution of an Endeavorer." Christian Endeavor's Activities for World

Peace

As the only great international, interdenominational and inter-racial organization for young people, Christian Endeavor is rendering great service in establishing friendly feelings between nations. Read "Christian Endeavor as a Promoter of World Fellowship and World Peace," by Francis E. Clark.

Christian Endeavor's great Conventions

The largest gatherings of Christian young people in the world are the International Christian Endeavor Conventions. The next International convention, will be held in Cleveland, Ohio, July 2 to 7, 1927.

The Service Activities of Christian Endeavor

Christian Endeavor societies everywhere are doing what they can to make their communities better places in which to live. They are winning friends for Christ. They are supporting the work and worship of their churches. Read "What Christian Endeavorers Can Do."

COOPERATION FOR PEACE IN THE PACIFIST CHURCHES

Mennonite, Friends and Church of the Brethren met to consider joint work for peace in a conference held December 29 and 30, 1926, at Elizabethtown College Elizabethtown, Pennsylvania.

A telegram to President Coolidge encouraging him in his stand for peace as expressed by his Trenton speech and by his opposition to appropriations for more cruisers, and urging the solution of the difficulties with Mexico by reason rather than force; approval of the Findings of the Carllock Conference of last summer as the basis of the joint work of the Pacifist Churches; and hope that a large and widely representative Conference be held in the summer of 1927, were the actions taken by the Conference.

Paul Jones, a bishop of the Episcopal church and secretary of the Fellowship of Reconciliation, was the speaker at the opening meeting on Wednesday evening, December 29. "Pacifism at work" was the subject of his talk, and he described the work being done by the members of the Fellowship of Reconciliation in Europe. He attended the General Conference of the Fellowship of Reconciliation, at Oberammergau, in Bavaria, last summer. About 175 delegates from 25 nations described the work for disarmament in Denmark, for de-militarization of the frontier between Sweden and Norway, for reconciliation between the hostile Germans, Czechs and Maygars in Czechoslovakia. French and German groups of the Fellowship of Reconciliation are exchanging visits and speakers, cementing the friendliness between their countries. Bulgarians and Roumanians, Bulgarians and Jugoslavs, are promoting understanding and removing fear.

This work is being done because the Fellowship of Reconciliation, feeling that as Christians they can take no part in war, feel also that they must do what they can to bring healing and reconciliation to every point of human relations where friction may cause hatred and war.

Dr. Alfred C. Garrett opened the session on Thursday morning with an interesting discussion of the teachings of Jesus and the prevention of war. Showing that Jesus commands all men to love their enemies, and that his Kingdom is not of this world, else would his servants fight, he examined the difficult texts which are used to confute the claim that Jesus taught pacifism. The scourge of small cords is not recorded to have been used against the men in the Temple; when Jesus says that he comes to bring, not peace, but a sword, the Revised Version uses dissension instead of sword, and if the word is sword it is quite as likely to be used against the Christian as by him. The entire example of Jesus' life, in a land suffering from military despotism and eager to

revolt; shows that he opposed violence on both spiritual and practical grounds. His method was the method of victorious love.

Earnest Christians of all denominations desire peace, and a policy for peace on the part of their government. Dr. Robert Bagnell, chairman of the International Relations Committee of the Pennsylvania Council of Churches, declared that they may not be absolute pacifists, but they want peace and are ready to work for peace. They want international cooperation, through the World Court and the League of Nations, they want the United States to treat Mexico and the little Central American neighbors fairly, they want our country to be generous about the debts, and they think that we will find it good business as well as generosity to reduce the debts in exchange for general reduction of armaments and the outlawry of war.

The work of the Brethren, Mennonites and Friends was reported at the afternoon session. The Brethren are arranging peace oratorical contests in their colleges, and a group of able younger men are devoting themselves to studying the question of peace and war, preparing themselves for greater service for peace. The Mennonite Sunday schools are teaching all their young people the peace principle of the church, and the reasons for them. Friends are endeavoring

to spread the message of peace at county fairs, by a news service and through a speakers' bureau. All three have done or are doing relief work, which promotes friendship and gratitude between nations.

The continuation Committee report indicated that progress has been made in getting regular peace lessons into the Sunday school material of the three denominations, and the International Lesson Committee has been asked to include at least one peace lesson a year in its Lesson Series.

Danger spots in the world were reviewed by Frederick J. Libby at the final meeting Thursday evening. In spite of much that may cause war, he feels that, through the League of Nations there is hope to end the world of war. But the League needs the United States in it, and it needs more "steam", a more determined will to peace, to enable it to prevent war between great nations. It has demonstrated, a year ago, in the trouble between Greece and Bulgaria, that it can prevent war between small nations. There are enough Brethren, Friends and Mennonites in the United States to rid the world of war, if they all really cared and really worked to bring the Kingdom of God on earth.

On that note the conference adjourned.

RICHARD R. WOOD,
Chairman Continuation Committee.

FOR OUR BOYS AND GIRLS

The Air-Mail Apron

(A True Story)

Florence Scott Hurst

Eleanor was nine years old and lived in the East very near the Atlantic Ocean. Her cousin Marguerite was much older—more than ten years older—and her home was in the West beside the Pacific Ocean.

Now, Marguerite was to be married. A letter had come telling all about Daniel Hoover Bruce, whom she was to marry on a June day, and about the happy plans for a church wedding. There were to be fresh orange blossoms on her hair, and a long, fluffy veil to trail below her white silk gown. After that there was to be a motor trip, and finally a dear little bungalow home.

It was all very interesting to Eleanor. How she wished she could see the California cousin, whom she knew only through letters and pictures! But it was fun to help mother select some fine linen for a wedding gift and to say when the day came, "Now Marguerite is being married!"

Then mother had a happy thought; Eleanor had been making a pretty apron in school. Why not finish it quickly and send it to Marguerite to wear in her new home?

Eleanor was delighted with the suggestion and worked busily putting tiny stitches into the pink binding that went all around the gay cretonne. It was a very gay cretonne indeed, all abloom with bright flowers and brilliant birds.

It was finished about the time a letter came from Marguerite enclosing pictures of her happy little self, crowned with orange blossoms, standing beside her tall, proud husband. And it gave, too, an account of the wedding trip to the wonderful Yosemite, where they had a whole week to marvel at the gorgeous beauty of the park and valley.

"Oh, I wish my apron could be there for her first 'anniversary'—when she's just been married a month!" exclaimed Eleanor, glancing at the calendar. "But it takes so long to get to California!"

"There is a way," said mother slowly, "but perhaps—"

"I know! I know!" interrupted Eleanor. "The air-mail! Could we send it by air-mail, mother?"

"We can get it ready and then see what father says about it," replied mother cautiously.

So when father came home to dinner that night, Eleanor rushed to meet him with a neat little parcel in her hand.

"Oh, father, can this apron I made go to California in an airplane? Please say 'Yes!'"

"Well, suppose you wait until I take off my hat and wash my face and hands and catch my breath. Then I'll hear all about it."

Of course the result was that father took the little parcel to the post office himself and mailed it very carefully. And it sailed over New York State, and the Central States, and the Western States, over rivers and valleys and great towering mountains—until it reached California.

Marguerite was as much delighted to receive an air mail package as Eleanor had been to send one.

"It was the first air-mail any of us in our circle of relatives and friends had ever received," she wrote Eleanor. "I am so proud of my air-mail apron. I shall wear it only on very particular occasions and keep it very nicely so that if you ever come to see me, even when you are quite grown-up, I can

show you the dear little apron that you made in the far East and sent to me in the far West by air-mail."

That letter of appreciation made Eleanor very happy. She felt more than repaid for every tiny stitch and every little moment that had gone into the making of the Apron. And best of all there was a new, real bond between the two cousins—a bond of loving service given and received.—Zion Herald.

IN THE SHADOW

ST. CLAIR—Jack Neal St. Clair was born near Portis, Kansas, August 6, 1918, and departed this life at Morning-side Hospital, Tulsa, Oklahoma, December 3, 1926, aged 8 years, 4 months and 28 days. He was the son of Mr. and Mrs. Oscar St. Clair, members of the Portis church. The family brought the remains 425 miles in their Ford touring car, setting the casket and roughbox on the backs of the seats on the right, back to their home community. The funeral service was held on Monday, December 6th in Portis by the writer, assisted by Brother L. G. Wood of Ft. Scott. Burial at Osborn's Cemetery. W. R. DEETER.

FURRY—Daniel B. Furry, scion of one of the pioneer and highly respected families of Morrison's Cove, a member of the New Enterprise, Pa., Brethren church, died December 24th, being in his seventy-third year. He is survived by a son and a daughter, three sisters and five brothers, who have become widely separated. The son lives in Washington, D. C., a brother in New York City, a sister in Nebraska and a brother in Oklahoma. He was tenderly cared for during the declining years of his life by his daughter, Miss Very G. Furry, of Altoona, Pa. Funeral services were conducted by this writer and burial services were in charge of the Masonic Fraternity, in which Mr. Furry had advanced to the Thirtysecond Degree. W. S. CRICK.

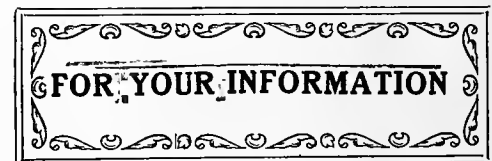
POFFENBERGER—Harvey S. Poffenberger, a lifelong resident of Saint James, Maryland, and for forty years a most active member of the Saint James Brethren church, departed this life Sunday morning, December 19, 1926, at the age of sixty-three years.

Brother Poffenberger held many positions of trust and responsibility. In the church he has for years well fulfilled the office of a deacon, served as Moderator, trustee, and treasurer. The passing of so useful and spiritual a leader in the church can only mean eternal honor and reward for him, but it means a very real loss that must be deeply felt by our congregation. In all community interests he was equally active; for thirty-five years he had served as the local postmaster, and was a member of the Board of Directors of the Mechanics Loan and Savings Bank, of Hagerstown.

Several hundred friends were present at the funeral services, which were held at the home. He is survived by his wife, two sons, Howard Poffenberger, of Harrisburg, Pa., and Rev. Ferd Poffenberger, pastor of the Christian church in Williamsport, Pa., a daughter, Mrs. Myron Bloom, one brother, five sisters, and two grandchildren.

Services were conducted by the writer, assisted by Rev. Frick, pastor of the Downsview Christian church, of which his wife and daughters are members, Rev. Norment, pastor of the Hagerstown Christian church, and Rev. Everett Sperow. Interment in Boonsboro Cemetery.

THOBURN C. LYON.



CALENDAR OF SPECIAL OFFERINGS
Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana.
General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.
White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio.
Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.
Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.
Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.
Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

VOLUME XLIX
NUMBER 4

JANUARY 29
1927

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



JACOB'S DREAM

"Your young men shall dream dreams"

For forty-six years the hosts of Christian Endeavor young people have been dreaming dreams and executing them on behalf of Christ and the church.

All Honor to Christian Endeavor

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Published weekly by the Brethren Publishing Company, Ashland, Ohio, at \$2.00 per year in advance.

George S. Baer, Editor
R. R. Teeter, Business Manager

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EDITORIAL

Is Christian Endeavor Becoming an Orphan

That is, is Christian Endeavor allowed to shift for itself, unnoticed and uncared for, without the protecting arm and guiding hand of the church of which it is supposed to be a part? Are pastors ceasing to foster and supervise it? Are they losing a consciousness of responsibility for nurturing its life, inspiring its activities and directing its interests? Is there a growing tendency to consider Christian Endeavor a separate and distinct organization, an institution apart from the church, instead of an auxiliary of it, having its own distinct aims and programs, unrelated to and possibly unconcerned with congregational aims and interests? Are pastors ceasing to trouble themselves with it and washing their hands of responsibility for its existence and activity? We cannot believe they are in any very large numbers, not in the majority of instances, at any rate. And yet certain observations have led to the belief that there is some tendency in that direction, and that is unfortunate.

Christian Endeavor as originally conceived was an auxiliary of the local church in which it had its existence, and by which it was fostered and guided. The society pledged allegiance to the local church and sought to develop loyalty and promote service on the part of its membership thereto. And, though it has become an international movement with societies in every land and under every flag, yet it has maintained its original character, in that it is first of all a local institution, a distinctly congregational agent, an arm of the local church, sharing its aims and ideals, putting forth effort and training its young people primarily to serve the interests of the congregation. Those who are directing the movement are not failing to keep these original characteristics in mind and in all their plans and programs they are urging loyalty to the denomination and particularly to the local church to which a society is allied.

But where congregational leadership takes little or no interest in Christian Endeavor, puts forth no effort to link it up with the church in its aims and undertakings, offers it no counsel and gives it no representation in the councils of the church, there is likely to grow in the consciousness of the society as well as that of the church a sense of separateness and aloofness that does not work to the advantage of either. Christian Endeavor will lose its usefulness and worth to the church when it develops a sense of inde-

pendence as to its course and aims, and freedom from congregational supervision and plans. But there is not that in the Christian Endeavor movement itself that tends to encourage such a state. It does not desire an orphaned existence, it could not long perpetuate itself thus. Where such a condition seems to be developing is where Christian Endeavor has been left out of the consideration or active concern of the congregational leadership. Where pastors treat the Endeavor society as if its work and problems were foreign to their interests, it is not surprising to find a spirit of aloofness growing up between it and the church. It should be kept under the wing of the church and given the benefit of its protection, supervision and inspiration. Its long history of noble service has proven its worth in a multitude of ways when properly owned and shepherded.

Dr. Cherrington Remains at His Post

Dr. Ernest H. Cherrington, General Secretary of the World League Against Alcoholism with headquarters at Westerville, Ohio, has been for more than a quarter of a century engaged in the temperance reform movement, and concerned especially in the educational phase of it. Other temperance advocates have been more widely known, but few have contributed more to the moulding of sentiment and the enlightening of the public conscience. He is in the work because he thoroughly believes in it, because he considers it most vital and urgent, and because he feels himself called of God to engage in it. He is a member of the Methodist Episcopal church and was elected last November 19th by a unanimous vote of the Board of Bishops to the office of Secretary of the Board of Home Missions and Church Extension of that church. It is a most important position, and one that few of Methodism's prominent ministers would have declined. He himself admits that the opportunity greatly appealed to him, yet he believed that duty lay in another course, and he refused.

He said in his statement of declination, "The movement for sobriety, both in America and in the world at large, is passing through a crucial period. Furthermore, never before in the history of temperance reform has educational and sentiment building work been so imperatively needed as today. Moreover, the international implications of the movement against alcoholism, to which more especially my efforts have been devoted during the past five years, and the world contacts in the interest of that reform which this relationship has made possible, have in themselves created obligations which are unavoidable. Conflicting emotions have surged within me during the past month, but my mind is now quite clear and the path of duty is now quite plain."

Aside from the fact that Dr. Cherrington, by the very type of his service and relationship, belongs to all churches, we are interested in this decision because of the example that it sets for the inspiration of men and women in many walks of life, and especially in those that are distinctively related to Kingdom building, and still more especially when the path of duty means sacrifice. It is human nature to seek and to readily accept places of power and prominence and positions of greater monetary advantage, and sometimes our selfishness in this regard causes us to overlook or to ignore an even greater work (for us, at least) in which we have already been placed by the divine Spirit. It is refreshing to find a man courageous enough to stay by the job he feels called to do, even when it means the sacrifice of a most enviable position. It is not for us to compare the importance of the two positions; it is sufficient to know that he stayed where he believed duty called. And it is significant that there has been no disposition on the part of Methodists to criticise him; they have rather praised him, though the church is denied his service.

More and more of our churches are conducting Vacation Bible Schools during the summer months. This movement has become very widespread and yet it is but in its infancy. An International Conference of Vacation School Workers to be held at Hotel Sherman, Chicago, February 9, 1927, is the sixth annual gathering. This is an opportunity for those who wish to keep abreast with the growth of the movement. A two-day program has been arranged.

EDITORIAL REVIEW

Of course you will not forget that Publication Day offering. Make it a generous one because the cause is worthy and the need is urgent. Send offerings to Dr. R. R. Teeter, the business manager.

Brother I. D. Bowman reports a preaching trip he recently made. first supplying Brother Witter's pulpit at the Third church of Philadelphia, and then preaching in homes at various points in Delaware. Six confessoins were received and two were baptized.

Prof. Alva J. McClain has been confined to his bed for two weeks, critically ill with the "flu," but we are glad to announce that he is improving and it is hoped that he will soon be up again and about his duties. Pray for his speedy recovery and restoration to health.

The church at Loree, Indiana, has enjoyed a successful revival and evangelistic campaign under the leadership of their pastor, Brother C. A. Stewart, as evangelist and Mr. and Mrs. Harry Richer as music directors. Twenty-eight souls made the good confession, not all of which joined the Brethren church, but a goodly number were added, and the membership was greatly stirred and given a larger vision as to the church's future.

Our correspondent from the Campbell church, near Lake Odessa, Michigan, reports the church much pleased and encouraged with their new pastor, Brother R. I. Humbert, who recently graduated from Ashland Seminary. The various departments are pressing forward under his inspiration and the attendance shows the church's interest in his pulpit ministrations. Brother Humbert shows his usual zeal in spreading the Gospel by means of the printed page, a novel feature of his effort being the loaning of books from his private library.

The First church of Philadelphia has reason to rejoice in the splendid record made during 1926, the report of which, made by the pastor, Brother R. Paul Miller, was voted published in The Evangelist. In giving, in increased membership and inspiritual growth their advancement was registered. It is difficult to single out any one feature that is most significant; each item in the report is important. And the prospect of the new year now entered upon points to the still greater blessing of God upon this church. May it be true that God shall continue to lead pastor and people on into greater things for his glory.

Brother J. L. Gingrich, pastor of the Third church of Johnstown, Pennsylvania, reports seven accessions during the recent evangelistic campaign in which he himself did the preaching and Evangelist H. E. Eppley acted as song leader and soloist. The latter's services are highly commended. The pastor finds himself surrounded by a people who are willing to work, a situation which certainly bring joy to any pastor's heart. The consecration of children which Brother Gingrich observes, is a function of which the church has been too negligent. There are many reasons why this might well become a universal practice among us.

Dr. W. S. Bell reports his campaign for College Endowment in the Conemaugh, Pennsylvania, church, which, with Brother Austin R. Staley as pastor, the church was willing to do its best for this great and vital interest. Brother Bell finds the task much easier where the pastors are fully convinced of the importance of the the endowment campaign, and it would be difficult to find a former Ashland student who is not convinced of this. Brother Staley's good people measured their loyalty to the amount of \$2,561.05, which added to the amount previously reported, makes a grand total to date of \$91,974.99.

Prof. M. P. Puterbaugh gives his second report of the recent White Gift offerings and a most encouraging report it is. Nearly four thousand dollars have been received to date, and among those reporting there were twelve schools making an offering of at least \$100.00, and Nappanee comes in for the honor of having made the banner offering thus far, in amount \$223.11. If you help to make the treasurer's next offering as good in proportion as this one, the Sunday School Association will be practically assured of

enough to take care of all the splendid service it has purposed to render the brotherhood.

In a recent personal communication from Brother R. E. Gotschall, pastor of our mission at Columbus, Ohio, he informs us that at their communion service of the congregation they had forty-eight communicants present, Brethren W. A. Gearhart and Davis of Dayton being visitors. He further says: "Our prayer meetings are growing; there were twenty-four present last evening. Our Sunday school also is growing, though it seems slow to us. It is hard not to be over-anxious. There are three awaiting baptism." May God bless him and his good wife for their enthusiasm; their people seem to be "catching" it from them.

Brother Percy L. Yett, our missionary, stationed at Huinca Renanco, in the Argentine, gives us a good report concerning the progress of the work under his care. He has made splendid progress in the short time he has been on the field and has evidently been hard at work to have accomplished all that has fallen to him to do. It has been apparent all along that our missionaries are by no means men and women of leisure, or of easy tasks, they are all set to difficult jobs and work hard. That is the way people usually do when they are thoroughly in earnest. Let us all in the homeland be inspired to more vigorous and sacrificial service by the example of our active representatives on the mission field. It should be noted that two Christian Endeavor societies have been organized in this mission, and they are active and giving valuable help to the work. The general representative of Christian Endeavor in the Argentine reported to the Christian Endeavor World two societies in Huinca Renanco some time ago, and we know these may be ours, as we have the only Protestant mission in the town.

The weekly calendar of the First church of Philadelphia recently carried an encouraging bit of news from Yalouki in French Equatorial Africa. Miss Tyson had written: "The school building foundation is finished and the roof will be started this week. The church building is nearly finished and the dispensary building will soon be started. The church building is an immense structure made of burned bricks. We certainly praise the Lord for the funds that have come for the buildings at Yalouki. I wish you and all the folks at 10th and Dauphin could attend our Sunday school. We had 218 present today! Brother Hathaway has 60 men in his class. Mrs. Hathaway has 24 women; Miss Emmert has 46 young men, and in my class there are 84 youngsters up to the age of eight years! These are too many for one teacher, but what can we do but do the best we can? How I do long that these little tots should be led to the Lord. Pray for me that I may have the patience and love that is needed." On a later date Mrs. Hathaway wrote to Brother L. S. Bauman this statement which we found in his church calendar at Long Beach, California: "The last Sunday of the month (October 31) we had an attendance of 568." That is a challenge to even our largest Sunday schools in America, and the average school is trailing way behind.

The editor of a certain religious journal complains about the continual interference on the part of the people in the running of the government. He says, "The President and Secretary of State can scarcely do anything without a whole lot of folks rising up, sending in telegrams, petitions, questionnaires, and a thousand other things, making suggestions on how governmental policies should be formed and operated." Then he asks, "Why not let the President and Secretary of State run things themselves?" The answer is simple, as he himself reluctantly admits, "We live in a democracy, and the folks must have their way." In more classic phraseology, ours is a government "of the people, by the people, and for the people." And when the people cease to take an interest in the affairs of government, democracy is doomed. It is true there is sometimes too much destructive criticism and not enough cooperation. But that must be endured in the confidence that the great mass of the people will stand by those whom they have placed in positions of responsibility and charged with leadership. Let us not become impatient with the people's active interest in the affairs of state, nor try to quiet their voice. It is a safety-valve. Let them have their say, and, though they be mistaken, they will the more readily listen to reason. It is also a ballast to keep those in authority weighed down with the consciousness of their responsibility and accountability to the people.

GENERAL ARTICLES

Right Conviction a Power in Religion

By A. R. Staley

(Address before Brethren Ministers at late Pennsylvania Conference at Berlin)

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

There is a difference between a sympathy and a conviction. The first is simply an agreement of inclination, and as such, deals only with the feelings which lie on the surface. It does not enter into the fiber of character. But conviction is an act of compulsion in the admission of truth. It is that which makes a convict of a man and binds his intellect as a slave of the thought. It is a matter of the deepest affection possible to humanity—the result of deep consideration upon, and personal experience of, the fundamental truths in any line of thought. The sympathy will be colored by the circumstances under which it exists and is uttered. The utterance of a conviction however will be the mental integrity taking its stand upon the solid rock from which it defies all storms of circumstances to move upon it.

One does not need to repeat the text many times to discover whether it is the expression of a mere sympathy or of the deep rooted conviction of the writer. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth to the Jew first and also to the Greek." Beneath the strong form which the expression assumes there breathes a spirit of finality which tells us that here a soul has taken its stand and here by the help of God it intends to stay. It is the utterance of a supreme conviction. It is alive with heroism. It is the propelling force of a great career.

The conviction which the apostle here expresses is a great need of our time. In the present day there is a noticeable tendency to depreciate the importance of definite religious belief. We often hear it said not merely by outsiders but by members of the church, "If a man lives a moral life and follows Christ's practical precepts to the best of his ability, who cares about his opinion?" Is this the conclusion of the whole matter? Was Pope the poet right when he said, "He can't be wrong whose life is in the right?" Is such a thing possible? Suppose that I believe that I am dying from an incurable disease. Or suppose that I believe that the business in which I have invested everything is about to fail. Is it conceivable that my conduct will be uninfluenced by such beliefs? Suppose these beliefs are wrong. Then they would put me on the wrong track and betray me into wrong performances. Tennyson rightly says:

"O purblind race of miserable men,
How many among us at this very hour
So forge a life-long trouble for ourselves
By taking true for false, and false for true."

If it matters what we believe about the secular details of life, how much more seriously must it matter, what are our convictions about the truths of religion. From the day of the apostles on, the church has affirmed consistently that convictions do influence a man's state for



ELDER A. R. STALEY, Pastor
Conemaugh, Pennsylvania

good or ill. They said, "Right belief sets a man in harmony with the truth for thinking right, acting right and becoming what he ought to be. Wrong belief, sets him at variance with the truth of things, and so inevitably disqualifies him for discharging his proper function and filling his proper position in the universe."

At the close of Paul's third missionary journey he was arrested at Jerusalem. He appealed to Caesar and was taken to Rome as a prisoner. After spending one day in Rome he invited the leading men among the Jews to meet him, that he might explain to them why he was in chains. They desired to hear what Paul thought concerning Jesus. So they arranged a day with him and came to him in considerable numbers at the house of friends who were entertaining him. And then, with solemn earnestness, he explained to them the subject of the Kingdom of God, endeavoring from morning till evening to convince them about Jesus, both from the Law of Moses and from the Prophets. Some were convinced, others refused to believe." Was belief or disbelief in this case a matter of indifference?

Does Peter's sermon delivered on the day of Pentecost impress you as the message of one, who rather fancied he believed in some sort of a something, or as one who firmly believed in the power of Christ? It was the power of conviction added to the gift of the Holy Ghost that enabled him to stand before that surging multitude, with their hands dyed crimson in his Master's blood and without fear charge them with the awful crime: "You disowned the holy and righteous One, and ask as a favor the release of a murderer. The Prince of Life you put to death."

What was it that caused Daniel to open his window toward Jerusalem and pray three times daily, when he knew that it would mean being cast into the lion's den? Was it not because of deep convictions formed while a child at his mother's knee? Amidst the rabble of deities, gods and goddesses of Babylon, he remained true to the living God, Jehovah. Dare to be like Daniel.

Again, think of the experience of Daniel's three friends. The King had decreed that all who would not fall down and worship the golden image should be cast into a burning fiery furnace. Policy might have suggested to them, Why forfeit rank, wealth, and prospects? Do what is required this once. Bowing the knee will not be giving the homage of the heart. No! They would not betray their religious convictions for safety or gain, but were ready to sacrifice all for conscience sake. All right and proper demands they are willing to obey, but "this matter" they declared to be beyond the king's dominion. Their's was not the calmness of stupidity or the recklessness of blind zeal. Witness the firmness and fortitude, the power and patience of strong religious conviction! Delivered or destroyed, their resolve was unalterable. Burn they might, but turn they would not. A manifestation of unconquerable religious principle! Because

they stood the test, idolatry was condemned by a signal salvation, the living God of Israel was honored, the hearts of the exiles were encouraged and inspiration given to the persecuted of all succeeding ages. What kind of religion is ours? Of conviction or convenience?

Does it make any difference what one believes about God? Would it make no difference if we believed that God did not exist? Shall we call God "He" or "It"? Shall we think of him as a person revealed or as "The passionless impersonality of the Unknown and Unknowable? Shall we think of him as Fatherly Providence operating in his universe, or the great Absentee who never does anything? Is it important that we give the right answers to such questions as these? Yes, we claim that it is all important. The Scriptures plainly teach that God is our Heavenly Father, the Father of our Lord Jesus, and the Father of all men. The Father is creator, Sovereign, or King, and also the loving provider of all our needs. The best definition I know is that given by Clark, "God is the Personal Spirit, perfectly Good, who in holy love creates, sustains and orders all."

Our belief concerning Jesus will in a large way determine our success as messengers of the Gospel. Paul's was a gospel associated inseparably with the person of a living Christ. He had left Jerusalem on his journey to Damascus with certain definite ideas as to the Nazarene. To the mind of Paul the death of Jesus stamped him as an imposter. He thought of Jesus as a deceiver of the people, as a traitor to his nation and a blasphemer of God. True he may have heard what he no doubt considered the absurd story of the resurrection, but he placed no credit in it. To his mind Jesus was a rank imposter whose body lay secreted somewhere in the hills or valleys of Galilee. This false conception urged Paul on after the stoning of Stephen to a merciless persecution of the Christians. But as he looks up from the ground on that memorable day, it was to gaze into the face of that Jesus. It was to see the form he thought decayed in the soil of Judea. It was to hear the voice of one whom he thought destroyed. It was to learn that the Nazarene had been very close to him all the time and was present even at that moment. And from that time the chief element of the Gospel to Paul was the truth of a present and living Christ; no Christ hidden away by his disciples. It was a living Christ present with him every moment and whose power to keep was constant, that he declared he realized the nearness of his Master and that nearness sustained him in every trial. Thus we see that Paul's conviction was based on a saving knowledge of Jesus Christ. He had experienced that saving power in his own life "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation," "I am not ashamed, for I know in whom my trust reposes, and I am confident that he has it in his power to keep what I have entrusted to him safe until that day." It was this knowledge of the saving and keeping power of Christ, and that the message of the gospel was the most important message in all the world, that sent Paul out to become one of the greatest messengers of Christ that the world has ever known.

Brethren, we too, have answered the summons of the greatest call that can come to mankind—the call to be messengers of our Lord Jesus Christ. He has called us to be leaders in the greatest institution in all the world—the Church of the Living God. It is the one and only institution in the world which was founded and organized by our Lord and for that reason if for no other, it can have neither rival nor substitute. While others come and go the church can never be destroyed; for the promise of

God is that, "The gates of hell shall not prevail against it."

The Brethren church stands for, "The Bible, the Whole Bible, and Nothing but the Bible." She claims to be a Whole Gospel church. This simply means that there is no command or teaching of my Master, which I cannot believe, practice and teach in the Brethren pulpit. This gives the Brethren preacher a freedom and power that is not found in man-made creeds.

The only reason why the Brethren church has a right to exist separate and apart from any other denomination, is the stand that she takes concerning the great fundamental teachings of God's word. The Pre-existence and Virgin Birth of Jesus; the fall of Man, and the necessity of his New Birth; the Vicarious Atonement of the Lord through the shedding of his own blood on the cross; the bodily Resurrection of Christ and his Glorification at the right hand of God; Justification by personal faith in the Lord Jesus Christ; the Personality and Deity of the Holy Spirit, who is our Comforter and Guide; the Personal and Visible return of our Lord from Heaven as King of kings and Lord of Lords; the ordinances of baptism by trine immersion; confirmation; the Lord's supper; the communion of the bread and wine; the washing of the saints' feet and the anointing of the sick with oil. These we believe are fundamentals. When we cease as a church to believe, teach and practice these, then we can work with any other church just as well as the Brethren.

If the Brethren church is to move forward with any force, if she would fill her rightful place in her relation to God and man, then she must have men in her pulpits who like St. Paul are firmly gripped with the conviction that the Gospel of Christ is the power of God unto salvation. She must have preachers who will not shun to proclaim the whole counsel of God regardless of what the world might think, say or do. Brethren, let us all remember Paul's counsel to Timothy when he says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." May the Brethren ministry stand true to the Faith once delivered unto the Saints. May we be firmly gripped with the great fundamental truths of the gospel. May the message of the church that we love continue to ring true to the teaching of the Book of Books. May our religion be one of CONVICTION and POWER, because we have in our lives a personal knowledge of our Lord and Savior Jesus Christ.

Conemaugh, Pennsylvania.

"FOR TO ME TO LIVE IS CHRIST"

By J. Whitcomb Brougner

This is my life motto. It should be the motto of every preacher and every church. Think Christ, talk Christ, live Christ, be as nearly as possible a Christ to your community and the world. Christ, and Christ alone, can furnish a solution for every problem known to human experience. He is the world's all-sufficient Savior; mankind's supreme Teacher; humanity's incomparable Guide; the Goal of all human aspirations; the infallible Authority on all matters pertaining to morals and religion. He is the Universal HOMO, blending in himself all races and ages, temperaments and types. He is the only One whom I ought to live to please. If I please him and not the people, so much the worse for the people. If I please the people and not him, so much the worse for me. With Christ as the center and the circumference of life let us so preach and live that we can say with the apostle Paul, "For me to live is Christ."

Ohio Conference Moderator's Address

By R. D. Barnard

(Delivered at the Fremont Conference on October 20, 1926)

(Concluded from last week)

We must say a word about what is supposed to be a change in the field of private interpretation. We realize in so doing we are entering a very controversial field, but this is the more reason that we should consider it. There have been those who have left the ranks of our ministry because they believed this condition of limitation to exist and to be unbrethren. To illustrate something of the condition as I see it, may I use something common? Some of us do not like the taste of carrots or parsnips, some do. Some believe in a high protective tariff as necessary, some do not. Some believe in the principle of the League of Nations, some do not. The truth is, we differ, mentally, physically, morally and spiritually. And so our convictions with respect to interpretation will differ. But unless there is some basic teachings and principles for which we stand we are goalless, purposeless, powerless. I am willing to believe that the Message of the Brethren Ministry probably best expresses the position of Historic Brethrenism. Believing this we should teach it, preach it, practice it from the viewpoint of loving loyal service to our church and Master but never should it be tied upon anyone as phylacteries to the forehead or sandals to the feet. This very message with the New Testament as our text, gives us a rightful season for an aggressive existence. In our message, or what we unitedly stand for, we have a greater reason for distinctive existence than we have had previously. This gives optimism.

And now with respect to the rather common consent that we have lost a place of leadership in the promotion of world peace. We will admit that our fraternity has not been active in this field. We bow our heads in shame at the faltering attitude assumed during the days of '17 and '18. But we are extremely happy that so many of the most influential Christian bodies are active in this teaching and promotion. There is one rather minor condition we might easily forget; I believe it important. After every great war there is a concerted movement, consciously or unconsciously, by all civic and religious bodies for peace. So often this feeling passes with the next national disturbance. The Brethren church has a traditional position, to proclaim peace and oppose the very principle and practice of war which it has maintained for two and one-quarter centuries. The very continuity of our position gives a rightful claim to distinctive existence. One thing we should do however, that is, work at our position. We recommend that some concerted action be taken for the teaching of peace in our Ohio churches.

Again, in the actual obedience to the commission as given in James 5:14-15 we are distinctive, sharing that distinctiveness with only one or two other denominations. Although most zealous Christians believe in God's power to forgive and heal, and pray earnestly in the sickroom for such there are but few who practice or even claim to practice in simplicity and faith this God-inspiring, sin-pardoning, bodily-healing service as the Apostle taught it. It is true that many fanciful people, along with one who is before the public eye today, have claimed divine healing, and have even practiced this service after a fashion changing it from the privacy of the sickroom to the boisterous place on the public stage. I contend that we have a distinct responsibility to the world, in saving this sacred service. There is yet one consideration in the

Brethren's message, that, as I view it, makes us distinctive. If so, it is a source for joy and optimism. I refer to the faithful obedience to the literal commands of Jesus with respect to church ordinances. It seems to me that there are just one of two positions that the earnest ones can take. Either practice all that Jesus asks us to, or be consistent and do nothing, considering that every item has a spiritual interpretation alone. To illustrate,—by common consent we can say that Jesus had part in three items of service in a certain upper room in Jerusalem, namely, a feet washing, a supper, an offering of the bread and wine. Can we consistently say that Jesus intended that we practice the latter of these, to the neglecting of the first two? The same Jesus, in the same room, at the same time, with the same disciples ministered in all. We are distinctive in this proclamation. May we consider too the baptismal claims? There is almost unanimous agreement that the literal word Jesus used in giving the great commission was a frequentative word meaning, "to dip repeatedly." Jesus was careful in all his choice of acts and words elsewhere, why was he not careful here as well? We are thinking too of the personality of the God-head. Orthodox belief places Jesus, the Father, and the Holy Spirit with distinctive personalities equally God. It believes that the three agree in all relationships. Why then should the one baptism not reverence equally and specially the Father, the Son, and the Holy Spirit? We believe that the Great Commission as given in Matthew 28:19 to so teach and direct. In this humble and loving obedience we are especially distinctive and have a special mission to the world.

There is one condition that has developed especially in later years that is perplexing. Our position as I believe it should be is without compromise with respect to admission to membership without trine immersion. This makes it that we cannot accept or recognize a membership from any other denomination, excepting perhaps one or two. The perplexing part is a practical solution which each of us can use by which we can retain this high position and still offer a satisfactory fellowship to those of other faiths worshiping in our midst. As I see it in our present arrangement we give no official recognition of a Christian of a different communion than ours more than we would to the man of the world. I have never believed this to be completely right. I have had the fortune, good or bad, to face this situation repeatedly in my pastorates. I have even been called before a council once because of a misunderstanding in this respect. So I cannot face the issue as one who has never heard of it before. I have formed an opinion. This is my opinion, and I give it realizing that I may be seriously misunderstood and misquoted. I give it though because I fear for the consequences to our Denomination unless something be done, and because I believe the suggestion will not discredit the position which we revere and honor but will be a safe working policy for us. I wish that it, or another upon which we might all agree might be adopted in Ohio. We could offer to those living in our communities, members of other denominations, but in sympathy with us a "Church Home" while they are in our community. It is not a membership, their membership still remaining in their former church. This would cause these folks to feel that we considered them as more than common sin-

ners, and many such do not feel that way now. It would cause them to grow spiritually with us, and would not as I see it compromise our position, it would really enhance it in the eyes of these people, for they would come to believe that our desire was to be fair, and still uncompromising.

Now just a few general considerations in summary. I await for some more practical planning for work. Some day I am made to feel that we are doing so much in the field of thinking and theory that we have neglected the practical work of Kingdom building. As I have been impressed the messages of national and state conferences have been of this type, and doubtless most of them should be. But I want to enter a voice in favor of more "ways and means" messages. This cannot be changed immediately, but let's grow that way.

With respect to our local policies, I wonder if we are not apologetic. We should be from the viewpoint of explicating our positions. But our messages and our teachings should be shot through and through with the note of victory, "Ye are more than Conquerors." Shall our position not be that which is aggressive, not apologetic; planning victory, and not defeat. Youth demands a challenge where the outcome, if they fight hard, is victory and not in any sense defeat. We should give them such a challenge.

Lastly, we should have love not fear. Brethren, in some

fields at least is there not a condition among us by which we question the faith and the Brethren integrity of one another. Perhaps you will not want to agree with me openly, but I fear whether we confess it or not, it is true and I could illustrate. When we come back to fundamental positions I do not believe there is anything to fear. Although some of us may emphasize one part of Christian Doctrine more than another, shall we not so long as I am one person and you another? But was not that true with the very first followers of Jesus? Some believed Jewish practices were necessary for all. Paul said they were all right for Jews but were absolutely wrong if forced upon Gentiles. Paul was the great exponent of Faith, James of Works. But shall we infer from this that Paul did not believe in works, nor James in faith? Certainly not. Paul said little if anything about the miraculous Virgin Birth of Christ, shall we conclude that he did not believe it or consider it important? I do not think so. Then why, why Brethren, although we may place different emphasis on different things shall we not completely dismiss this fear and questioning that is present, to a measure at least, and in a great spirit of love and determination press forward toward the goal unto the prize of the high calling of God in Christ Jesus. In the pursuance of such a course may the blessings of God the Father, Jesus Christ, his Son, and the Holy Spirit our guide and helper be with us. Amen.

Mansfield, Ohio.

Observance and Enforcement of Prohibition

By Arthur E. Hungerford

Washington, January 21, 1927—Challenging the forces opposed to the observance and enforcement of the prohibition amendment and its enabling acts, the Annual Meeting of the Citizens Committee of One Thousand in Washington on January 6, was most significant.

Held at a time when the country faces a peculiar crisis because of the insidious and dangerous campaign for the nullification and disregard of the prohibition laws, the meeting was in reality a great mobilization of the forces of decent citizenship.

"A challenge to both political parties to deviate from prohibition at their peril" was a newspaper description of the gathering. Practically every Washington correspondent somewhere in his article spoke of it as "a challenge."

Official Washington took note. President Coolidge sent a letter on law observances and expressed regret at his inability to be present. Senator William E. Borah, a leading Republican, and Senator Morris Shephard, an outstanding Democrat known as "the father of prohibition," spoke at the closing banquet.

All the speeches were put on the air and many officials listened to them in their homes. The guests of honor at the closing banquet were Secretary of the Navy Curtis D. Wilbur, Assistant Secretary of the Treasury, General Lincoln C. Andrews, and President William Green of the American Federation of Labor.

Before and during the gathering "wet" forces kept up a barrage of disparaging publicity trying to destroy the effects of the meeting. Their heaviest shells were "duds."

The meeting was most discouraging to the wets and those urging nullification and disregard of law. Arrangements were made for 150 at the luncheon. Two hundred persons came. The banquet was attended by many more than six hundred persons, many from out of town. New

England, the East, the South, the Middle-west were all well represented.

Many Congressmen and Senators were at the banquet. There was but little mincing of phrases and polite quibbling at the three sessions of the meeting.

Throughout there was a stern demand that officials enforce the laws, especially the prohibition laws, because they are more under fire than any others. The leaders were determined that the position of the forces they represent should be plainly understood.

The meeting came at a particularly appropriate time. The propaganda for nullification and disregard of the prohibition laws has been so deceitful that many persons did not realize that a real crisis had arisen. It was a rallying call to good citizens, a new mobilization for law observance and enforcement. Among those in attendance were men sincerely opposed to prohibition as well as advocates, but all actions taken were unanimous.

Colonel Raymond Robins, of Chicago, who was not in favor of the prohibition amendment because he thought the country was not ready for it, urged that regardless of what men think of prohibition they must support the law. He declared prohibition is good and from every point of view is worth considerably more than the cost.

"To elect and support such public officials as may be trusted to carry out the principles of law observances and enforcement" was the keynote of a call issued to the American people. It quoted the recent message to Congress of President Coolidge and by unanimous vote a copy of the call was presented to him the day after the meeting by a committee of three: William H. Van Benschoten, of New York City, William T. Galliher of Washington, and Colonel Patrick Henry Callahan of Louisville.

Plans for a nation-wide campaign of education and publicity were unanimously adopted. Pledges of support were

(Continued on page 9)

THE BRETHREN PULPIT

Saved for Service. Isaiah 6:8

By D. A. C. Teeter

1. God asks the question, whom shall I send? God wants a person. He cannot send a thing, a machine, nor a sound, nor a book. God wants us not to aid him in guiding the stars in their course, or in giving growth to the vegetable, or life to the animal. For us God's business is with human lives and human souls. That which God has in view, that which God is perpetually taking counsel upon, is the welfare, the happiness, and, if either have been disturbed, then the restoration, the rectification, the redemption, the salvation, of the lives which he created, of the soul which he made. When he says, Whom shall I send? he inquires, in other words, who among the living will lend a hand to this work? Be jealous of the one sent.

It is the life that counts for or against Christ. Some one has said, there is a gospel according to Matthew, Mark, Luke and John, but let it not be forgotten that there is a gospel according to you, and if your gospel does not ring clear and true you shall be called to account. Such a life can play havoc with the church. "In a little group of men, leaders in the church, I heard this question asked, What is the weightiest argument in behalf of Christ today?" One of the wisest in the group replied after a few moments silence, The weightiest argument for the Master is always the same argument,—the daily walk of "Christians." That is true! it is what Peter means in bidding us to walk carefully in our daily life that we may put to silence the ignorance of men. It was what Jesus meant when he called us the light of the world. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

"He that believeth on me, the works that I do shall he do also and greater works than these shall he do; because I go to my Father." Christ opened the eyes of a blind man and he saw his father. You can open the eyes of a man's heart and he shall see God. He lifted up a man who was lame; you shall bring a man to walk in the ways of righteousness. He took a young man by the hand and raised him up from his bier. If you are filled with the spirit of God you can bring a man up from the death of sin unto God. It is a greater work than that which Jesus performed when he opened the eyes of the blind man.

II. If we are to have power with men, we must pay the price of self denying service. Never until one realizes the value of a soul, and the price at which it was purchased, and never until a love as intense and personal as that of a brother burns in our soul, shall we be much used in saving the lost. You know that his service is varied enough to have a place that you are fitted to occupy, that his service is needy enough to demand your help, and finally that it is resourceful enough to be able to dispense with your help. Such is the state of the case. You are responsible only for being a willing, zealous, industrious, servant of God. Intelligent withal according to the measure of your talent in capacity and opportunity.

"I've done refusing." These are the words of an aged Christian who had been unexpectedly asked by his pastor to lead a special meeting for the evening. In commencing the service, he stated that he had not expected to take charge of the meeting, and so was unprepared to make any remarks on the topic before them. "But," said he, "I have made up my mind that when I am asked to

do anything in Christian work, even if I do not feel prepared, I will try to do it, I've done refusing." No better opening for prayer meeting that night was needed. What better keynote could be found? What a difference would be seen at once in our social meetings, and in every branch of church work, if every professing Christian would say, "I've done refusing."

To get to heaven is a worthy desire, but it does not cover the scope of Christianity, nor does it satisfy the demand of the Gospel, nor meet the soul's needs. Regardless of future rewards, godliness and holiness of heart and life are profitable in all things here in this world. The life that is governed by the principles of godliness gets the best and escapes the worst in this world. He

Our Worship Program

DAILY SCRIPTURE READING AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

HEALING WATERS—Ezek. 47:1-9.

No need is more keenly felt than that of spiritual cleansing, and no material object more fittingly symbolizes that cleansing than water. And Jesus linked it inseparably with the act of regeneration which his church is set to proclaim.

TUESDAY

WELLS OF SALVATION—Isa. 12:1-6.

The prophet declares that Jehovah is become his salvation, and that one may joyfully "draw water out of the wells of salvation," implying that one is not to be satisfied with once drinking of these life-giving waters, but is to be sustained by continual drinking.

WEDNESDAY

INVITATION TO THE WATERS—Isa. 55:1-11.

Every one who has a thirst for the water that gives life and enrichment to the soul may have it for the taking. That fountain of life that flows rich and free, and is sufficient for all, is the word that goes forth out of the mouth of the Lord God of Israel.

THURSDAY

THE FIVE THOUSAND FED—John 6:1-14.

He who had compassion on the multitudes who hungered for material bread, is even more concerned about the spiritual food of the distressed and scattered souls of men, and offers his own life as the bread which alone can satisfy.

FRIDAY

JESUS THE BREAD OF LIFE—John 6:41-51.

In the face of the murmuring Jews Jesus frankly declared himself to be the "bread of life," the "living bread," the bread that "cometh down out of heaven, that a man may eat thereof and not die," even his own body which he offers "for the life of the world." That bread insures against death and may be had by merely believing on him.

SATURDAY

FEEDING ON ASHES—Isa. 44:12-20.

There are many deceived hearts today as well as in the time of the prophet of old, many who imagine that they can satisfy their life on the works of their own hands and have no need of the bread of life. It is as if they fed on ashes.

SUNDAY

A PROMISE OF BREAD—Psa. 132:11-18.

The psalmist records Jehovah's promise of bread and blessings in abundance "if thy children will keep my covenant." So are all the great and precious promises of God conditioned on obedience.—G. S. B. compassion.—G. S. B.

who follows after righteousness has everything to gain and nothing to lose in this life, and besides has the promise of the life to come. It is the promise of God to those who seek first the kingdom, all other necessary things shall be added. The Master said that those who would forsake all for his sake and the Gospel's should receive a hundred fold now at this time and in the world to come eternal life. But the emphasis of our godliness should be put where it belongs, and where Christ puts it, not in the hope and desire of future reward, but as he says, "For my sake and the Gospel's."

An aroused church membership will give us a redeemed continent. The world must be won man by man. The personal touch gives power. Only he who has felt the tongue of fire can speak the words that burn. "Chaplain McCabe had a brother who after forty years of strong drink, was finally, through the faith and love and perseverance of his hopeful brother, redeemed from the slavery. The chaplain used to say, when I get to heaven, I am going to take my brother by the hand and lead him up to mother, and say, Mother, here is George, I have brought him home." Nothing will save a vast multitude of people, unless we, in love and faith, help them to fight their battles through to victory.

Dr. Dixon says, the parable of the shepherd is rendered like this in the conduct of many a church. "A certain man, when he found that some of his sheep were lost, built a handsome shelter on the edge of the wilderness and over the door wrote these words; any lost sheep straying near this wilderness hard by, if he will present his credentials and give good reference to the committee in charge will be admitted to the shelter after due deliberations." If you do not care for men, you cannot speak the word with power. Before you can preach an evangelistic sermon you must have an evangelistic heart. The CROSS still conquers men and he who climbs to it with a love for the lost, will find a CROWN upon the RUGGED BARS. Did Isaiah ever regret the hour in which he answered the call of God, "Here am I, send me?" Surely not. Shall we not respond to the call of our Lord and Master while it is yet day with the words of Isaiah, "Here am I, send me?"

Roann, Indiana.

THE LORD'S PRAYER

(The following beautiful composition was captured during the civil war, in Charleston, South Carolina, by a brother of Mrs. S. B. Heimer, of Kendalville, Indiana. It is printed on very heavy satin, and is quite a literary curiosity. This copy of the original was furnished through the courtesy of Rev. Augustus Geist, of Urbana, Indiana.)—The Evangelical Messenger.

Thou, to the mercy seat our souls would gather,
To do our duty unto Thee **Our Father.**
To whom all praise, all honor should be given.
For thou art the great God **Who art in heaven.**
Thou by thy wisdom rul'st the world's whole frame.
Forever therefore **Hallowed be thy name.**
Let never more delays divide us from
Thy glorious grace, but let **Thy kingdom come.**
Let thy commandments opposed be by none,
But thy good pleasure and **Thy will be done.**
And let our promptness to obey, be even
The ever same **on earth as 'tis in heaven.**
Then for our souls, O Lord, we also pray,
That thou would'st be pleased to **Give us this day**
The food of life, wherewith our souls are fed,
Sufficient raiment and **our daily bread.**
With every needful thing do thou relieve us,

And of thy mercy, pity **and forgive us.**
All our misdeeds, for him, whom thou did'st please,
To make an offering for **our trespasses.**
And for as much, O Lord, as we believe
That thou wilt pardon us **as we forgive.**
Let that love, wherewith thou doest acquaint us,
To pardon all **those who trespass against us.**
And though, sometimes thou find'st we have forgot
This love to thee, yet help **and lead us not**
Through soul or body's want to disposition,
Nor let earth's gain drive us **into temptation.**
Let not the soul of any true believer
Fall in time of trial **but deliver**
Yea, save them from the malice of the devil
And both in life and death keep **us from evil.**
Thus pray we, Lord, for that of thee from whom
This may be had **For thine is the kingdom.**
This world is of thy works, its wondrous story
To thee belongs **the power and the glory.**
And all thy wondrous works have ended never
But will remain forever and **forever.**
Thus we poor creatures would confess again,
And thus would say eternally **Amen.**
Charleston, South Carolina, 1823.

Is life monotonous to you? Every moment and every place should be eloquent to you of God. When you behold good, know that it is God's response to the call of man. When you see evil, know that God is there, calling you to service.—Richard Whitwell.

The forgiveness of sins has a place in all the creeds. It is not only an article of faith, it is a fact of experience. The consciousness of the church is the consciousness of sins forgiven. As Luther put it, the church is full of the forgiveness of sins; it is a community of forgiven men.—James Denney.

Observance and Enforcement of Prohibition

(Continued from page 7)

made. Because of the danger from propaganda for nullification and disregard of law the Committee was called upon to extend its work. Support for this program was given by the leaders of the great prohibition bodies and organizations of the country.

The Citizens Committee of One Thousand while not organized primarily for the support of prohibition, is devoting its efforts largely in this direction because these laws are under special attack. It is not an "organization" but rather a "voice" and movement to support existing groups already organized for such work.

Under the country-wide campaign launched at Washington, the efforts in behalf of law observance will not be confined to prohibition groups alone but will include the enlistment of existing organizations of all types to make law observance a prominent topic in their programs. Platform messages will be presented by officers and members of the Committee. Colonel Raymond Robins has promised to speak at a number of gatherings.

A limited number of conventions and conferences will be held. In addition there will be many group meetings of selected men and women throughout the country. Because the young people of high school and university age are unacquainted with the evils of the saloon, special attention will be directed to intensifying sentiment for law observance among them.

66 Fifth Street, New York City.

SEND
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OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for February 6)

Making Our Homes Christian

Scripture Lesson—Eph. 5:25 to 6:4.

Devotional Reading—1 Cor. 13:1-7.

Golden Text—Let us love one another, for love is of God. 1 John 4:7.

LESSON LIGHTS

Religion in the Home

Rev. Fletcher D. Parker wrote for the "Congregationalist" a series of four articles on "Religion in the Home," which appeared in February, 1926. They were well worth reading and preserving. It is, of course, not possible to reproduce them here; but a few thoughts from them may well be given.

The first, "Marriage," is introduced by the sentence "The Christian home is the sure foundation for the best in American life." He states that there are "four elements, all necessary, which give a reasonable assurance of a happy, married life." These are, 1. Mutual respect. Without this marriage should not be considered. 2. Common purpose. 3. Common interests. 4. Religious unity. Human life is hard enough at its best, and it is difficult for two people to meet the trials of life successfully unless they "can meet around the Communion table of our Lord and feel together the sense of his sovereignty and his nearness." Whatever things may be desired in a marriage without these four essentials marriage should be avoided.

The second, "Grace at Table," takes up the question of the family table, in which there should be "a sacramental element. It should be a joyous time where father, mother and the children enter into very real fellowship. The joy is deepened and enriched when God is the unseen guest. He should be thanked at the beginning of every meal."

"Family Prayers" is taken as the subject of the third article. "Nothing so unites, beautifies, and inspires family life as the habit of prayer together. Silent prayer by husband and wife begins and closes the day with a sense of God that gives poise in time of strain and rest and refreshment when it is past. He recommends the observance of family prayers at the breakfast table, with the reading of appropriate passages which will give the children something of permanent value to remember; prayers which the children will understand and follow; and songs which express their feelings, or be an aid to them in their daily life. "Out of such homes come boys and girls of character fit to carry on in the great crises of life and also ready for the humble duties of the daily round."

In his fourth article the stress is on "Co-operation." The division of labor, and of responsibility, so far as it is possible, not only between the husband and the wife, but among the children, as they grow large enough to undertake small tasks about the home. "A Christian home is the result of joint endeavor on the part of the whole family. If one member fails to cooperate, the unity vanishes and the beauty is spoiled." "The Christian home is a cooperative enterprise, and should be the training ground and the inspiration for the larger fellowship in the Christian community."

A Code of Conduct for Parents

Don't show off your child. It is not the duty of the child to feed the parent's vanity, but the parent's task to forget self-pride in dealing with the child.

Don't hurry your child. Adulthood is not a station toward which the child should be rushed, but a product of growth, and the growing process is the important thing. You can't mold children; they have to grow.

Don't use your child as a means of riding yourself of emotions that you dare not express to equals.

Don't expect commands to function in place of fellowship. Children can be led but not driven in these days.

Don't lie to your child nor permit any one else to do so.

Don't use fear as a whip. Fear can only

succeed in making slaves, and slaves, even when obedient, are poor substitutes for full human beings.

Don't stress the weaknesses of your child. He may take seriously what you point out to him and develop feelings of inferiority, or he may glue his attention on your own weaknesses and lose respect for you as a harping hypocrite.

Don't tell your child that he cannot reason. He can and will if you have the wit to help him.

Don't let your home crowd out your child; put the child first and adjust home life to his needs (That does not mean to pamper your child, however.)

Don't be a tyrant to your child even if you have power. Children are helpless and long-suffering and usually generous in their judgments of parents. Nevertheless a parent who drives his child from sheer love of dominance runs the risk of losing the child's love. The child will sometime be free, but the parent lonely.—Ernest R. Grover in The Christian Advocate.

Church School News

The church school is the church engaged in teaching and training the persons of its constituency to live a Christian life. This involves personal acceptance of Jesus Christ as Savior and Lord and whole minded commitment to his way of life. This high and holy ministry requires consecrated and trained leaders.

Beaver City

Superintendents are discovering the necessity of having a training class in their school to qualify on our Standard of Excellence. Superintendent A. T. Nickerson of Beaver City, Nebraska, writes: "In order to have our school one hundred per cent on the Standard of Excellence we need a teacher training class and have organized one. Please send us literature and the necessary supplies."

Hagerstown

In September Dr. G. C. Carpenter, pastor of the Hagerstown, Maryland, church, enrolled a training class for his school. Recently he sent us papers from nineteen students, each of whom received a commendable grade. The membership appears to be pretty evenly divided between men and women.

Yellow Creek

This rural church, which is a part of the New Enterprise circuit, Pennsylvania, has a training class of twelve students. The work is being directed by the energetic pastor, Rev. W. S. Crick. He accompanied a first set of papers with a brief biographical statement relative to each member of the class. This was an aid to the examiner.

Likewise

The example of these schools may cause others to do likewise. Certainly this is not a part of our church school work that should go by default. If we do not train our own leaders, who will train them

Kansas Leader

A recent communication brought a program of the fiftythird annual convention of the Osborn County Sunday School Council of Religious Education. Rev. W. R. Deeter,

pastor of our church at Portis, was reelected president of this organization. He reports a splendid convention and a very fine young peoples' conference during the year. Brother Deeter will be official representative of the county in the State Board meeting at Topeka next May.

It would be interesting to learn how many of our Brethren church school workers are leaders in the local city or county organization. Why not share this information with your fellow workers?

J. A. GARBER, General Secretary.

White Gift Offerings

Since our last report we have received some fine encouraging offerings, boosting the total to nearly \$4,000.00. Sometime later when most of the reports are in we will have to get an Honor Roll fixed up. To date there are twelve gifts of over \$100 as compared with a total number of large gifts last year of thirteen. However we feel as if we simply must say a little something about a church that gave \$68.50 last year and this year heads them all with \$223.11. Our hats are off to Nappanee!

We were very sorry when we learned that in the last report Sidney, Indiana had been credited with only one dollar. But we were glad you called our attention to the error. Cheer up, Brethren, your record in the Big Red Treasurer's Book was all right and we just got some type mixed up. Sidney gave nine dollars and we offer our sincere apology even as we make this correction.

The letters that accompany the checks continue to be salutatory and encouraging and we will take this opportunity to answer them all by praying a blessing upon your local work even as you have shown an interest in this Kingdom extension work. We must strengthen the home churches, Brethren; we must have strong, powerful, resourceful churches or else some of these days a Macedonian call from a far country

(Continued on page 15)

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Christian Endeavor Week---January 30 to February 6

Christian Endeavor cabinets should begin at once to plan for the annual observance of Christian Endeavor Week. The program of Christian Endeavor is as big as ever and this year's observance ought to challenge everyone to do something in honor of Christian Endeavor.

The following suggestions for each day may be helpful if adapted to the local society:

Sunday: We suggest that the general theme for these next six months be used as a subject for a special sermon by your pastor; "Personal Acceptance and Allegiance to Jesus Christ."

Monday: Social evening for Seniors and Intermediates. Committee should make ample preparation for the best possible social evening.

Tuesday: Fellowship Night, emphasizing "C. E. and Missions," "International Good-will", or "Paper on Peace."

Wednesday: (or Thursday) Endeavorers to attend and have charge of the Mid-week

services. The other of the two evenings, to be given over to the Juniors under proper supervision.

Friday: A Booster Program for The International Christian Endeavor Convention at Cleveland July 2-7, 1927. This can well be a Union banquet, city or county. Seek an enthusiastic speaker for this occasion.

Saturday: May be used for the Juniors or in any way that local conditions may dictate.

Sunday: Church Loyalty Night. Endeavorers may conduct a combination service.

The above schedule is merely suggestive, yet it is earnestly hoped that every society may plan at once to make Christian Endeavor Week, one of activity, inspiration and strength for the young people and children of the church. In so doing you are laying the true foundation for the future of your church.

E. M. RIDDLE,
Associate President.

Monthly Schedule of Suggestions for Brethren Christian Endeavorers

By Prof. J. A. Garber, President

The national officers of the National Christian Endeavor Union of the Brethren church have prepared and announced a monthly schedule of endeavor for the first part of 1927. A copy of this proposed program has been mailed to every society of the church. Local officers have been asked to acquaint themselves with the outline of endeavors for the purpose of presenting the program during Christian Endeavor Week, January 30th to February 6th. This demonstration program correlates with the Fidelity Campaign of the United Society of Christian Endeavor.

GENERAL THEME: Personal Acceptance of and Allegiance to Jesus Christ.

JANUARY AND FEBRUARY

Theme: World Brotherhood Through World Fellowship.

1. Interdenominational, International, International fellowship.

2. Based upon confession of, loyalty to, and service for Christ.

3. Realized through the co-operative program of Christian Endeavor.

4. Projected during Christian Endeavor Week, January 30 to February 6.

5. Directed by the Executive Missionary, and Press Committees.

MARCH AND APRIL

Theme: Evangelism through Bible Study and Personal Work.

1. Enroll Quiet Hour Comrades on Sunday, March 6th.

2. Follow with Bible Study and personal work classes.

3. Climax with Win My Friend Week—April 3rd to 10th.

4. Directed by Executive, Prayer Meeting and Music Committees.

MAY AND JUNE

Theme: Recruiting Leaders for the Future Church.

1. Challenge youth with the choice of a worthy life work.

2. Guide them in the study of vocations within and without the church.

3. Encourage participation in the annual Essay Contest.

4. Observe Ashland College Night—May 29th or June 5th.

5. Directed by Executive and Stewardship Committees.

JULY AND AUGUST

Theme: Summer Activities in Union with Others.

1. With International Endeavorers in Cleveland July 2nd to 7th.

2. With Brethren Endeavorers at Shipshewana Lake, second week of July.

3. With Brethren Endeavorers at Winona Lake, August 15th to 21st.

4. With fellow endeavorers in summer outings and picnics.

5. Directed by Executive, Social, and Press Committees.

Sources of Helpful Helps

1. The Brethren Evangelist and The Angelus, Ashland, Ohio.

2. The Christian Endeavor World and Christian Endeavor Week Package, United Society of Christian Endeavor, Boston, Massachusetts, Chicago, Ill., or State Headquarters.

Officers for 1926-27

President, J. A. Garber, Ashland, Ohio.
Associate President, Rev. E. M. Riddle, Bryan, Ohio.

Secretary, Miss Gladys Spice, Canton, Ohio.

Departmental Superintendents

Quiet Hour, Rev. Homer A. Kent, Washington, D. C.

Stewardship, Rev. O. D. Ullom, Aleppo, Pennsylvania.

Missionary, Miss Grace Yoder, Ashland, Ohio.

Citizenship, Rev. C. M. Mayes, Lanark, Illinois.

Junior, Miss Doris Stout, Pleasant Hill, Ohio.

Intermediate, Mr. W. O. Nish, Massillon, Ohio.

Publicity, Mr. Louis P. Clapper, Louisville, Ohio.

Service, Miss Twilar Snyder, Morrill, Kansas.

We are useless unless you use us. Command your servants.

Please publish and post before your society.

JUNIOR ENDEVAOR

By Virginia Haun

(Topic for February 6)

Christian Endeavor Comrades All over the World. John 17:20-23

"Billy and Marion come here," called the mother of these two children. "It is nearly time for Junior Christian Endeavor and I want to tell you about the lesson before you go."

When the children were seated close to their mother and quite ready to learn their lesson, she began, "The lesson for today is 'Christian Endeavor Comrades all over the World.'"

"Whew," said Billy, "I wish I could travel all around the world and have comrades everywhere. I'd stop and play with one a while and then I would go on and play with another for a while. That would be great."

Marion, who was smaller than Billy, did not quite know what the word comrade meant, so she asked, "Mother, what does comrade mean?"

"A comrade is someone with whom you work or play. You and Billy are comrades when you play together nicely."

"Say, mother," Billy had thought of something else that he wanted to say, "I don't see how anyone could have comrades all the way around the world. My teacher said that the world was awful, awful big and that there were so many people living that it would take a boy nearly all his life to count them if he counted them one by one. If there are that many people, how could anyone have comrades all around the world?"

"Now, that is just the thing we want to study about. First, Billy, who is Francis E. Clark?" asked mother.

"Francis E. Clark is the man that started Christian Endeavor," said Billy.

"Francis E. Clark has travelled all around the world several times and what do you think that he did on the way? He organized Christian Endeavor societies. He not only organized a lot of societies himself, but he encouraged other people to start them, until today there are Christian Endeavor Societies in every country of the world. Don't you think it is wonderful for one man to have done all of that?"

"Yes," said both of the children, "Now tell us about his trips and the things that he saw."

"I can not do that now for you remember that we want to find out about being comrades with people all over the world. Francis E. Clark has helped us to have comrades everywhere."

"Well," Billy interrupted her, "I don't see how his traveling around and making friends for himself would make us have any more comrades."

"What are comrades Marion?" mother asked her little daughter.

"Children who work together", said Marion.

"If a lot of people are working together for the same thing they are comrades. People who work together very hard for years and years become very good comrades. And that is the way with Christian Endeavor. The people in all of these Christian Endeavor societies all around the world are working together. That is they want the same things and they are trying to bring about the same results. You two children may be very good comrades of some little Chinese boys and girls, if you and the Chinese chil-

dren are working for the same thing. I think that it is very nice to feel that we are working with other children and praying with other children, don't you?"

"Yes," replied the children, and Billy added, "Could we write to some of our Christian Endeavor Comrades in some other country?"

"Maybe we can," said mother. "I think that that would be a splendid idea and then we would feel more than ever that they were our very close comrades. We will try to get the addresses of some of our little Christian Endeavor Comrades."

Bible References

M., Jan. 31. Comrades in prayer.

1 Cor. 1:2.

T., Feb. 1. Comrades in missions.

3 John 6-8.

W., Feb. 2. Comrades in giving.

2 Cor. 9:7.

T., Feb. 3. Comrades helping each other.

1 John 3:16-18.

F., Feb. 4. Comrades in preaching.

Matt. 10:5-7.

S., Feb. 5. Comrades in working.

Acts 3:1-10.

Woodstock, Virginia.

Three Great Elements of Christian Endeavor

By Rev. John E. Pickens

"What Christian Endeavor Is" is clearly defined in the very first chapter of "Progressive Endeavor," by Amos R. Wells. There he mentions various "elements" of Christian Endeavor, such as the words that make up the name, the motto, and loyalty to church and denomination. When I speak of "elements" I do not refer to these elements, for I could add nothing to the presentation in that book, but I refer to the elements that make up the Christian Endeavor society.

As I see it, there are three great elements in the Christian Endeavor society; you can find more, but they will be included in these three. The first of these three elements is a programme. I do not mean the various programmes used for the prayer meeting, but the programme of activities of the society.

Programme is placed first, because no society, regardless of its size in the beginning, or the enthusiasm of its members, will get very far without a definite, aggressive, and progressive programme. Realizing this, the United Society of Christian Endeavor has given to us every two years a new programme. Now we have the Fidelity programme of the programme of Progressive Endeavor.

I heard one speaker refer to the programme as the track. That is exactly what it is. The most powerful locomotive in the world might puff and puff but get nowhere if were placed in a mud-puddle. So it is with the society; without a programme it will do nothing but perhaps stir up a little mud; give it a sound programme, and it will get somewhere and do a good work for Jesus Christ. A society with ten members given a clean-cut programme will do more and better work than a society of one hundred members without a programme; and the chances are that in a certain period of time the society of ten will become a much larger society, while the society of one hundred will probably die a natural (or unnatural) death. The programme is important, and it should be considered on the basis of not one month, but at least a year and preferably a longer period. Our best and most

active churches today are working on programmes which will take from one to ten years to work out. Each separate monthly programme is made to conform to the programme at large.

The second element is members. Of course we want our society to grow in numbers; but if our programme is rightly balanced, the emphasis will not be placed on numbers. Rather if the emphasis is placed where it should be, on the development of character, the numbers will come in due season. There is nothing like a Christ-like life to lead others to Christ. "I, if I be lifted up, will draw all men unto me," said Jesus; and as we lift him up in our hearts and lives, we shall find his word is true.

Of course we want our society to serve more and more young people, and we shall, if our programme is right, go out after them, reaching out into far-distant fields to bring them in. The programme first but the programme first in order to do more effective work as laborers in the harvest-fields of God. Have you ever noticed how an intelligent farmer will operate his farmhands, say, for instance, in cutting corn? They will not be turned loose in various sections of the field, hit or miss, but will start in, two cutting, two binding and stacking, in an orderly programme. They will thus do more work and better in less time than they could do in a less orderly manner. So our second element, members, is very dependent upon the first element, programme. If your programme is definitely interested in members, the members will be interested in the programme; but that word "interested" has several meanings. To be truly interested in members, the programme must be interested in the things that will build up the members in a well-rounded life.

The third element is spirit. Programme, members, spirit. And now what is spirit in the society? It is more than either programme or members, for it makes both of them. Without the proper spirit your programme will be a failure and your members few. Spirit is that which makes the society

what it is. Spirit gives you vision and ambition and courage. Spirit is morale. only more so. "The Spirit of '76," is pictured by two men and a boy, with fife, drum, and flag, going forth to secure liberty for us today. The spirit of a Christian Endeavor society, it seems to me, could be pictured by young men and women, with the cross, the Bible, and the pledge, singing "Onward Christian soldiers." To paraphrase Paul, we would say, "There abide these three; programme, members, and spirit; but the greatest of these is spirit."

Get the society thoroughly permeated with the spirit of Christian Endeavor, and you will see with your own eyes why Christian Endeavor has grown from a little group of young people unorganized, undeveloped, up there in Portland, Maine, to thousands upon thousands of young men and women well organized, developing themselves in the service of Jesus Christ in every land of the world.

And of what is spirit composed? Well, the element spirit has many elements itself; that is why it touches all the activities of Christian Endeavor.

S—Study. The spirit of Christian Endeavor is a spirit of study. Our book is the Bible, which we promise to study each day. As Paul advised young Timothy, Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And we want to study other things, too, that will help us to become more efficient in the society.

P—Prayer. These two go hand in hand—Bible-study and prayer. Thus the Quiet Hour. We can't know just how many things are accomplished through prayer, but we do know that "the effectual fervent prayer of a righteous man availeth much." So the spirit of Christian Endeavor says with Paul, "Pray without ceasing," and with Christ, "Watch and pray, that ye enter not into temptation."

I—Interest. But more, intense interest. A compelling interest in programme, plans, methods, members. In the society, in the church, in the denomination, in all the world-wide work. And this interest is best cultivated by association and participation. The best way to interest yourself in the society is to enter into the spirit of it and participate in its activities.

R—Righteousness. Unless the spirit of Christian Endeavor promotes righteous living, of what avail is it? This "R" in "spirit" means to renounce the things of the world, resolve to "do whatever he would like to have you do," and thereafter radiate the Christ-like spirit of love as you go. The spirit of Christian Endeavor will help you to find by experience that the Christian life is practical, and the only life that is worth the while.

I—Industry. Another "I"—notice "spirit" has two eyes. They always remind me of Christ's words, "Take my yoke upon you and learn of me." Jesus and I, yoked together with righteousness, working for "our Father, who art in heaven." Industry—ah! yes, that means work, and some folks don't like the sound of that word. But Jesus did. "My Father worketh and I work"; should we, then, be ashamed to work when God and Christ were not? And this industry means just this: you must

have an appetite for work; you must like it. The programme of Christian Endeavor takes time and effort; if it did not it would not be worth much.

T—Tenacity. No spasms of energy and industry, but take up your cross daily. The jerker class is not much better than the shirker class, after all; but the worth-while class is the workers, who are keeping everlastingly at it. "If at first you don't succeed, try, try again" is a good motto. If God had given up humanity as hopeless where would you and I be today? The spirit of Christian Endeavor says, "Stick to it, for Christ and his church." Trust in him for strength, and keep on moving ahead.

Study, prayer, interest, righteousness, industry, tenacity, make up the spirit of

Christian Endeavor; and again let me say that when these elements enter into the programme and members of your society, you will not be "disobedient unto the heavenly vision."

Young people, you and I were put here for a definite purpose. We cannot know the whole programme of God, but we can know part of it; yes, we can know all that we need to know, and in that knowledge we must press on and on and up and up. As we have need of further knowledge of God's plan in our lives or his programme at large, he will give us that knowledge, but until then what we cannot see we must take by faith.

You are driving a car miles from home on a very dark night. You do not know the road very well, but you do know that it will

lead eventually to your home and all that it means. You can't see the home, but you know it is there. You can't see very far ahead on the road, only just as far as your headlights throw their beams. A few feet ahead, and the way is bright; but all past that is darkness. Stop where you are, and daylight will find you there yet; you won't get home that day. Go ahead, and as you move ahead, so does your light; and before long you reach home, safe and sound. So it is with your life and mine; but, endeavoring Christians, let us go on, trusting in him for strength; and one day he who said, "I go to prepare a place for you" will also say to you, "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

—C. E. World.

Eagle Mills, New York.

NEWS FROM THE FIELD

HUINCA RENANCO, ARGENTINE

We have now been one year at our Mission Station at Huinca Renanco.

I will try to give a short report of our work during that time. Of course, you understand that we were supposed to give our first year to the study of the language. We have tried to do this, and at the same time we have had charge of our mission station here as well as being Field Treasurer, and having charge of the work of the Bible Coach since last June.

We have had with us in our work here a consecrated young man, Adolfo Zeche, who has been one of our native workers for a number of years. He has proven to be a valuable man. Brother and Sister Sickel were with us during our first three months on the field. About three months after they started on their furlough I went to take charge of our Bible Coach work; however, I have been directing the work at Huinca Renanco also.

During the year we have started two Christian Endeavor societies, one for the Seniors and one for the Juniors. Our purpose in this is to train our members to be of more service to their Lord. The Christian Endeavorers have a very happy time at their socials which they hold each month. Last month there were eighty present at the Christian Endeavor Social.

We are trying to teach the people the grace of giving and we feel that we have made progress along this line. We take offerings in our two Sunday schools and in the Endeavor Society. Last Sunday the Sunday school offering amounted to more than \$5.00. This is very good when we take into consideration the poverty that exists in this land. This year our Sunday school has been able to pay for all of its literature for the first time. The Christian Endeavor Society has purchased two new tires for the Bible Coach, which amounted to \$100.00 and they have been able to do many other helpful things for their Lord.

During the year we have held one series of special meetings. Brother Yoder being the speaker. These meetings proved to be very helpful to our work. Fifteen souls have made a public confession for the first time, and the work shows signs of life and health.

We have started a work in Realico, a large town, just south of Huinca Renanco in the Pampa. This work is very encouraging and if given the proper attention should prove to be a strong mission point.

Dear folks in the homeland, continue to "hold the ropes." PERCY L. YETT.

THIRD BRETHREN, JOHNSTOWN

It is not long since a report was made from this particular congregation but we want to tell the Evangelist readers about what is going on here. We always are glad to read of the success of our fellow-workers elsewhere so thought a word from us might be also appreciated.

First, may we report the special evangelistic services conducted in November. The people felt that there was need of a revival to awaken and quicken the spiritual atmosphere of the church and launch out for lost souls. Rev. H. E. Eppley of Winona, Indiana, was secured as long leader. Mr. Eppley is no stranger in this community for he was a boy here and grew to manhood before moving elsewhere. This was our first experience as yoke-fellows in a campaign of this kind. As far as the evangelist is concerned our labors together for God were most congenial. The work of the song director needs much commendation and should be more in demand. Brother Eppley is a trained singer, he knows music, can sing and make others sing. These characteristics, it appears to the writer, are quite essential to any song director. His solos were effective, appropriate and appreciated. Besides his knowledge of music, the writer found that the pastoral experience of the song director is of no little value to any evangelist. God bless and use you, Elmer.

While the numerical result of the effort was not large, we are pleased to report that seven accessions were made to the church. The church was awakened to new life and began a further effort to shepherd the remaining souls who would not yield to their Redeemer. One praiseworthy feature was noticed, namely, the majority was at the service every night. The meetings closed with a large and impressive, as well as edifying, communion service. During the feet-washing service the pianist played very softly the old church hymns. This afforded much time for spiritual meditation.

In every particular the pastor experienced a willingness on the part of every member to cooperate for the advancement of the good of all. The pastor would rather see ten people work than do the work of ten people himself. At our regular business

meetings each auxiliary reports a balance in their separate treasury. This indicates that they are all working. Like all true children these various organizations are working for the building up of the "Parent Church." The church has had two special services recently. One was in the nature of a public consecration of little children. Thirteen little children were brought to the altar, according to the Scripture, and were publicly consecrated to the Lord. This was the first service of its kind in most of our memory and experience. The service was most impressive and thought provoking, to say the least. Other mothers are waiting for the next service. The service will do at least two things. First, there is an inducement on the part of some mothers to bring their little children out to God's House who otherwise might delay, which is dangerous. Secondly, there is awakened anew in the heart of the parent a real responsibility for rearing the child correctly. A whole Gospel church cannot afford to omit this teaching. The other special service of the church was in the nature of an altruistic service. The pastor and choir were asked to hold service in the "Memorial Hospital" on a Sunday afternoon. Seven separate services were held in that many different parts of the Institution. The nurses, physicians and patients were very well pleased with the services. Each Protestant church takes turns in these services.

The Sunday school is breaking no records but is manifesting a splendid spirit. One thing for which our hearts are made to rejoice is to witness a young men's class of over twenty-five at Sunday school almost every Sunday. This class is fortunate in having a consecrated school teacher who is a natural born leader.

Our church was all smiles last Christmas season. A new baby was born to the congregation. What is it? A Junior S. M. M. This causes rejoicing among the girls for now all the girls are at work.

Yours in his Name,

J. L. GINGRICH, Pastor.

CAMPBELL CHURCH AT LAKE ODESSA, MICHIGAN

Some time has elapsed since our work was last reported from here. Nevertheless, we have been busy. We enjoy so much, our new pastor, Rev. R. I. Humbert, who came into our midst last October. He is very

much in earnest in his work with us, and his messages are so plain and helpful.

A union service was held Thanksgiving day with the Thornapple Church of the Brethren. A splendid program was arranged for the day, Rev. Humberd preaching at the forenoon service. Our Thanksgiving offering was taken the following Sunday, which was a little better than one hundred dollars.

Our basement, which was started some time ago, was finished last October. The Women's Missionary Society held an all-day meeting at the church and gave the men a warm dinner, on October 23rd, which was the last day's work on the basement.

The Sisterhood of Mary and Martha is growing steadily. An all-day meeting was held, December 30th at the patronesses' home. Two boxes of bandages were made

for the African work. Eighteen wide awake girls were present at the meeting.

Our pastor, just at present, is conducting Bible study, Sunday evenings, instead of the sermons. We are now studying the Book of John. These studies are proving to be very interesting as is manifested by the growing crowds.

Another interesting thing which our pastor has done, was to lend to the community some of his books. These books are splendid Christian stories and it seems that the people are hungry for this type of literature, as more than one hundred persons have read the books already.

Our prayers are that we may be found watching for our Lord's return.

DOROTHY DARBY,
Corresponding Secretary.

tian Endeavor Societies, and the marked increase in attendance at our regular church services, and the added interest in our work in the various missions of the city, and we are fairly overwhelmed with the way God has so abundantly blessed this unworthy church!

And the year ahead already bids to oversweep all past years in the way it has begun with the blessing of God upon us. Forty-three have already come forward in the first two weeks of this year. Among these were six confessions, ten dedications of life, and the rest were yielding to a higher life in Christ. In view of the way God is present among us, it behooves every one of us to beware lest we should by some word or deed grieve the Spirit of God so that he could not continue working among us as he is now doing! With such a remarkable presence of the spirit of God among us, and our special meeting so near at hand, a great harvest of souls seems assured. The coming of Dr. E. J. Pace to conduct our Spring Bible Conference for us in April will under God prove a rich experience for all. Our Pennsylvania State Conference convenes here in October bringing its usual inspiration, and adding in all the blessings that come between now and then, it seems certain that 1927 will supersede all that has gone before, and all is to THE GLORY OF OUR LORD JESUS CHRIST!

Much credit is due to the fine unity, loyalty and sacrifice of the people of this congregation, and it has been the sincerest pleasure to be with you in this work. Leaving the details of all this account to the various officers to report, I gladly submit this for 1926. R. Paul Miller, Pastor.

P. S.—Forwarded for publication in "The Brethren Evangelist" by motion of the

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Conemaugh, Pennsylvania Church Gives to Ashland Endowment

Conemaugh is located on the famous Conemaugh river which was the deadly channel that brought devastation to the Conemaugh Valley and Johnstown in the historic flood. Conemaugh and Johnstown are built together and it is hard to tell the boundary lines.

The people here have a fine brick church and parsonage and are free from debt. The town is one of the terminals of the Pennsylvania Railroad and most of our men are employed by that company. The church during the past few years has suffered heavy losses in having its members move to Johnstown and by death. The foreign element is fast coming in and makes the field more limited for growth.

Brother Austin Staley is the pastor and is held in high esteem by his people. Brother Staley is another Ashland graduate and I did not have to impress the people of the need of supporting our school.

While they have no special wealth in the church, the people are liberal with what they have and gave cheerfully to the support of the endowment. WHILE THE COLLEGE MUST HAVE IN THIS CAMPAIGN SOME LARGE GIFTS TO REACH OUR OBJECTIVE, YET WE ARE JUST AS DEPENDENT UPON THE SMALLER GIFTS, AS IT IS THEIR TOTAL THAT IN THE FINAL END THAT WILL PUT US ACROSS. IT IS A CASE OF EVERYBODY DOING THEIR BEST AND "AS GOD HAS PROSPERED THEM." The total gift from Conemaugh was \$2,561.05.

W. S. BELL.

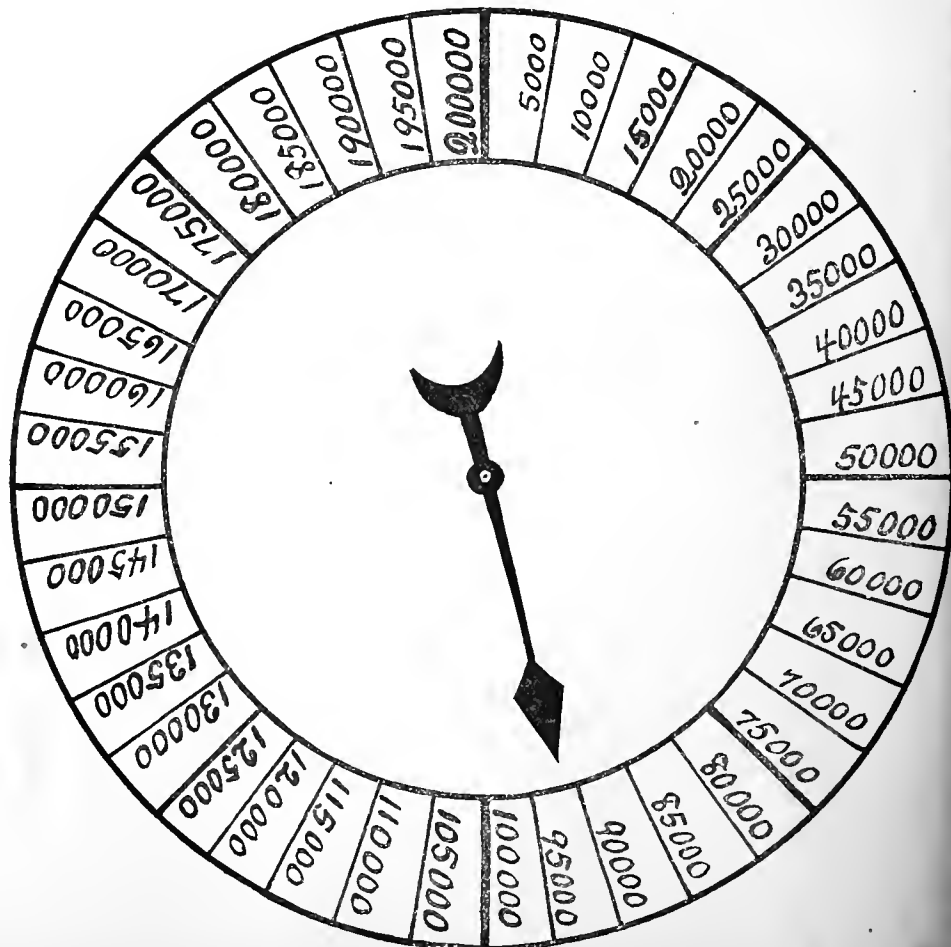
FIRST CHURCH OF PHILADELPHIA

Pastor's Report for 1926

Barring all qualifications, this past year has been the greatest in the work of this church since I became its pastor. Spiritually, numerically and financially, this church has been growing steadily to her present place.

During the past year, the last dollar of indebtedness was paid on our building; our largest offering to Foreign Missions was given; nearly \$4,500.00 was raised for our College and Seminary; our church building has been thoroughly renovated and beautified at a cost of almost \$5,000.00. The first of our annual Bible conferences was held with great success, with Dr. Werthermer

leading us; our best summer Bible school was conducted; a total of fifty-six souls came forward during the year, of whom twenty-two were new members, twenty-five were rededications, and besides this are some who have not yet been received into the church; (note that this result was gained without any special revival meetings at all) we have had the fear of closing the year without sending forth a missionary removed, and turned into joy by the sailing of our Sister Ethel Fuss for China; add to this the growth of our Sunday school of about twenty per cent, and that also of our Junior, Intermediate and Senior Chris-



church in its annual business session. It is a splendid resume of our last year's work.
MRS. H. RANDENBUSH, Correspondent.

FROM THE LOREE BRETHREN, INDIANA

On Sunday following Christmas our revival meetings began. C. A. Stewart, our pastor delivered the sermons. We were fortunate in securing Harry Richer and wife of Peru, who led the singing and played the piano. Every service we had one or more solos and an occasional duet and a great number of readings from our best poets and writers. Each day these were planned to fit the text and sermon.

The harmonious work of these artists together with harmony of the membership and the cooperation of neighboring churches and the prayers of all for the welfare of lost souls and the prosperity of his kingdom inspired our pastor to preach the Word with power. The results we will never know, nor can we—only eternity can tell. The invitations were given from that broad point of view—coming to Christ first and the selection of church relationship second. Twenty-eight came forward. Some of these will go to other churches and some are coming to us as a result of some other revivals. For the most part these were children and some young ladies and men. Two were mothers.

We all have new and greater vision and added responsibility and assurance of a larger future for the Brethren church at this place.

Baptismal services were set for January 13 at the pool of the Brethren church at Peru, but were postponed on account of the big snow.

The meetings lasted two weeks with the very best interest and large crowds. Often there were one or more visiting pastors. Once there were six.

Fraternally yours,
C. F. DAVIS.

ITINERATING WITH THE GOSPEL

I preached for the Third Brethren church over last Sunday, January 9. Brother Witter went to Waynesboro, Pennsylvania, to help dedicate their remodeled church.

On Monday, I went to Delaware and preached to a fair congregation in the home of Brother Lee Bailey. We had four confessions that night. Brother and Sister Baker, Brother Bailey's wife's brother and wife, also his mother and another talented young married lady. Brother and Sister Bailey were baptized in the stream on a very cold day. The other two will be baptized later.

On Tuesday night I preached in the home of Sister Virgil Conway, a splendidly godly woman. Her son and wife, excellent young people, promised to be baptized soon. This made six confessions. This service was about 12 miles from Brother Bailey's where we had meeting the night before.

On Wednesday night I preached about 25 miles from sister Conways, in Brother and Sister Evans in Ocean View, Delaware. These are Methodist people. She has been crippled with rheumatism for 16 years, unable to walk. I expected to preach also on Thursday night, but was called home suddenly because my day old chicks were shipped sooner than I expected.

Brother Witter and I expect to go to

Delaware January 31 and stay three nights. Either he or I will report this trip.
ISAAC D. BOWMAN,
Leesburg, New Jersey.

REPORT OF RECEIPTS FOR HOME MIS- SIONS DURING NOVEMBER AND DECEMBER

	General Fund
Br. Ch. (Ardmore) S. Bend, Ind.,	37.00
E. A. Duker,	5.00
A. Glenn Carpenter,	5.00
Total,	47.00
Br. Ch., Bryan, O.,	82.00
Mr. & Mrs. D. A. Erlsten,	10.00
C. F. Brown,	5.00
Rev. & Mrs. E. M. Riddle,	5.00
Mr. & Mrs. R. D. Martin,	3.00
Mr. & Mrs. E. C. Deitrich,	5.00
Mr. & Mrs. Joe Kerr,	25.00
W. M. S.,	5.00
Total,	180.00
Br. Ch., New Troy, Mich.,	6.00
Br. Ch., Masontown, Pa.,	12.95
Br. Ch., Masontown, Pa.,	12.95
Rev. & Mrs. H. W. Koontz,	1.00
Mr. & Mrs. Warren Dean,	5.00
Mrs. C. L. Sangston,	10.00
Mr. & Mrs. James Brown,	5.00
Mr. & Mrs. Harry Berkshire,	5.00
Mrs. G. W. Honsaker,	5.00
Total,	47.95
2nd Br. Ch., Johnstown, Pa.,	40.00
J. R. Griffith & Family,	5.00
Total,	50.00
1st Br. Ch., Johnstown, Pa.,	327.50
Inter Y. P. S. C. E.,	10.00
W. M. S.,	100.00
Loyal Women's Class,	25.00
Y. P. S. C. E.,	25.00
Jr. Y. P. S. C. E.,	8.00
S. M. M.,	20.00
Mr. & Mrs. C. J. Heilman,	10.00
Lottie Heilman,	5.00
Lucy Ripple,	10.00
Mr. & Mrs. G. L. Yarger,	6.00
Annie Uphouse and Children,	5.50
Mr. & Mrs. Albert Trent,	5.00
Mr. & Mrs. John B. Gunter,	5.00
Thomas S. Tilley & Family,	5.00
H. A. Schmucker,	5.00
J. C. Leckey & Family,	5.00
Mr. & Mrs. J. R. Stiffler,	5.00
Tom Hammers,	5.00
Mr. & Mrs. J. K. Bole,	5.00
Mr. & Mrs. T. H. Kyler,	5.00
Mr. & Mrs. F. B. Goughnour,	5.00
Henry D. Blough,	5.00
Mr. & Mrs. S. D. Struckman,	5.00
Harry D. Ringler & Family,	5.00
Mr. & Mrs. J. B. Holsinger,	5.00
Mary A. Replogle,	5.00
Mr. & Mrs. Robert Sigg,	2.50
Total,	632.00
Br. Ch., Dayton, O.,	57.45
Harold Teeter,	10.00
W. S. Bell & Family,	15.00
Mr. & Mrs. Henry Lint,	5.00
Mr. & Mrs. Geo. W. Wogaman,	5.00
Roy and Lydia Macher,	5.00
Mary Hall,	2.50
Elizabeth Campbell,	2.50
James and Mary Wenger,	5.00
Irene D. Kimmel,	5.00
G. W. Brumbaugh & Family,	5.00
Blanche E. Hamburger,	5.00
Mr. & Mrs. Roy A. Patterson,	5.00
P. M. & Susie Klepinger,	5.00
Mr. & Mrs. O. H. Lentz,	10.00
Mr. & Mrs. D. P. Long,	10.00
James Olt & Family,	5.00
Mr. & Mrs. Noel Allaman,	10.00
A. E. Evans & Family,	25.00
Mr. & Mrs. Ira A. Beeghly,	5.00
Mrs. & Dr. E. W. Longnecker,	25.00
Roy H. Kinsey & Family,	10.00
E. F. Klepinger & Family,	10.00
W. M. S.,	25.00
Golden Rule Bible Class,	12.50
Willing Church Workers' Cl.,	8.50
Home Builders Bible Class,	25.00
Mr. & Mrs. W. Ray Yount,	5.00
Orion E. Bowman & Family,	20.00

Bible School,	38.55
Mr. & Mrs. W. A. Gearhart,	50.00
Opal E. Gearhart,	5.00
Miriam Klepinger,	25.00
Total partial report,	611.15
Br. Ch., Martinsburg, Pa.,	45.10
D. M. Klepser,	5.00
Mrs. M. Kyler,	5.00
Ladies' Bible Class,	5.00
Mrs. J. E. Dilling,	5.00
J. E. Dilling,	5.00
Total,	70.10
Paul Studebaker & Family, Ed- wardsville, Ill.,	5.00
Br. Ch., Dallas Center, Iowa,	31.00
Conrad Greif,	5.00
Total,	36.00
Belle Mast, Spooner, Wis.,	5.00
Br. Ch., Flora, Ind.,	81.12
W. M. S.,	25.00
Esther Roskuski,	5.00
G. S. Leslie,	5.00
Lee Myer,	5.00
Total,	134.12
Br. Ch., New Enterprise, Pa.,	6.20
Br. Ch. (Bethel), Mulvane, Kans.,	7.30
Ann Ruble,	5.00
Mr. & Mrs. J. E. Millheiser,	25.00
Total,	37.30

WILLIAM A. GEARHART,
Home Mission Secretary.

WHITE GIFT OFFERINGS

(Continued from page 10)

will find us powerless to help. May this year be the best.

The following gifts have been received:

Previously reported (Corrected), ..	\$2,247.05
Martinsburg, Pa. (Additional), ..	4.00
West Kittanning, Pa.,	11.66
Elkhart, Indiana,	36.30
LaVerne, Calif.,	100.00
Ashland, O., (add'n'l), Mrs. Wertz, ..	25.00
Lost Creek, Ky.,	12.25
Oakville, Ind.,	28.16
Carleton, Garwin, Iowa,	25.00
New Enterprise, Pa. (Additional), ..	5.00
N. Georgetown, O.,	5.90
Oak Hill, W. Va.,	6.35
Clay City, Ind.,	9.79
New Enterprise, Ind.,	9.00
Hagerstown, Md.,	157.00
Pleasant Grove, N. English, Ia., ..	12.52
New Lebanon, O.,	80.00
Canton, O., (Additional), .....	.75
Hampton, N. J.,	8.51
Louisville, O.,	71.86
Gratis, O. (Additional),	2.40
E. F. Wirth, Brookville, O.,	2.00
Third Brethren, Johnstown, Pa., ..	44.91
Rev. H. M. Oberholtzer & Wife, ..	1.00
Roann, Ind.,	50.00
Williamstown, O.,	15.50
W. M. S., Wooster, O.,	5.00
Trinity, Seven Fountains, Va., ..	11.50
Limestone, Tenn.,	25.48
Garwin, Iowa (Additional),	5.00
Fairview, O.,	9.25
Mt. Pleasant, Pa.,	12.11
Brighton, Howe, Ind.,	14.80
Paul C. Studebaker & Family, ..	2.50
Spokane, Wash.,	17.10
Lanark, Ill.,	176.09
Lake Odessa, Mich.,	60.30
Roanoke, Ind.,	6.05
Second Brethren, Johnstown, Pa., ..	34.66
Allentown, Pa.,	17.87
St. James, Hagerstown, Md.,	20.00
Falls City, Neb.,	103.73
Nappanee, Ind.,	223.11
Waterloo, Iowa,	153.30
Pike Church, Conemaugh, Pa., ..	13.51
Milledgeville, Ill.,	50.00

Total,

M. P. PUTERBAUGH, Treasurer.

BOLIVIA'S NEED OF THE GOSPEL

Under the auspices of the Canadian Baptist missionaries Rev. H. Strachan, accompanied by Juan Vareto, a famous Argentinian Baptist preacher, has been conducting an evangelistic campaign throughout all the large centers of population in Bolivia. "The Latin American Evangelist" says of the need for such work: "There are almost insurmountable material obstacles in Bolivia militating tremendously against the progress of the Gospel, not the least of them being a caste system which is almost as rigid and exclusive as that in India. ... Who can say which class has the greater soul need—the Indians, the degraded Cholo class, or the proud whites?"

FOR OUR BOYS AND GIRLS

Pattie Gaines stood on one side of her mother's chair and Mattie Gaines stood on the other. They could not look over her shoulder to see, for that is not polite; but they did wonder what there was in Uncle Paul's letter to make mother smile so.

It seemed a long time before she put the letter back in its envelope and said:

"Did Uncle Paul ever promise you little girls anything?"

"Yes, a see-saw," answered Pattie promptly.

"But he made us that when he was here last," said Mattie, "and he promised us a real Maltese kitten, and he surely kept that promise." She gave the ball of gray fur in her arms a little squeeze.

"I know one promise he hasn't kept yet," Pattie said slowly. "He promised to show us the elephants in the Bronx Zoo!"

"I 'spect he wasn't thinking hard when he made that promise," Mattie answered.

"Uncle Paul doesn't make unthinking promises," said her mother. "He writes that he must be in New York in two weeks on business. Aunt Ellen will be with him, and if I can find a way to send you two children there he will keep a promise he made you two years ago which he never forgot."

"Oh, goody, goody!" cried Pattie and Mattie, in a joyous duet.

"They will bring you back themselves, and pay us a visit. But how shall I send you?" Mrs. Gaines wondered. "Father can't leave the office and I can't leave him. Perhaps we shall hear of some neighbor going that way, but don't set your hearts on it yet."

The little sisters tried very hard not to set their hearts on it. They went out into the garden and made holly-hock ladies and had a tea party for them. But when their mother's voice was heard calling them they raced to the house, "certain sure" that she had found a way to send them to New York.

"Miss Morrison has just been to call," mother explained, "and when I spoke of your trip she said she must go to New York too. Her nephew, who has been ill so long, is to be discharged from the hospital; Miss Morrison thinks it will be at just the time you want to get there, and she can take you and bring him back to her home for a rest."

What happy, hurried days followed! Pattie and Mattie flew about, running errands for their mother and Miss Pitts, who had come to sew for them.

At last everything was ready; dark blue capes and hats hung in the closet, ready to

be put on over the pretty traveling dresses. Mrs. Gaines was putting the buttons on Mattie's rose-colored "dress-up" frock, while Pattie's blue one lay ready to be finished.

"Pattie, run down to Smith and Long's for another card of buttons," said her mother, "then I'll have both dresses done. There's a week to wait, but it is well to be ready in good time."

Pattie, dancing out, met Mattie dancing in with a letter in her hand.

"It's Uncle Paul's writing. I just know he's going to say, 'Be sure to send my girls!'" cried Mattie.

"I'll hurry for the buttons, so I can hear it," answered Pattie.

In just five minutes Pattie came slowly in the front door, with big tears just ready to fall from each blue eye. She went to her mother's room, and stopped at the sound she heard. It was a big, unmistakable sob. She looked in, to find Mattie with her head on her mother's shoulder and mother's arms around her.

"O Pattie!" sobbed her sister, "we can't go!"

"I know we can't," Pattie answered. And now her tears fell fast. "Miss Morrison just told me."

"Uncle Paul said—" sobbed Mattie.

"Miss Morrison said—" wailed Pattie.

"Wait, children!" mother could not help smiling, though she looked sorry too. "One story at a time. What did Miss Morrison say, Pattie?"

"That her nephew will be out of the hospital tomorrow," Pattie answered dolefully. "And she must start tonight."

"And Uncle Paul," added Mattie, says he must be there a week sooner than he thought."

The sorry look went from mother's face, and her eyes began to twinkle instead.

"Why, children! These two disappointments seem to fit together very well. If Miss Morrison will take you tonight, father will wire Uncle Paul to meet you tomorrow. I'll telephone Miss Morrison and then father—he can get your tickets and reservations for the sleeper, too."

On the little girls' faces sunshine was driving the clouds away.

"Oh, mother! I'll put on the buttons, so my blue dress will be ready!" Pattie cried, running for her thimble. And Mattie said she would bring all the things to be packed.

When she came back with her arms full her mother had the suitcases open to pack.

"Miss Morrison says she will be glad to take you, and father is going to have the tickets ready," said Mrs. Gaines.

"It's queer," Mattie said, with all her dimples showing. "One disappointment would have spoiled our trip, but two just made it happen sooner."

"I think," Pattie answered wisely, "we will always call those our good-luck disappointments!"—M. L. G., in Southern Churchman.

THE TIE THAT BINDS

THOMPSON-GARRETT—Tuesday afternoon, January the fourth, occurred the wedding of Mr. Emmett Thompson and Miss Ruby Garrett of Salem, at the Oak Hill Brethren Parsonage. These young people are both members of the Brethren church and are popular and well known in the community in which they live. The best wishes of their friends accompany them through life. Ceremony by, FREEMAN ANKRUM.

FONES-CAMPBELL—On the afternoon of Wednesday, December 1, 1926, Miss Pearl Campbell and Harvey Fones were united in marriage at the home of Brother and Sister E. J. Campbell, 108 East Phil-Elena Street, Germantown, Philadelphia, Pennsylvania. Miss Campbell has been a member

of the First Brethren church of Philadelphia, for a couple of years and Mr. Fones is a frequent attendant. The couple have many friends who wish them a most happy life of multiplied joys and real usefulness. R. PAUL MILLER.

IN THE SHADOW

REPOGLE—Sister Frances Amanda, wife of Brother Geo. Z. Repogle, died January eleventh at her home at Woodbury, Pennsylvania, being in her seventy-sixth year. Sister Repogle was indeed a "mother in Israel" having reared a family of seven children, all of whom are grown, and all members of the Brethren church. Four children died in early childhood. While Mrs. Repogle was of a retiring nature, she and her loyal and godly husband maintained a Christian home. Brother Repogle is one of only three charter members still living, of the New Enterprise, Pennsylvania church, and is one of the deacons. During long years of suffering, Sister Repogle continued calm and serene in the faith, and in humble resignation to God's will. For half a century she had been a member of the church, her hospitality was well known, and her home a pillar of the church and a power for good in the community.

Funeral services were conducted from the Woodbury Methodist church by this writer, Rev. J. S. Cook of Martinsburg, and Rev. J. E. Rowland of the Woodbury Church of the Brethren. W. S. CRICK.

HORNER—Jackson G. Horner, son of Jackson and Julia (St. Clair) Horner, was born June 8, 1870 and departed this life July 18, 1926, aged 56 years, 1 month and 10 days. Death came very suddenly as a result of a fatal injury received Sunday morning while working for the mills.

Besides his companion, Mrs. Maude Horner, Mr. Horner is survived by the following brothers—Michael and Bert Robert; three sisters, Mrs. Geo. Shearer, Mrs. Emma Bagley and Mrs. Saddle Hunt; eight children, Harry, Eunice, Kathryn, Amos, Gladys, Ruby, Goldie May, and Ivy; one grandchild, besides a multitude of friends.

Deceased was a member of the Brethren church for many years. He was an employee in the local plant for 36 years. Brother Horner was conscious until the end came. He recognized the whole family. We commit all things into the Father's care. J. L. GINGRICH.

VICKROY—Elsie Mildred (Hillman) Vickroy was born December 13, 1892 and died November 10, 1926, aged 33 years, 10 months and 27 days. Death was due to a complication of diseases. Deceased is survived by her husband, Connie Vickroy; the parents, Elziver and Elizabeth Hillman; the following children—Jessie May, Laura Blanche, George LeRoy; six brothers—Frank, Henry, Harry, Norman, Blair, and Robert, and one sister—Laura Blanche. Sister Vickroy was a member of the Third Brethren church of Johnstown for twelve years. We submit all things unto him who doeth all things well. May we all anticipate a happy reunion in heaven. Services by the writer, assisted by the Rev. H. E. Epley. JOSEPH L. GINGRICH.

WALK—Myra Verna Walk, twenty-one month old daughter of Harry and Elta Walk, found relief from continuous suffering by death, due to pneumonia. The little child apparently never experienced a day of physical comfort. Little Myra Verna was a member of the Cradle Roll department but is now promoted to a higher class where God is the faithful Teacher. We are satisfied to yield to God who doeth all things well. Some day we'll understand. Services by writer, JOSEPH L. GINGRICH.

FOR YOUR INFORMATION

CALENDAR OF SPECIAL OFFERINGS

Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana. General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.

White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio. Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.

Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.

Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.

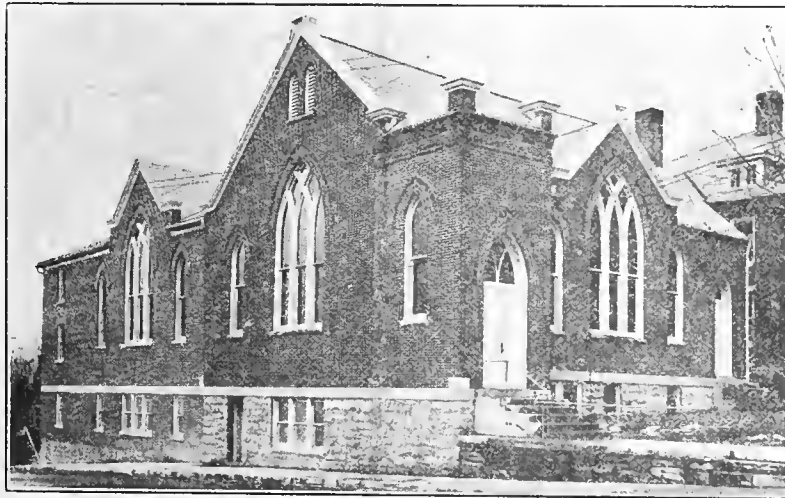
Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

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1927

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



The Enlarged and Remodeled Church
at Waynesboro, Pennsylvania
Dedicated January 9th, free of debt

John Perry Horlacher, Pastor

(See Article in News Department)

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

Aged Minister Reduced to two Meals Daily

While the average church with its automobile driven and radio entertained membership will be debating whether it can afford to give forty cents per member to the Brethren Home and forty cents to the Superannuated Ministers' Fund, on Benevolence Day, February 27th, there will be at least one aged Brethren minister deciding that he cannot afford more than two meals a day, and that of the cheapest kind of food. This is the actual situation right now with regard to one of those noble servants of God, who spent his life preaching the Gospel in home, school house and church, with scarcely a thought of recompense and never a stipulation, receiving only the pittance of an offering that the occasion chanced to provide. It is due to his own pride and unwillingness to further burden the Benevolence Board, as he considered it, that application has not till now been made for the stipulated pension allowable to such as he. It was by accident that we discovered his condition through a letter which he himself wrote. He wrote no complaint and made no appeal for himself. He wrote explaining why he was unable to respond to the Publication Day offering appeal as sent out to every subscriber of The Brethren Evangelist.

This enfeebled veteran of the cross is eighty-seven years old and without home or any means of livelihood or income except the small bits which sympathizing friends occasionally give him. He lives with a widowed daughter, who is in straightened circumstances and is almost an invalid. They "eat but two meals a day" and economize in other ways very carefully in their endeavor "to live within the daughter's means." She is kind to her aged father and shares with him all she has. Doubtless if the Benevolence Board had known of his case before now they would have investigated and granted such assistance as the case warranted. But he has apparently been so impressed by the strenuous efforts that it has seemed necessary to make to get the people to respond in the small way they have to the needs of the superannuated ministers that when his daughter suggested that he apply for aid of this Board, he replied, "I do not like to, as I believe they have more now than they can care for." And he did not apply, but we have been so impressed with his need and worthiness that we have referred his case to the Benevolence Board for investigation.

The suggestion of this uncomplaining old preacher does not sound good to those of us who are in the strength of our manhood, that we "have more now than we can care for." It was spoken in utter sincerity by him, but to us, as we face our luxuries—our

extravagantly furnished homes, our radios, automobiles and what not—it becomes stinging sarcasm. Have we indeed "more now than we can care for?" We seem to have made it appear so. And that is the pity of it. We have given so reluctantly or indifferently to this cause that, at least one worthy veteran was made to feel that it was an imposition for him to seek the aid that the church owed him. And how many of those who are now on the pension list have been embarrassed or disappointed by the church's seeming unconcern, who can tell? It is unpleasant to think about, and it is unfortunate if there are any such.

Of course it is not exactly true that the church is really and deliberately ungrateful; she is not purposefully unconcerned. She is simply slow in being aroused to her responsibility in the matter. And it may be that some of us pastors and church leaders have not presented this need as facing us as a truly Scriptural and moral obligation, as indeed it is. Too often it is allowed to take the color of a mere "charity" appeal to which one may respond or not as he likes. We are wont to urge with burning zeal the giving of money to send missionaries to convert the heathen (which we truly ought to do), but sometimes we fail to stress the equally binding obligation, if Paul's words are to be taken at face value, when he says, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." (1 Tim. 5:8). This is strong language, and we would not be so rude as to suggest that it applies to members of our church. But it certainly is not as it should be when we approach the task of caring for our own as one does a tooth-pulling operation. Our help to the aged ministers, widows and orphans, should be a service of love and of gratitude. Our funds should not be given reluctantly or grudgingly, but spontaneously and gladly.

The Church Still Leading

In almost any line of moral or spiritual interest that might be mentioned, the church is leading all other agencies or institutions, notwithstanding the oft-repeated criticisms of her. If she were failing, if indeed she were not leading, she would soon cease to be a profitable theme for discussion by her critics.

In the possession and cultivation of some of the most simple virtues, in the fostering of which certain worldly organizations are sometimes claimed to be sharp competitors, the church is many leagues ahead. In the matter of fellowship, for example, there is no place where that spirit is so widely prevailing and so genuine, and withal so contagious as in a congregation of God's people. Or take the matter of courtesy, or polite treatment of one another, where does that quality appear to such good advantage and with such lack of superficiality as in the house of divine worship? Where else do men show themselves so unselfish and so mutually considerate as among the followers of Christ? Where else is there such real kindness and such unpatronizing friendship? Where is there such sincere solicitation for the welfare of others and where is the spirit of helpfulness so ready and abundant as among the people of the church?

It is true that the church does not have an absolute monopoly on these virtues. She does not try to corner the market; she merely seeks to inspire and to lead the way. And many institutions are following in an admirable way. Social, fraternal, philanthropic, educational and business organizations are partaking in a measure of the spirit of the church, which bears witness to the church being good salt and true light to the world. Between capital and labor the spirit of brotherhood which the church is set to promote is beginning to take hold, and the prophets believe that, small though meates the whole lump. If it does, it will be through the leadership it may be at present, it is destined to spread as leaven till it pervades the church in cultivating the spirit of good will and of brotherhood. Even in so simple a matter as kind treatment, of which certain industries are wont to boast, it is the church that has made possible, and has inspired to the practice of, that spirit. A railway president was quoted in the *Railway Age* sometime ago as saying:

"There is no man within our organization who is too big to say 'If you please,' 'Good morning,' 'Thank you' or 'Good evening' to passengers on the train and to visitors in the offices. It gives a human touch—the atmosphere of personal relations which the road is trying to maintain and increase."

It is a good practice and a good omen, the accuracy of whose sign does not depend on the business motives which led to the projection of such a policy. The spirit of mutual consideration and of right regard one for another is destined to grow into the lives of people and manifest itself more and more in all human relations, because the church is leading on and bringing men in touch with that Teaching and Power that transforms life and inspires it with nobler ideals and directs it in holier ways. Let those who point with criticism to the inconsistencies of the church's membership consider that these are not indicative of the weakness of the church, but of her strength. They are ever falling short of attainment because the church is ever leading, like a good shepherd, her sheep on to greener pastures of character. There would be no lagging and complaining of the journey manifest if the church were staying with the crowd and not leading.

EDITORIAL REVIEW

A telegram from Brother R. Paul Miller of Philadelphia, reads: "Marcus Witter died here Monday morning (January 31), pneumonia. Pray for family." A noble servant of God has been suddenly taken from us. It is a great loss and a severe shock to the brotherhood. More details will appear later. May God comfort his loved ones.

Brother D. A. C. Teeter has begun a series of evangelistic services in the church of which he is pastor at Roann, Indiana. Brother Harley Zumbaugh is assisting as song leader.

Christian Endeavorers should turn to page 11 and read Brother F. C. Vanator's message, then before you forget it look up that pledge card the National Secretary sent you and do the courteous thing.

Not only the children (for whom it was written), but the adults as well, will enjoy the letter by Sister Orville Jobson in this issue. In a note to the editor, accompanying this letter, she says, "Many are accepting the Gospel here, for which we praise him. Truly the harvest is ripe and the laborers are few."

The splendid rural church of Berne, Indiana, is still pressing on in the Lord's work, the Sunday school especially making a good record, the average attendance for the year being 115. Brother Charles H. Ashman of Johnstown, is announced as their evangelist for a meeting to begin the middle of February, and prayer is requested in behalf of this campaign for souls. The pastor, Brother John Parr, has been retained for another year.

Brother N. W. Jennings, retiring pastor of the First church of Los Angeles, California, writes of his eight years of service for that church. During that time many members have been added to the church, a new house of worship and a new parsonage have been built and paid for, the Sunday school has been greatly enlarged and many other marks of progress have been in evidence. He speaks of gratitude to all, and especially to the leaders, who have cooperated with him in the splendid achievements of his administration. He purposes to engage in evangelism.

Mansfield and Fremont, Ohio, churches are both mission churches and their pastors are in the process of exchanging evangelistic meetings. Brother R. D. Barnard of Mansfield has returned from a meeting at Fremont (We shall hope to have a report of the results soon) and Brother S. C. Henderson of Fremont is expected to come to Mansfield to return the favor some time in February. During Brother Barnard's absence the Mansfield church was cared for by a Gospel Team from Ashland College with gratifying results.

It is from two of Pennsylvania's small country churches that Dr. W. S. Bell's report on behalf of the Ashland College Endowment campaign comes this week, and it is encouraging to note that these churches that have given so much of their life to the more populous centers are not only active and zealous, but are willing to give of their funds to the brotherhood's educational center. Brother J. L. Bowman is the pastor of these churches and has a real appreciation of the importance of supporting education. The gift of the two groups was \$417.67, which added to the pre-

vious total reported gifts brings the Endowment Campaign fund up to \$92,392.66.

The genial and competent pastor of the Elkhart, Indiana, congregation, Brother W. I. Duker, writes of splendid progress at that place. Recently an evangelistic campaign, with Brother H. F. Stuckman as preacher, resulted in eighteen being added to the church. Brother W. S. Bell, who is now working in Indiana, has visited the Elkhart church, and though he came for money, his visit was felt to be a contribution to the local church. Under the leadership of Brother Duker and his faithful aids, these people are still pushing their building program and we are given to understand that something is about to happen.

We are privileged to begin in this issue of the Evangelist a series of articles dealing with some high points in Brethren church history, written by Dr. G. W. Rench, than whom there is perhaps no other man more able to write with authority on such subjects. When Brother Rench speaks we are all wont to give respectful attention because of the universal high esteem in which he is held, and also because he speaks out of a wealth of information, breadth of experience and proven loyalty. Dr. Rench has entitled his series, "Mountain Peaks on the Horizon," and, as he confesses, he has the laymen particularly in mind as he writes, so that his messages will be appreciated by every reader. And you will want to read every one as it appears.

Brother Fred V. Kinzie, pastor of the mission at Krypton, Kentucky, gives us a report and a picture of some of his faithful Sunday school attendants. Those who made the records indicated certainly deserved the awards mentioned. We congratulate them all, and hope another year will show a larger number of perfect and near perfect records. According to Brother Kinzie's testimony irregularity of attendance on divine services is not confined to the automobile church, but is found also in the "roadless highland" of Kentucky. After all, it is primarily a matter of loyalty, of heart-interest, and whether one walks, or rides, or flies, he usually goes where his heart leads. The automobile merely facilitates the carrying out of one's desires; if he wants to go to church it will take him there, quicker and from a farther distance, and if he wants to go elsewhere it will take him farther away.

Notice—Brother W. A. Gearhart informs us that some of our readers are confused by the manner in which we are publishing his report of Home Mission receipts. He had the entire amount that each person or church contributed opposite the name. But that made several columns of figures which we were unable to get in the narrow measure of the Evangelist columns. So the various funds were separated and each person's gift for the "General Fund" was printed under that heading and later his gift for "Kentucky Fund" appears with his name under that heading, etc. The report being too long to publish in one issue, we found it necessary to distribute it through several issues. Moreover, the statement, "To be continued," was inadvertently omitted from one issue, so that some possibly thought the report was complete. You will find your entire offering for all purposes reported, if you will kindly wait till publication is completed, as it is in this issue, and look under the various fund headings.

Brother John Perry Horlacher, through whose aggressive leadership the church at Waynesboro, Pennsylvania, has been led to erect a greatly enlarged church plant, writes of the dedication, which occurred on January 9, 1927, on which occasion Dr. R. R. Teeter was the chief speaker. We are pleased to be able to present to our readers on the front page a likeness of the new church. An unusual feature of this project is that it was completed free of debt and dedication was not a money-raising event but a dedication day pure and simple. Of the \$21,500, the total cost of the addition, \$20,500 was in cash and the remainder in pledges. This is an accomplishment that reflects credit upon both pastor and people. Among the other speakers present was Dr. M. A. Witter, former pastor over a period of eleven years. A two weeks' evangelistic campaign that followed immediately upon dedication with Brother H. E. Eppley as evangelist resulted in eleven additions to the church. It is doubtless true, as Brother Horlacher suggests, that the church is at the beginning of a new era of expansion in its history. Surely its possibilities are greatly increased. We congratulate pastor and people on the victory and the vision.

GENERAL ARTICLES

Mountain Peaks on the Horizon.—I

By Elder G. W. Rench, D.D.

(First of a Series of Articles on High Points in Brethren Church History)

The first outstanding peak on the horizon of a handful of Brethren people looked like a "Shelter in Time of Storm." At least, "the wish was father to the thought."

The epoch-making Dayton Convention was held in June of 1883. Just two years after that date I was baptized in the river Mississinnewa by Elder W. W. Summers, then of North Manchester, Indiana, but now of sainted memory. By that rite I became associated with the movement in the community known as the "progressives," and I have been progressing ever since as best I could.

Many of my relatives and friends associated with the old order of things in church work, at once withdrew their friendship and turned coldly away. My father's life was made miserable by his church-leaders because he did not turn against us. If I have strong religious convictions, believe me, the foundations were laid in the excitement in the community occasioned by my stand with a lot of "out-laws", as they were called. But every time Elder Summers came he baptized more people, so the epithets hurled were of no avail. Other religious people encouraged us, and in various ways aided us, especially by offering the use of their church-houses. Becoming weary of church strife, even in our own defense, the Brethren grew hungry for better things. We discovered that the soul required sunshine, good will, fellowship. We earnestly sought "a shelter in the time of storm." The old way of thinking denied us the right to baptize, commune together, perform marriages; but our baptisms grew so numerous that we found good-will and fellowship in doing our own baptizing, and holding our own communions. This haven of rest was the mountain peak on our horizon vastly more important than a vision of Pike's Peak, Mt. Shasta, or St. Elias is to the average traveler. I tell you, the trials experienced by the effort to break down ecclesiasticisms will try any man's soul. Quite a few of our number had not the mental and moral fiber to go through it, and they submitted to a re-baptism at the hands of the order party. That's why, young gentlemen, some of us don't warm up to schemes calculated to build up one in our own ranks. But for one, I have had enough of the bitterness of ecclesiasticism for one life time. I will have no more of it. Some of you who are bewailing the weakness of congregationalism ought to have the trial of throwing off the yoke of human laws made a test of fellowship in the church. How would you like to be told that you and your wife must wear certain articles of clothing, or that you did not dare commune with your own mother because she was not a member of "our body"? Put on the yoke if you will, like some others have done; but don't you ask me to surrender my freedom in Christ, for I have paid the price of my liberty as the gospel has bestowed it. There is plenty of room to stand on a platform of gospel requirements without taking in all the humanisms from a robed clergy to close communion.



ELDER G. W. RENCH

Outstanding Church Leader and
President, National Ministerial
Association

Yes, the most reassuring element of peace in the soul is a complete turning to the mighty One. That was, and is, the satisfying portion "And his name shall be called Wonderful, Counsellor, the Mighty God, The everlasting Father, The Prince of Peace" (isa. 9:6). Why, the greatest UNIFYING FORCE in the world is THE MIGHTY NAME. And when walking here among men, this same Prince of Peace announced, "And upon this rock I will build my church" (Matt. 16:18). A great Bible teacher used to say, "Young men, you may tremble on the rock, but the Rock will never tremble under you." Debating and bickering over "pronouncements" will unsettle any soul. We have found it so. Men found it so in the 80's. Good men, great sacrificing spirits, because they could no longer subscribe to a long list of humanisms which looked perfectly harmless to them when they were young men, who were to be denied the fellowship of their former brethren—men like Brown, Swihart, Bashor, Yoder, Bauman, Mason, and Holsinger—held the torch high in those trying days. How they went up and down the land torn by dissensions, pointing troubled hearts and sinful men to "The everlasting Father, The Prince of Peace, and to HIS CHURCH as a safe harbor for the storm-tossed soul. This reassuring plea satisfied men. Thousands found victory—men in every community who had believed for years in the Bible-elements of the Brethren plea, but who would not accept their humanisms. Under their leadership, there was a prayer meeting held in the schoolhouse near the cross roads in the vicinity where some of us lived, the first that was ever held by Dunker people, and the progressives held it. The heart and lives of men were to be filled with divine things. Peace, how beautiful! Fellowship, how sweet! Church government the least discussed. Knowing Jesus was uppermost in the desires of the heart.

As a further evidence of the unifying power of turning completely to the great Head of the church for guidance, many slogans were brought in use which seemed to rivet attention upon the unifying power of divine things. Such sayings as, "The One Unchanging Creed—Jesus." When Brother Harrison was editor of the Evangelist, he lifted this slogan: "more than the Bible is too much Less than the Bible is too little; The Bible itself is just right." At the schoolhouse meeting, 1882, this was given out: "It was further decided that our motto shall be, 'The Bible, the whole Bible, and nothing but the Bible.'" Holsinger's History, p. 529. Several years later this banner hung across the pulpit during a revival meeting: "The Bible is the end of all controversy. Its utterances are final. 'The Bible our only creed,' was used much. These 'calls' from the heights" were propositions which were powerful agencies in unifying a people face to face with relatives and old neighbors who were doing everything in their power to discredit the religious stand which had

been taken. These mottos directed the discussions into dignified and worthwhile channels.

Do we desire power? It comes from God; but, as ever, power comes in obedience to law. Now, one of the conditions of power is unity with God's plan. The voice of inspiration says, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). Here, we not only see unity, but method, as well. When the mind is directed through New Testament teaching to Jesus, and the church which he built, and the ordinances which he placed in it, and the terms of admission he requires, and the officers he directed to be chosen, the prayer-life he has marked out for his followers, there will be unity of heart and soul among us. I bless God for the fellowship of the men who broke the spell in human enactments which were made tests of membership in a church in years gone by, for the direction they gave to my study and thinking; it has kept me on the main track, and kept me going—and I know where, too. I think I heard them say,

"To you, from feeble hands, we throw the torch of love,
Be yours to lift it high;
If you break faith in such a time as this,
Some precious souls will die."

Perchance, from their peaceful rest, they can hear out over the air quite as easily as we can. If so, my pledge in response, still is,

"The torch you threw to us we've caught;
And lift it high we will,
Till all mankind shall see his light,
And hear his 'Peace, be still.'"

If we should spend the remainder of our earthly careers studying, teaching, preaching the things God "hath in these last days spoken unto us by his Son"—THESE THINGS; not our own deductions from them—then we would be able but to touch the fringe of heavenly things. And would not our souls be the richer for it? Why should we continue to obscure the main issue? Who has ever

fathomed the eight aspects of the glorious person of Jesus as depicted and painted in the gospels and epistles? Who has even approached them—even one of them—in a thorough manner? Let us catch a glimpse of these portraits:

He is presented as the Eternal One, a high priest, after the order of Melchisedek, without beginning of days or end of life, "the same yesterday, today, and forever."

He is presented as the incarnate Christ, Immanuel, emptying himself, being made in the likeness of sinful men, tempted in all points as we are, he dies the just for the unjust that he might bring us to God.

He is presented on the cross, the atoning Christ, reconciling an estranged world to God.

He is presented unto us as the risen Christ, showing himself alive by many infallible proofs, not once, but for a period of forty days.

He is presented as the ascending Christ, "when he ascended up on high, he led captivity captive, and gave gifts unto men."

He is presented at the throne as our advocate with the Father, "who also maketh intercession for us," "the one mediator between God and men, the man Christ Jesus."

He is presented as the indwelling Christ, "Christ in us, the hope of glory," that "we should live soberly, righteously, and godly, in this present world."

He is presented as the Coming One, in the clouds of heaven with great glory to set up his throne on this same old earth which put him to death, before whom the nations of earth shall gather in judgment, and, with those who have been caught up to meet him in the air, mete out justice and equity from pole to pole. In the study of these wonderful portraits the main issue will not be obscured, and unity will be secured as we "think on these things" (Phil. 4:8).
Shipshewana Lake, Indiana.

This Means You

By J. L. Kimmel, Treasurer Superannuated Ministers Fund

It is seldom that we read in public print anything about ourselves. And yet we might not object if our names were found on the front page of the daily at times.

This title means that the writer has you in mind, even if your name is not expressed. It seems to me that whenever there is anything printed in the Evangelist regarding the Superannuated Ministers' Fund that people think it means someone else, and either do not read it or else they forget it the same day and can never think of it again. Now perhaps it is a good thing at times to have a "good forgetter" but surely there are a few things in life that we ought to remember.

First, I wish, dear pastor, that you would remember that the Superannuated offering is taken the last Sunday in February. Then in the second place, you should remember that you should preach a sermon either Sunday before or on the day the offering is taken.

If you can't think of a text take the parable of the "Good Samaritan" and tell them about that preacher that saw the wounded, bleeding, half-dead man, lying by the wayside, but just as soon as he got a glimpse of his condition, turned his head the other way and got over on the other side of the road. Then came the assistant pastor and he had just a little more religion but not enough to do any good; and began to wend his way toward Jericho.

Then came a man who was supposed to have no religion and he gave to the world a concrete demonstration of what religion really consisted of. It sometimes takes a fellow that is supposed to have no religion to show the other fellow what pure and undefiled religion really is.

Then, remember that this Superannuated Fund needs forty cents from every member of your church. Forty cents is a very small item when it comes to anything of a secular nature, but it seems mighty big when you are to give it for the Lord's work.

Then again do not forget to send in the offering to J. J. Wolfe, North Manchester, Indiana, who is the secretary and the proper party to send it to. Do not send it to me, for I will get it from the secretary and it is all I care about to handle the money once. Frank Roscoe, New Paris, Indiana, is the president and I am the treasurer.

Now do not wait until it is too late to get your offering into the printed report for conference, like so many people do, but send it promptly and your reward shall be great and when you get old you may want to get on this pension list yourself.

We now have nine ministers, six widows and one orphan on the list, and we need four thousand dollars to supply their needs.

Fort Wayne, Indiana.

The Dance of Death

By C. F. Yoder

To the "Dance of Death" come one, come all,
Every Saturday night in the dancing hall.
All the ladies free to the public ball,
And it's Ho! to the "dance of death!"
And they go in the prime of their lusty youth,
Both the innocent maid and the lecherous sleuth,
All forgetful of God and of duty and truth,
For it's Ho! for the "dance of death."

Now the jazz band plays and the music thrills,
And the rhythmic touch of forms instils
Lurid dreams of delight in the ebriate wills
In this wonderful "dance of death."
In the hot embrace of the thrilling waltz
The dancing enchants till at last it halts,
And the drink then taken obscure all faults,
In this wonderful "dance of death."

Now the partners change and the time flies fast,
As they seek new thrills while the moments last,
But they little reflect on the end at last,
In this dangerous "dance of death."
For now from the prince of the air there parts
The seductive glance that the passion starts,
And it fills and thrills the lust-filled hearts
In this dangerous "dance of death."

Now the bodies are hot and the lights are low,
And the flushed cheeks tell of desires aglow,
And deceitful words from the false lips flow
In this terrible "dance of death."
And the fair young girl with handsome curl,
Is completely lost in the maddening whirl,
And she sees not the devil who seeks her pearl
In this terrible "dance of death."

But at last they depart from the sin-cursed hall,
Some to go to their homes and the others—to fall,
—O the horrible, horrible end of it all
In this devilish "dance of death."
So the brothels are filled and our youth are destroyed,
And the gapeing abyss of the lost souls is cloyed,
And the work of the Savior is rendered void,
In this devilish "dance of death."

Hark! the call comes clear, it is sounding near,
To the church of Christ, which the Lord holds dear,
To maintain her virtue, and in godly fear
Walk apart from the "Dance of Death."
Yea, the light must shine, and the things divine
Must replace the deceits of the deadly wine,
And the hates of hell and the harlot's shrine
In the lost souls "Dance of Death."
Rio Cuarto, Argentina.

THE BRETHREN PULPIT

The Loneliness of Jesus

By S. C. Henderson

TEXT: Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone because the Father is with me.—John 16:32.

There are two kinds of solitude. One is the isolation in space. The other is the isolation in spirit. We may be separated by distance, among strange people with strange habits and language. We may be homesick for the fellowship of our friends or fellow men. When we were children we read that fascinating tale of Robinson Crusoe. We felt a sad sympathy for poor old Crusoe during those years when he never heard a human voice or looked into a human face, with just his cats, dogs and goats for companions. We felt a sigh of relief when black Friday came to be his servant and companion.

A city girl said as she was passing through the countryside, "How lonesome it must be out here—no folks, no movies, no hustle." But not all the rural folks are lonesome, even if they are not in the bustle of the crowded cross-ways. There is no place more lonely than a great city, for those who are strangers and homeless. A man can be lonely in a crowd. There are many lonely hearted people that tramp the city streets, seeking a friendly word or a pleasant look. Not long ago a Toledo, Ohio paper told of a lad from the mountains of the south, who, hungry, jobless and inexperienced, had fainted for want of food and sleep in the streets of that city. I doubt not that his heart was as sad and lonely as his stomach was hungry.

Then a crowd may be of a far different type of folks than the man is. Their standards of life may be diver-

gent their ideals may differ; their views and beliefs may be very unlike. There are great gulfs to be bridged. As long as a man has the social instinct, he seeks companionship. He loves his kind. This thirst for companionship has been a blessing to mankind, and often has been his curse. Many a boy or girl has found his or her making in a good crowd. On the other hand many failures and sins in young folks can be traced to the evil influence of bad companionship!

One of the base delusions in many minds is, "BE GOOD AND YOU WILL BE LONELY." But that depends on what your ideals and tastes in life are. The old colored sister said that the young generation of her church had just enough religion to make them miserable. Here are her words: "Just enough 'ligin to make them unhappy at a dance, and not enough to make them enjoy the prayer-meeting."

When we speak of the loneliness of Jesus, there are a series of pictures that immediately raise themselves before us. We think of that mysterious midnight he spent on Olive's brow and prayed alone. How soul hungry do his words reveal him to be when he says to the slumbering disciples: "COULDST THOU NOT HAVE WATCHED WITH ME BUT AN HOUR?"

Again we see the scene in Pilate's judgment hall. He stands silent, friendless, forsaken, deserted, betrayed. Or again, we see him in that supreme moment of his isola-

tion. He hangs in loneliness and solitude on the cross, despised and rejected of men. The sweat of death is upon his brow. Pain and sorrow are sapping out his young life. He cries out, "My God, why hast thou forsaken me?"

But after all, Calvary was not an episode in his career. It was an epitome of his whole life. After three years' companionship with his chosen disciples, he was compelled to say, "Have I been so long time with you and yet thou has not known me?" There was that element in his life, that even those who were nearest him could not know, or appreciate. How often their eyes were holden. Even with the passing centuries men cannot fathom his divinity. During his earthly life he often drew apart into some desert in solitude to pray. It was then he could say, "I am not alone, because the Father is with me."

Emerson once said, "To be great is to be misunderstood." Culture is ever lonely. Our greatest men when studied impartially have been lonely souls. We see the sad expression upon the face of Abraham Lincoln. The people of his day misunderstood and criticised him. The age criticized Washington so harshly that the great man said that he would rather be in his grave than be president. He was misunderstood. Jefferson was called wild and visionary and an atheist when he proposed to separate church and state. When Benjamin Franklin was sent to England during the Revolutionary days and the formation of the new republic, he was unjustly abused for villainy and theft of public funds. Woodrow Wilson said, "I want the people to love me but they never will." Our greatest inventors have been called lunatics, and heaven-sent reformers have been termed "crack-brained fanatics." That has ever been the crowd's attitude toward prophet and teacher from the days of Isaiah and Socrates to the present moment. It hates what it does not understand. It did that with Jesus in his day.

When Lloyd George was premier of Great Britain, he attended church back in his old home village in Wales on a Sunday morning. The pastor called upon him to speak after the morning sermon. He was referred to as the greatest living Welshman whom the whole world had come to honor—the greatest statesman in the empire." When Lloyd George arose to speak he said:

"Our pastor has told you that I have climbed the mountain of fame, responsibility and honor, and in one sense that is true, but dear friends, let me assure you that the mountain-top is not an ideal place for any of us—no real rest or comfort. The higher you climb the colder it becomes. On the mountain, a man feels very lonely, often thick mists envelope him, and he misses his way. He can hardly see a yard ahead. . . . The higher a man climbs the colder and lonelier you will find it."

The great statesman's thought is strikingly similar to Byron's stanza:

"He who ascends to mountain tops shall find
The loftiest peaks most wrapped in clouds and snow;
He who surpasses or subdues mankind
Must look down upon those below.
Though high above the sun of glory glów
Far beneath the earth and ocean spread,
Round him are icy rocks, and loudly blow
Contending tempests on his naked head
And thus reward the toils which those summits lead."

But solitude is the garden in which great souls are grown. It is true that the great have stood alone, the great in genius, in glory, or in goodness. If finite men have felt the chill on the mountain tops that have pinnaled above mankind, how infinitely more must have been the loneliness of Jesus.

Jesus was lonely because men misunderstood him. His age failed to appreciate him. Not long ago I saw an editorial that said, "The peaks of the race have been bathed in sunshine, but the valleys are yet dark." This is not more true today than it has been in any other part of the

world's history. Moses went up into Mt. Horeb, while the hosts of Israel camped in the valley. He saw the glory of the Most High God—Jehovah of Hosts amid the thunderings and lightnings of the sacred mountain, while the people made themselves a calf of gold and bowed themselves down to it. The Hebrew prophets all lived far in advance of their age and generation. Isaiah, Jeremiah, Ezekiel, Amos and Micah were looked upon as crazy idealists and impractical preachers. Jesus went to the cross, when he came with the glad tidings of salvation which the people spurned and rejected. The mountains have been to the choice few who have seen the transfigured Lord. The rest were contented to abide in the valley where it was yet dark.

Think of the scribes and Pharisees living their days amid the musty rolls of the Talmud. They revered "dead hands" more than the living words of their Messiah who had come. They misunderstood Jesus. Their minds were so conformed that any truth he brought was hidden by prejudice. They called him the Deceiver. **But they knew him not.**

Here were his home folks, his fellow townsmen. They said, "Yes, we all know him. This is Jesus the carpenter. His own brothers and sisters, the sons and daughters of Mary, misunderstood. Why does he go away on these preaching tours?" They thought him demented. They misunderstood. Familiarity is the last to acknowledge genius. President Coolidge said, "many people cannot understand that I am president, and least of all my father." This was true of Jesus, "he came unto his own and they that were his own received him not, but to as many as received him to them he gave them the right to become children of God, even to them that believed on his name."

The misunderstood man is the lonely man. He longs for sympathy and companionship that understanding brings. But how can they understand that live in another world? Since dawn a man had been seated on a stone in the bottom of a ravine. Three peasant women on their way to the vineyard exchange "good day" with him as they passed to their work. At sunset they returned and saw seated upon the same stone the watcher, with his eyes fixed on the same spot. "A poor innocent," one whispered to the others. A poor innocent, and all three cross their breasts. The man on the stone was Faber, the great naturalist, patiently waiting to discover what is instinct and what is reason in insect life. To the poor French vintresses he was an object of supreme compassion, an imbecile whom they commended to God in pity. But Faber lived in another world than they—he was not understood. So the world misunderstood the Christ—it spurned him; it rejected him; it crucified him, because it could not of itself know him. They were of the world; he was from the Father.

Nineteen centuries have elapsed since his day, and even now men are calling the Gospel too ideal for practical life and conduct. What he said about the Golden Rule is for the millennium. What he said about loving enemies and going the second mile are poetic platitudes. What he said concerning war is not to be taken literally. My friends, then will mankind know and accept the Gospel truth as practical? When will men rise to Christ's altitude of living? Long ago an Indian tribe encamped at the foothills of a grand and inaccessible mountain. Again and again the chieftian sent his bravest warriors up the rugged steep. One by one they came back baffled, bruised and defeated. One came back with a hen that showed that he had been beyond the timber-line. Another had a stone from the glacier. The third came with

an icicle from the snow-line. The bravest of the brave went on and finally returned after a long absence, staggering in more dead than alive, all spent, bleeding and dying. "What have you brought?" asked his chief. "Nothing," whispered the brave, and then raising himself, he shouted "I reached the summit, I saw the sea beyond." Yes, friends, we must rise to the summit of the lonely mountain, if we are to catch the inspiration of the Christ. Too many are merely content to dwell among the foothills.

Jesus lived in the grand sphere of moral loneliness. He was without sin. There was no unrighteousness found in him. He never accepted even the second good. Sidney Lainard rightly called him the "Good paragon, the crystal Christ without flaw or the shadow of defect." Even his enemies could find no moral fault in him. All the charges they made were false and had to be framed against him.

The peak of sinlessness is an inaccessible peak that men had been attempting to scale, but Christ alone has ascended to the very summit. How the existence of human sinfulness must have cut his sensitive soul. How its black and foul waters must have repelled a spirit that knew no sin to a sinful world. To him there would be a real sense of moral loneliness, for all flesh has sinned and come short of the glory of God. Men are selfish, lustful, greedy, jealous, filled with hate and prejudice.

Then man felt Christ's presence as a repulsion to his sins. Peter one day cried, "Lord depart from me, for lo I am a sinful man." How such a character condemned him as he stood in the Holy Presence! We see the Lord writing on the ground, when men had brought to him a sinful woman. They asked what they should do with her, for Moses had said that such as she should be stoned. Jesus said, "Let him that is without sin cast the first stone." He convicted them of their own sins and quietly they slunk away from his perceiving eye.

Although we may feel like Peter, the shortage of moral grandeur and the weight of sin, this same Jesus came to bring mankind pardon and forgiveness of sins. That was his mission. That was the reason he chose to live with sinful and debased humanity and to die for them. Though because of him man feels the lack of moral grandeur and the awful blight of sin, though he feels condemned in his presence, yet, he alone can forgive and restore.

Finally Jesus said, "Yet I am not alone, because the Father is with me." In those all-night vigils he was in companionship with the Father. "Stone walls do not a prison make, nor iron bars a cage." Jesus, although alone—sinless, peerless, divine, still had companionship. The Father and he were one in deity, purity, love and purpose. So we in our loneliness and solitude can have that companionship from that which is from above. Think about John Huss burning at the stake! Think of all the martyrs and reformers who stood on the sunlit mountain tops and saw the approaching dawn of new day, while all the valleys were yet dark. Were they alone? An old Hebrew legend tells that when Moses returned from Midian and announced to his countrymen that he was sent as an emancipator to lead them out of slavery, the Hebrews asked, "Are you alone?" "No," was the reply of Moses, "We are two—God is with me." No man is ever alone who has God with him. Jesus said, "I am not alone, the Father is with me."

We need this divine companionship—the personal presence of our Lord. There are no heights too high, nor depths too deep for God's companionship. The Psalmist assures us of his ever present imminence:

"If I ascend up to heaven, thou art there;
If I make my bed in hell, thou art there;
If I take the wings of the morning and
Fly to the uttermost parts of the earth
Thou art there to uphold me."

It was a stormy sea, his boat was old and its hulk rotten. His friends said, "Do not attempt to return to England, or you will be lost. But Sir Humphrey Gilbert said, 'I am as close heaven by sea as by land.' Jesus said, 'Lo I am with you alway, even to the end of the world.' So, 'fear not neither be afraid.'"

Prayer: Almighty God, we pray thee to reveal the majesty and beauty of thy Son to us. Help us to stand in his sunlit presence on the lonely mountain. Awake in us a vision of true beauty and holiness. Give us eyes to see and hearts to feel, that we may become like him. Amen.

Fremont, Ohio.

OUR DEVOTIONAL

The Consciousness of His Presence

By Ada Zellner

OUR SCRIPTURE

I am crucified with Christ, nevertheless I live, yet not I, but CHRIST LIVETH IN ME, and the life which I now live I live by faith in the Son of God who loved me and gave himself for me (Gal. 2:20). For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day (2 Tim. 1:12). He that abideth in the secret place of the Most High shall abide under the shadow of the Almighty (Psa. 91:1). But let those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. For thou, Lord wilt bless the righteous; with favor wilt thou compass him as with a shield (Psa. 5:11, 12). The Lord will also be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou, Lord, has not forsaken them that seek thee (Psa. 9:9, 10). The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation and my high tower (Psa. 18:2). I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing (John 15:5). . . . teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world (Matt. 28:20).

OUR MEDITATION

"In the secret of his presence, how my soul delights to hide!

Oh, how precious are the lessons which I learn at Jesus' side!

Earthly cares can never vex me, neither trials lay me low;
For when Satan comes to tempt me, to the secret place
I go, to the secret place I go."

In meditating upon this subject, one is awed by the sacredness of it, and somewhat at a loss to know just how to explain that consciousness of the divine presence to others; and yet every true follower of Christ must of necessity be just as conscious of the presence of Christ, as he is of the presence of some friend who is speaking to him face to face. Why? Because he is our guide, our

loving companion, without whose sweet fellowship and close communion the Christian life would be barren and meaningless; without whom we would have no access to the Father. "I am the way, the truth, and the life; no man cometh unto the Father but by me." Without him we are as people groping in the dark for he is the light of the world. As in the physical world, light is necessary to life, so in the spiritual world the Christian cannot live apart from Christ who is our light.

How can we, as Christians today, know that Christ is with us? Of course the disciples had material evidence, for he was with them in the flesh. They could see him, associate with him, and listen to him as he gave them the words of eternal life. But how can we make him real in our own experience?

In the first place, if our lives are yielded to him, we will be conscious of a peace of mind and soul which passes all understanding. Out of this grow the consciousness of a strength far beyond our own, which will carry us victoriously through troublous times, through crises, through sorrows and distress.

What was the secret of the greatness which character-

ized the lives of the apostles? Let us go to Paul and hear his testimony. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live, I live by faith in the Son of God who loved me and gave himself for me." Probably none of the other apostles went through such a long, protracted ministry, so fraught with pain and suffering. He encountered opposition at every angle of his life's work, suffered ridicule and physical anguish of almost every kind at the hands of his cruel oppressors. Nevertheless this same Paul was able to say, "Who shall separate me from the love of Christ? Shall tribulation, or anguish or persecution—? Nay, in all these things we are more than conquerors through him that loved us." Paul was so completely saturated with the Spirit of Christ that it was obviously manifest in all his life work.

In the second place, we will long for a closer companionship with him. We will be as eager to talk to him as children are to speak to their earthly fathers. We will not hesitate to go with him with our everyday problems for counsel and guidance. Neither will we forget to thank him for all the good things he has given us. Our prayer life will be rich, and full, and refreshing, and beautiful. Ellen Lakshmi Goreh, of India very beautifully expressed this sentiment in the poem of which I quoted the first stanza at the beginning of this meditation. Listen further:

When my soul is faint and thirsty, 'neath the shadow of his wing,

There is cool and pleasant shelter, and a fresh and crystal spring;

And my Savior rests beside me, as we hold communion sweet;

If I tried, I could not utter what he says when thus we meet, what he says when thus we meet.

Only this I know, I tell him all my doubts and griefs and fears;

Oh, how patiently he listens! and my drooping soul he cheers;

Do you think he ne'er reproves me? What a false friend he would be.

If he never never told me of the sins which we must see, of the sins which he must see!

Finally, if Christ is living in us, there will be an impulse or urge from within to get busy for the Master. We cannot help but tell others about him. We will be as Peter, bound by his convictions, when he said, "We cannot but speak the things which we saw and heard." Peter had a real experience and had a message to give to the world. No less should every Christian today be conscious of that duty, for Christ has said, "Ye are my witnesses." But he also said, "Go . . . and Lo, I am with you always, even unto the end of the world.

OUR PRAYER

Our dear heavenly Father, we thank thee for what Christ means to us. We thank thee for the assurance he has given us of his presence. We thank thee because we can come to thee with our problems and difficulties, knowing that we will receive the guidance which we seek. We thank thee for the joy that has come into our lives by letting Jesus take full possession of our hearts. We pray thee that thou wilt bless us and keep us strong in the faith. May we be even more zealous in our communion with thee, for we know that only as we keep in tune with thee can we make our lives count in bringing other lives into that same consciousness. May our lives be living epistles for thee. We pray these blessings in the name of Christ our Lord. Amen.

Ashland, Ohio.

Our Worship Program

DAILY SCRIPTURE READING AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

A PRAYER FOR BREAD—Matt. 6:5-15.

If we could feel that utter and complete dependence upon our heavenly Father, whatever be our material situation in life, that would enable us to pray sincerely for life's daily provision, as an earthly child looks to its father, how much more spiritually meaningful life would be!

TUESDAY

THE BROKEN BREAD—1 Cor. 11:23-29.

Break thou the bread of life, dear Lord, to me,
As thou didst break the loaves beside the sea;
Beyond the sacred page I seek thee, Lord;
My spirit pants for thee, O living Word!

WEDNESDAY

PRAISE FOR PROVISION—Psa. 34:1-11.

If we appreciate the providence of God, we should tell him so with words of joy and gladness. But we are so very mum, we receive all the good things of life as a matter of course. We are pitifully wanting in gratitude; thanksgiving languishes on our lips.

THURSDAY

DELIGHT IN GOD'S WILL—Psa. 40:5-8.

When we contemplate the goodness of God we are moved to ask, What shall we do for him, how shall we show our gratitude unto him? And we hear the answer coming, Not mere lip praise, or recounting his mercies. Nor does he delight in sacrifice and offering, but in the doing of the will of God. And in this the Lord Jesus set us the supreme example.

FRIDAY

OUR RELATIONS TO OTHERS—1 Pet. 3:8-12.

If we were able to exercise a genuinely brotherly spirit toward all men there would be little occasion for discord. And the place where it is sometimes most difficult to show ourselves truly Christian in word and deed is in the home and among our intimates.

SATURDAY

LOVE FOR THE SINFUL—1 Pet. 4:8-10.

It is easy enough to love the good and kind, but to love those who are ugly and sinful and to be considerate of their conduct and to show sympathy for them, is a real test of the genuineness of our Christian character.

SUNDAY

THE ASPIRING SOUL—Phil. 3:8-14.

The record of every soul contains many disappointments and failures, but whatever be the past, the truly Christ-like soul will say with Paul, "forgetting the things that are behind, . . . I press on toward the goal." It is not so unfortunate that one falls as that he ceases to aspire. However bitter the struggle, keep the face sunward.—G. S. B.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for February 13)

Serving in and Through the Church

Scripture Lesson—Matt. 5:13-16; Acts 2:42-47.

Devotional Reading—Eph. 3:14-21.

Golden Text—We are God's fellow-workers.—1 Cor. 3:9.

LESSON LIGHTS

A Vital Contact

That is what is implied as the Christian's relation to the world when he is said to be the "salt of the earth", and it is for a purpose. In the first place (1) the Christian is to be by his spirit and influence, example and teaching, a counteracting force to the wickedness of the world; he is to be an anti-septic, so to speak, to "the unrighteousness which is the great destroyer of individuals and nations." "It is a commonplace of education that the greatest power of any teacher lies in his own personality. It is character that produces character in others. (2) Salt must get close to the thing it is to purify and be rubbed into it. 'In former days men built monasteries, and thought they could lay up in definite places a store of salt for the preservation of the world. We all know how soon the last lost its savor when it was removed from the actual corruption which it was meant to cure.'"—Dr. Mandell, Bishop of Peterborough. (3) 'Salt does its work silently, inconspicuously gradually.'

Reflectors of Light

It is the duty of Christians and members of the church to be reflectors of the light that cometh from Christ. Jesus said, Ye are the light of the world, but it is a borrowed light, a reflected light, that we show forth, for the Son of God is the source of all light.

"Whoever lives the Beatitudes shines with God's light. 'Right living is the only way of light giving.' 'The light of the sun which blesses our vision is the reflection of its rays from the clouds, the earth and chiefly from the particles in the air. Otherwise we could see only the sun, and in all other directions would be darkness. But by the dispersion of light every particle becomes a miniature sun, and the world is full of light even to those who do not live in the direct rays of the sun. It is this work which every Christian, and every Christian word and act, is to do for the moral world.'

"Distinguish between doing right in order to help others, as when one lights a beacon in order to guide the sailor; and doing right in order to be praised by others, as when one stands in the full blaze of a chandelier in order to display his own jewelry. It is one thing to shine for the sake of illuminating others, and so helping them; it is another thing to shine for the sake of illuminating ourselves, and be seen to advantage."

A Picture of the First Church

They were intelligent, continuing steadfastly under the instruction of the Apostles. The whole body attended the teaching services.

2. They were united in fellowship, like one loving family.

3. They joined in the ordinances of the church, baptism and the Lord's Supper.

4. They were a praying church; they went to the prayer meeting, and united in prayer. Of course they prayed in secret; but this doubtless refers to the meetings for prayer, "united prayer at fixed hours in some appointed place." No one can grow in grace without praying in secret, but there are helps and blessings which come from united prayer which the other cannot give.

5. They were reverent and devout.

6. There were special manifestations of God's power. The apostles did the same kind of deeds as their Master had done and by these wonders and signs they proved that they were true disciples of Jesus the Messiah, and that God indorsed them as belonging to him and to his kingdom.

7. They were a very benevolent church. Everything was for the good of all. No one claimed that his possessions were his own if others of the church were in real need of what he could give.

Practical beneficence will go far to convince any man that the religion back of it is true. Thus the rescue missions distribute rolls and coffee before their meetings on cold winter evenings. Christianity has brought into existence many noble and blessed institutions. But these can become cold and useless to win the world unless the church continue to fill them all with living, personal love, for then only will they testify of Christ. "Kindness has converted more sinners than either zeal, eloquence or learning; and these three never converted any one unless they were kind also."

8. They were a church-going people. They attended the regular services at the temple, for the Christians did not separate from Judaism until they were forced either to leave or renounce Christ.

9. The whole atmosphere of the church was one of joy and gladness.

10. As a result of their character they were a fruitful church, growing rapidly in numbers, with daily conversions. When our companions can see that the religion of Jesus Christ makes us much happier, and more ready to love and to help those around us, they are far more inclined to join us.

11. The lives of the members of this church were such that they gained the respect of all around them. This is always true of the Christian who keeps close to Christ, and patterns his life most clearly after the life and teachings of his Master.

The Church Today

The church is the school of Christ where men and women who wish to follow him come together to be trained by him in Christian character for Christian service. The building in which they meet is not a social clubroom; it is designed to be a spiritual "power house", where they shall be charged with the spirit of love, service, and sacrifice for all men and all society. It is perfectly true that this ideal is far from realization in most of our churches, but that is equally true of all human organiza-

tions, and it must be admitted by those who know the facts that more churches are striving towards their ideal today than ever before.

The church is the only institution on earth today that stands to affirm the existence, and insists on the culture of the human soul. As the spire lifts its finger to heaven, so the church points men to God; and cries, "What shall it profit a man though he gain the whole world and lose his own soul?" It utters the words of Christ to men of this country. It says, "Ye cannot live by bread alone." "The life is more than meat." "The soul is greater than the body." It stands for eternal things and urges men to keep eternity values in view. With Browning it cries, "Earth changes, but thy soul and God stand sure."

The church is in a very special and peculiar sense the place of worship. Some men are, as Beecher said, "like the Southern pine, so full of rich, fire-loving substance, they can burn themselves, and act as a torch, but the great mass of mankind need to be treated like fuel in a fireplace, stick upon stick, many and many together, that in the common heat and the common flame they may all glow." The church is the place of special communion with God, where many hearts take fire and kindle each other in a flame of true worship.

The church is the great training-ground of moral character. It stands for the regeneration of the individual and society (Condensed from a sermon by A. E. Cooke.)

THE CALLING OF EVANGELISM

For the work of his spiritual Kingdom the Lord has given various gifts and endowments. He has called some to be pastors. These are the shepherds of the flock, to nourish the people of God, minister to the sick, bury the dead, comfort those in sorrow, and lead the lost to Christ.

Others he has called to be teachers of the Word. Paul gave very special instruction to Timothy "to rightly divide the Word of truth." How great is the need, especially in these modern days, for this exhortation.

Just as definite as the above has he called some to be evangelists, and given them special blessings of spiritual gifts. "Do the work of an evangelist." What a high calling to be an evangelist of Christ, to be a flaming torch of fervency, carrying through special gifts, the messages of life, stirring the busy souls of men in the cross roads of life, calling them to halt in their mad and selfish ways and pointing them to the blood-dripping Cross of Calvary. To what higher place can man be called, than to stand between a lost world and the Redeemer?

Evangelism is as wide as the kingdom. Some are endued for special platform evangelism, some evangelism of song and some the quiet evangelism of a daily spirit-filled Christian life.

Evangelists are human and liable to the mistakes of humanity, so are all mankind. His grace is sufficient for all. Abounding in this grace the evangelist shall hold high estate in the affairs of the church. Let such evangelists come to the aid of heavily burdened pastors who are appalled at the sudden flow of sin rushing into their churches and threatening the very life of the church.—John S. Hamilton, D. D., in The Winona.

J. A. GARBBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer].

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

"Its Time to Pledge"

A little boy, arriving at the age of six, began his career as a student in a city not far distant from here in the following manner. The teacher, not being ready to assign the seats permanently to her new pupils, after inquiring the lad's name said pleasantly, "Now Willie, you sit here for the present." All went well throughout the day and then came dismissal time. All marched out but Willie. He remained steadfastly in his seat. The teacher wondering what the matter might be called him to her and said, "Well Willie what are you waiting for?" To which Willie replied in a half-sobbing, wavering tone, "I'm—I'm w-waiting for the PRESENT."

So is your Booster Committee waiting for the returns from the request blanks that were sent out ever so long ago from the National Secretary's office with a request that you make your pledge for the National Christian Endeavor work. Our National Secretary informs us that very few pledges have arrived.

If you have slipped this pledge card away somewhere, thinking that you would call this matter to the attention of the society at some future time, then get it out and send it in. Remember it is all addressed and stamped an' Ev'rything.

In the Canton McKinley High School they have what they call "The Booster Club." It is the duty of every member to Boost and at the athletic contests to "yell." And let me tell you that when they "yell" in concert it makes SOME noise. Let's have a Booster Club of our own. All together now! Let's Go.

WATCH THIS SPACE NEXT WEEK!

FRED C. VANATOR,
Chairman Booster Committee.

Fort Blunder

By Julia W. Wolfe

We fear that not many Americans can tell where Fort Blunder is located; but in the extreme northeastern corner of New York there stands this fort, with grizzled and frowning face, guarding its country as a watch-dog guards his master's house; and as the master many times procures his watch-dog after his house has been robbed, so Uncle Sam built this fort after the enemy had sailed up the waters of Lake Champlain only to meet their doom at the hands of the doughty McDonough.

This heap of gray stones has a past, but it is not of the kind that inspired contempt; it rather tends to cause an indulgent smile, because it was here that our Government in an absent-minded moment unwittingly built a fort on foreign territory. Not only was it built in Canada, but the place chosen for it was of strategic importance to the British. It was completed, too, quite a long time before it was known to be on the wrong side of the boundary line.

Then a problem arose..and, had it not been for the friendliness of England at the time, the complications might have assumed an undesirable aspect. As it came out, however, the fort was soon on this side of the

boundary line, inside of the United States. This was brought about, not by moving the fort, but by moving the boundary line.

It is not recorded that the British boats encountered any resistance at this point when they began the conquest of the United States in 1814, by entering Lake Champlain from the north. So we may infer that no fort was there at the time. Soon afterward, however, the Government began the erection of a fort commanding the entrance to the lake. This stood for years, and was supposed to be on American soil; but the mistake was eventually discovered, whereupon the stronghold was named Fort Blunder.

The "blunder" was corrected by the Webster-Ashburton treaty of 1842, the United States granting to England a portion of Aroostook County, Me., and receiving in turn a strip of borderland which placed the boundary line farther north, thus locating the old fort in New York State.

In 1844 the construction of a new fort began on the site, and partially out of the materials of the old one. This was completed in 1870.

New York, N. Y.

—From C. E. World.

JUNIOR ENDEVAOR

By Virginia Haun

(Topic for February 13)

Making Sunday the Best Day Mark 3:1-4

It was Saturday afternoon and Catherine and Martha were just returning from a long hike. They had had a very nice afternoon and now they were sorry that their hike was all over and it was time to go home.

"Well, anyhow, I'm glad tomorrow is Sunday. I always enjoy Sunday," said Martha.

"Well, I am not glad. I don't like Sunday. I never know what to do. Mother won't let me play games or go hiking or anything on Sunday. Sunday is the longest day in the week I think," said Catherine.

"I tell you what we'll do," said Martha. "I'll go along with you to your house now and we will see if your mother will let you go along with me to my house for Sunday. I would like to show you what a nice time we have at our house."

So that is just what they did and in a very short time Catherine had together her Sunday clothes and they were ready to go over to Martha's house.

The girls had a lot of fun playing that evening. About eight o'clock Martha's mother called, "Come here, girls, it's time to study your Sunday school lesson."

"Mother never teaches me my Sunday school lesson," said Catherine. "We don't go to Sunday school very often."

After the lesson had been carefully studied, the girls were sent to bed for Martha's mother knew that it would take the little girls longer to go to sleep than usual. It nearly always takes two little girls longer to go to sleep than it does just one for one

little girl is not apt to keep herself awake talking to herself.

They woke up early next morning and talked a little while. Then Martha decided it was time to get up. Soon they were dressed and down stairs. After breakfast, the children helped with the dishes. Soon it was time for Sunday school and everyone started off. Catherine went to Martha's class but she did not expect to enjoy being there. She was very much surprised when the teacher started the lesson. Every member of the class seemed to be interested. First, they had a contest answering questions. Everyone seemed to want to answer all of the questions, but they took turns. Martha came out second highest in answering. Another little girl won that morning. Catherine looked at her chum's happy face and decided that Martha won sometimes too.

As soon as the contest was over, the teacher told a story and Catherine soon found that she, too, was enjoying the story. It was such an interesting story but the most surprising thing to Catherine was that the teacher told them when she was through that the story was a Bible story. Catherine did not know that Bible stories were ever that interesting.

Catherine was quite surprised when Martha said, "We will go up near the front for church. I like to sit up there." Catherine had never stayed for church more than one or two Sundays in her life. Other girls and boys, too, came up to sit on the front seats and when the service started, all of them helped to sing the hymns. Then Catherine received another surprise. When he started the service, the preacher looked right at the children, as though he was going to preach to us, thought Catherine. But that's just what the preacher did. He preached a short sermon for the children before he did anything else. Then he preached interesting things that the children could understand all during his regular sermon.

After church, the girls went home and both of them helped get dinner so that they would not have to wait so long and so that Martha's mother would not have so much work.

Catherine wondered what they would do all afternoon and it was not long till she found out. Martha took her out in the kitchen and showed her a pie that she had baked all by herself and told her that her mother was going along with them to take the pie to some people. When they arrived at the home to which they were going, Catherine discovered that it was a family of poor people. They spent the afternoon cheering some sick children and the evening at Christian Endeavor and church. Then Catherine understood why Martha loved Sunday. It was a busy happy day.

Daily Readings

M., Feb. 7. A day for resting. Exod. 20:10.
T., Feb. 8. A day for worship. Ps. 100:1-5.
W., Feb. 9. A day for meditations.
Rev. 1:10.
T., Feb. 10. A day of joy. Ps. 118:24.
F., Feb. 11. Visiting day. Jas. 1:27.
S., Feb. 12. A day for learning. Luke 2:46.
Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Another Mission Letter for the Children

Mrs. Jobson Continues her Story of the Trip to the Field

Bassai, A. E. F.
 November 15, 1926.

Dear Children of the Evangelist Family:

Since writing you last on the river boat many things have happened, and I know you will be interested in hearing of our traveling on to the stations.

We left Bangui for Yaloki in a government automobile because Brother Hathaway could not cross the river with the Ford, as the water was very high at that time. We went about twenty miles in this car when we came to a river and found we could not cross. So all we could do was to find a place to stay as the rain was falling and it was getting dark.

There was a native hut near by, but when we looked inside we saw about six people in this hut, besides it happened to be the chicken and dog house combined. We asked them if they would give us their hut for the night and they kindly consented. So the four of us with all our baggage made quite a house full. Needless to say we were glad when morning came, and the chickens near our bed woke us up at an early hour.

How thankful we were that we did not have our little Kathryn and David with us, and many times along the way as we passed through hard places we praised God that he gave us grace to leave them behind as we serve him here in dark Africa.

Next morning we crossed the river in a small boat, then the natives carried us for several feet, as the mud and water was too deep to walk. We traveled all day in tepoy, push, push, bicycle and motorcycle until we reached the next river where we saw Brother Hathaway. Next day we left in the Ford for Yaloke, arriving there about 5 o'clock. It seemed so good to see our dear Missionaries and native Christians again! Wish you children could have seen the little black boys running after the Ford and trying to catch it! When they saw it went too fast they stood back and clapped their hands. They love to make the French salute when you pass them, and the little tots would say, "Matabice," which means, "give me some money."

How I wish you boys and girls could have seen the little black boys and girls coming to Sunday school! They come in large groups and love to hear about Jesus.

After the conference at Yaloke we left for Bassai. Several miles from the station we met some of our boys and girls coming to meet us. The first one I knew was Boko, our little girl; but now she has grown so tall. Maingleco, Kathryn's little nurse, came all the way to Bangui, 250 miles, to meet us. He said, "Tell Kafe (Kathryn) when she grows bigger to come and tell us, Belabai!" (The good news).

Many things have changed at Bassai since we have been away. There are nice brick houses, and Mr. Kennedy is building a dispensary for the sick. Also there are many new babies. Little Lester, Jr., is a nice big boy. The native Christians have many new babies. They all have Christian

names, such as Samuel, Elizabeth, Miriam, etc.

Pray for these little children, that they may know Jesus too. I will tell you more about them next time. Lovingly,

MRS. ORVILLE JOBSON.

Krypton, Kentucky

Herewith is the first (at least for a long time) view of any of the Krypton scenes to appear in the Evangelist. Here are a dozen and a half of the "elect" of the Krypton Sunday school, the picture having been taken the first Sunday of January upon the occasion of Presentation of Awards for 1926. You will note two of the girls are



Sunday School Scholars
 at Krypton, Kentucky are given awards for
 "perfect" records

proud possessors of splendid new Bibles. These two girls hold the honor and distinction of making a "perfect" record for the year 1926, having (1) been present every Sunday during the year, (2) on time, (3) with a Bible or Testament, and (4) an offering. These four points were the standard, and the attained 208 points read 100 per cent. Six of the others whose likenesses are shown hold a record of over 85 per cent, and possess a silver star badge in consideration of their efforts. Most of them made more than 70 per cent, but the dead line was 55 per cent. Ten of them received a small blue badge as an appreciation for faithfulness.

These little mementos were not held up as prizes during the year, and indeed were not decided upon until late in December; so that the award earned is the more significant. Regular attendance here is secured only through extreme difficulties; so many agencies battle against the attainment of

this goal. Some of you may think the automobile is the great modern enemy of church and Sunday school attendance, but the devil is just as busy here in a roadless highland as elsewhere. Consequently, when we see these boys and girls casting aside old customs and the really "modern temptation" of blatant desecration of the Lord's Day, it seems appropriate that proper recognition be given such worthwhile faithfulness.

The persons in the picture are as follows: Above, left to right, Mrs. Geneva Eversole (one of our long-time, ever-faithful Krypton members,) and Mrs. Kinzie. Next, below, two young ladies, Cleo Deaton and Lois Kinzie. Boy on extreme left (sitting), Henry Collins, (note his silver star pinned in cap). Next to Henry is his sister, Martha Collins, holding new-won treasure in her hand. Peeping over Martha's head, Gertrude Muncey. Next to right, Rebecca Deaton, then Lushion Muncey. The two boys on the right in the second row are Wornice Stout and Earl Whitaker (sitting). Front row, left to right, Ledford Muncey, Saul Campbell, Johnny Stout, Louise Whitaker, Elizabeth Kinzie (holding her Bible), Harold Whitaker, and Christine Begley. Of course, the one not in the picture because of duties at the other end of the camera, was present a goodly number of the various Sundays of 1926, with Bible, offering, etc.

We are glad to report a slight increase in average attendance for the year 1926 over 1925. Knowing the field as we do and knowing the conditions, the whole situation is very encouraging. A slow growth on a good foundation is far better, we deem, than the squash kind, fostered by such stimulants as ice cream festivals, pie suppers, contests, brass bands, and other witty devices for the securing of the crowds.

May it be the Lord's will that out of this little group gems for his crown may be found and that noble workers for his Kingdom might be the result of these records of faithful Sunday school attendance.

FRED V. KINZIE.

CAT AND MONKEY RELIGION

In some parts of the foreign mission field it is said that the natives divide the Christians into two classes, and call the religion of the one class the "monkey religion," and that of the other the "cat religion." There is a reason. The mother monkey carries her young as she jumps from tree to tree by having them hold on to her tail. If the little baby monkeys have sufficient strength to hold on tightly enough, all well and good. But if one through sickness or weakness should lose his hold, then good-bye for little baby monkey. Now with the mother cat it is different. She takes hold of her baby kittens with her teeth, and their safety depends not upon the hold of the baby kitten on its mother, but that of the mother cat on the kitten. This is much better. It is not our hold of him that makes us safe, but his hold of us. Says Jesus, "They shall never perish; neither shall any man pluck them out of my hand. My Father, which gave them Me, is greater than all, and no man is able to pluck them out of My Father's hand."—Finest of the Wheat.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Pike and Vinco Churches

These are two country churches located a few miles from Conemaugh, and are served by our Brother J. L. Bowman, who himself is an educator, having taught the major portion of his life in the public schools and who is deeply interested in the future of our College and did all he could to give me aid.

Both of these churches are small in membership, but have been feeders for years to the churches in Johnstown and Conemaugh where many of their members are taking leading places in these churches. The days of their usefulness is not over and there is a tendency on the part of the people in Conemaugh to locate in these settlements away from the dirt and smoke of the city, to own their homes and enjoy the fresh country air. There are excellent transportation facilities as they are located on the main paved highways, with bus and interurban facilities. I believe in the next few years many more will be locating around these churches. Brother I. D. Bowman had just closed good meetings in both of these places.

Pike Church

Here we have a very comfortable church building and a promising group of young people, some of whom are looking toward Ashland for their education. The membership here is small. Brother Bowman is dividing his time with them and Vinco. The Pike church is only two miles from Nanty Glo, the home of the principal actor in the Canton tragedy, who at one time was a student in the school which Brother Bowman taught. They gave \$338.54 to the endowment.

Vinco Church

This church is about six miles from Conemaugh and until recently has been without a pastor for a long time and naturally was the loser. Brother Bowman has now taken over the work and there is no reason, but what there will be progress in the future. They have a fine country church building, also a good parsonage. Brother Bowman lives a few miles from here at Echo, where he is serving as Principal of the school, but is looking forward to the near future when he shall be able to give his full time to the work and perhaps locate at Vinco. It is here that we can expect new families to locate from Conemaugh. Many new homes are being built and it seems to me, that Vinco gives promise of being a good field. The gift here was \$70.13.

W. S. BELL.

ELKHART, INDIANA

To our Evangelist Readers:

Time soon slips around and away. We are quite sure that Elkhart has been tardy in reporting her activities. We are glad to be able to say, however, that our tardiness has not been the result of inactivity but rather the opposite. Our work for the present church year is well under way. Our attendance at services is good and our

spirit is fine. Our revival, as it is related to a certain time and method is in the immediate past. Brother Stuckman was our evangelist and the number of our accessions was eighteen. While it is not necessary to introduce or recommend Brother Stuckman to our people, yet common courtesy leads us to say that a revival with Brother Stuckman as leader is surely a happy experience.

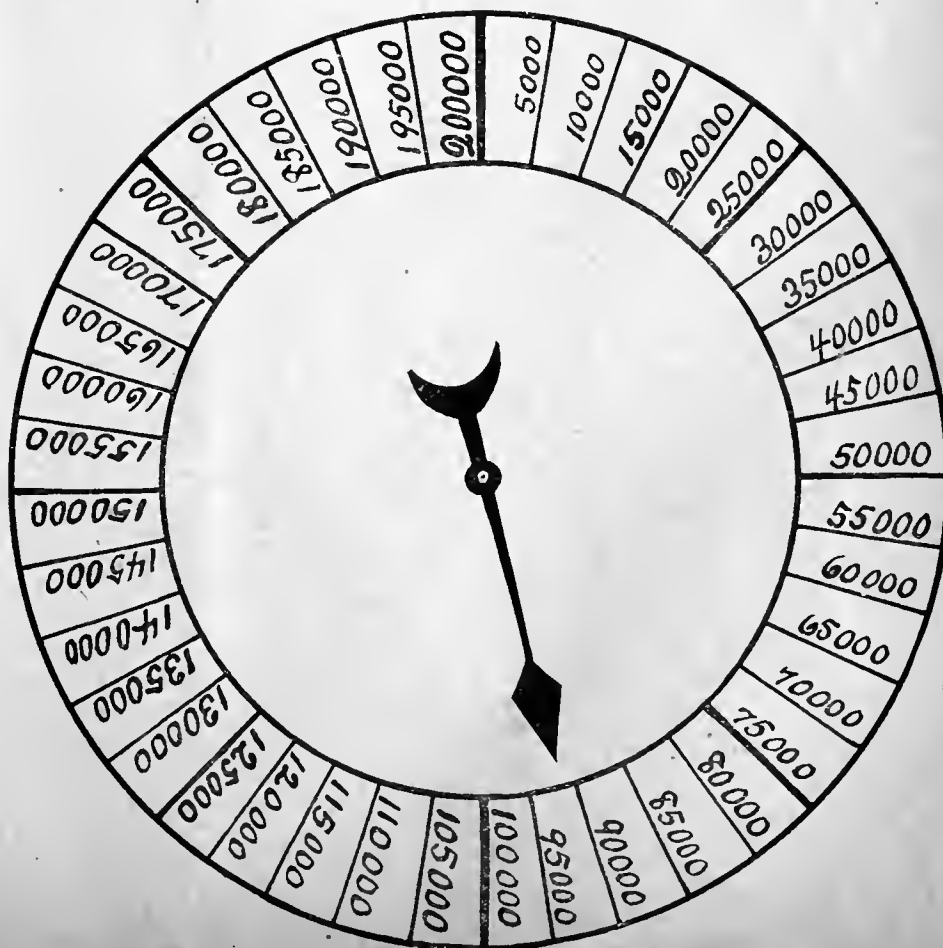
Brother Bell has also come and gone. We will allow Brother Bell to make his own financial report. We do wish to give, however, a statement of one of our Brethren who accompanied him in his trip about the town. Here it is: "Well, Brother Bell, did the local church at least fifty dollars more good than he received from us." According to that statement, Brother Bell gave us some fourteen hundred and fifty dollars. Now Brethren, figure it out. To the churches yet to receive him, let me assure you that Brother Bell is well versed in ministerial ethics and is also a perfect Christian gentleman. I am saying this because I realize his tremendous task and wish to help him in his task. While the church is praying for her missionaries, let us not forget the man upon whose shoulders we have placed a great task.

Our position and recognition in Elkhart has been strengthened during the past year by the fact that our Sunday school Superintendent, Brother Forry, has also served the city brotherhood very effectively as its president. Also our Moderator, Brother W. J. Sigerfoos as vice-president. Our position in the city has not alone been attained through these indicated positions but they may be used to suggest our "coming into our own."

Our building programme has been going on apace. Just now there is rumbling and an occasional lightning flash and we are expecting a deluge soon. You say that my figures of speech are not clear. Well, if you have ever had the pleasure of getting together sufficient funds to start building, you will understand. One hardly knows just when you are strong enough to start construction work but the anticipation is surely inspiring. Keep your ear to the ground, brotherhood, and you will soon hear the spade strike mother earth.

Were we to attempt to speak of our progress in each department our report would soon change from a report to a book. Suffice to say, Elkhart's folks are FAITHFUL. Those who have been in the church's activities are remaining faithful and many new members are adding strength to work. We wish to be remembered by all who have known us in the past and trust that as time goes on our sphere of influence will be enlarged.

W. I. DUKER, Pastor.



BERNE, INDIANA

Another report is due the readers of the Evangelist, I believe, from the little church of Berne, Indiana. We are still enjoying the services of him who gave himself for you and me on the Cross of Calvary. We are looking forward to an evangelistic campaign to be conducted at this place by Brother Charles H. Ashman of Johnstown, Pennsylvania. This meeting is to begin the middle of February. We solicit your prayerful support that this series of meetings may be to God's honor and glory, and that many souls may be born into the Kingdom.

We held our annual business meeting the last Friday of December. A fine report was given and all wished to retain our pastor, Rev. John Parr, who preaches the entire Gospel without the fear of criticism from the modernist.

Our Sunday school had an average attendance of 115 for the past year. We have prayer meeting and the teacher training class every Wednesday evening. While on Sunday evening besides the sermon the Christian Endeavor Society has an interesting service. We remain in the Lord's service.

CLARK SIPE.

WAYNESBORO, PENNSYLVANIA

The enlarged Waynesboro church was dedicated on Sunday, February 9. Dr. R. R. Teeter, Business Manager of the Brethren Publishing Co., was the principal speaker. The day's program included three major services, one in the morning, one in the evening, and one in the afternoon to which the community was invited. These services were well attended, the afternoon service taxing the enlarged auditorium space almost to its full capacity. No money was raised at any of these services.

This dedication day program is the culmination of efforts begun five years ago, at which time agitation for an enlarged building and a building fund were started. The actual construction of the addition was begun in the spring and completed in the fall of 1926. The last item in the completion of the project was accomplished with the installation of the pews the week prior to dedication day. The addition more than doubles the auditorium space of the old structure, and makes available 21 class rooms for Sunday school purposes, as well as a spacious basement for banquet and social uses. The total cost of the enlargement was \$21,000, all of which was subscribed before the dedication took place. The subscriptions were in cash and pledges, \$20,500 being in cash.

A special feature of the afternoon fellowship service, at which time the church was formally dedicated, was an address by Dr. Marcus A. Witter in which he recalled experiences in the life and history of the church during the more than eleven years of his pastorate. Dr. G. C. Carpenter, Dr. J. M. Tombaugh, Rev. Roy Long and others from the Hagerstown church were present at the afternoon service. The Waynesboro Ministerium was represented by its Vice-President, Rev. J. M. Moore, pastor of the Church of the Brethren, who made the afternoon prayer.

The membership of the church is unanimous in regarding this an outstanding day in the history of the congregation, the beginning of a new era of expansion and usefulness, for the church is now equipped to build the Kingdom of Christ in this world more effectively than ever before.

Evangelistic Services

Immediately following Dedication day a series of evangelistic services were begun with Rev. H. E. Eppley of Winona Lake acting in the double capacity of evangelist and singer. These services continued for two weeks, closing with a very well attended Sunday evening service on January 28. Eleven were baptized at this service as a result of the meetings. The work of Brother Eppley was well received, and in his brief stay he has made many friends in the Waynesboro church.

It is not to be doubted that the experience of Dedication Day, with the challenging addresses of Dr. Teeter and Dr. Witter, coupled with the commendable work of Brother Eppley, has infused new energy and spirit into the life of the church. Its conclusion was never better, its possibilities for service to Christ and His Kingdom never greater.

JOHN PERRY HORLACHER.

EIGHT YEARS

Eight years ago we were called to the pastorate of the First Brethren church of Los Angeles, California.

The eight years that it was my high privilege to be pastor of this people I have enjoyed more than words can express. Of course we have had days of gladness and days of sorrow, days of sunshine and days of disappointments, and some days of misunderstanding, but altogether they have been days of gladness and rejoicing.

At times we have all done and said things in the flesh that we would not have done and said in the calm of the Holy Spirit—God forgive us, each and all for all our blunders and mistakes, and may his wisdom guide us to be more careful in our words and conduct in the future, and may he make us more thoughtful and kind toward each other. The Golden Rule is good counsel: "Do unto all men as ye would that men should do to you (A free rendering). And if we do, we will never seek to harm any one.

While here I have seen sons and daughters grow into manhood and womanhood. I have baptized and received many of them into the church, married a number of them, and helped to lay some of their bodies in good old mother earth to rest until the breaking of that eternal morning, when God shall call all of his dear children to come forth with white robes washed in the blood of the Lamb.

The beautiful house of worship in itself is a monument of our labors together with the Lord Jesus—Outside of his mind and will it could never have been accomplished. And the souls that he has given us are a grand monument to the blessed Holy Spirit who wooed them to Calvary through the quickening word of God. To him, the Christ or God, be all the glory.

A Tribute

I wish to pay tribute to the Official Board. With the exception of one or two occasions I do not believe any official board in any church ever worked together with more harmony with each other and the pastor than has our boards. These eight years the board has sought to be a guide to the business affairs of the church and the church has trusted its official board and yielded to its leadership.

A tribute to the officers of the Bible School from the superintendent on down. We have worked together these eight years

without a jar, or a hard thought, to my knowledge. Many of them in hard problems sought my little help and most gladly I did my best for them.

A tribute to our Elders. Brother Ross has gone from us but he was like a father to me and I tried to treat him accordingly, so I have no regrets. Brother A. P. Reed I knew in Ashland College before coming to the First church and the eight years that we have worked together have been years of heart and soul effort in the grand work of our great Master and never have I associated with any one man so long that has been such a blessing to my life—Brother Reed, I love you with all my soul and heart—I ever want your friendship. Brother Schishler also has been a great help to me in my ministry. Over three years we have worked together in the sweetest communion and fellowship without a break along any line. God bless these two Elders, worthy Elders, in the First Brethren church and make them still a greater blessing to the church as the days come and go. I have always tried to reverence God's word in 1 Timothy 5:1. "Rebuke not an elder, but entreat him as a father; and the younger men as brethren."

A tribute to our secretary and treasurer. They have had hard, thankless jobs, spending much time working for the church while others were happy in the fellowship of worship. They have been faithful, and I am sure that prayer would help more than criticism all who do that kind of work for the church of the living God. God bless you, Morris and Edna.

A tribute to our pianist. Perhaps no pianist has ever served a church with more faithfulness, which was untold help to the worship. God bless you, Lessie, and may his blessings rest upon our faithful choir.

A tribute to my wife. She has meant untold help to me these eight years of my work in the First church, as she has been at all places where we have worked together with our Lord Jesus.

For eight years we had a unanimous call each year to remain as pastor, but the last year the call was not unanimous so we prayed about the matter and felt perhaps it would be best to resign, and give someone else a chance.

Brother A. B. Cover has been called to follow us and we are praying that the Holy Spirit may lead both pastor and people to greater victory in the future and we will do our best to make it so. Brother Cover, you are coming to a church free of debt, a nice up-to-date church building and a parsonage free of debt.

Our eight years of ministry in this city has been blessed of God outside of our own church. We have preached each third Monday evening at The Union Rescue Mission and we have seen many souls coming home to God at almost each service.

And among our neighbors all around the church we are called upon to visit the sick, to bury the dead, and to marry the people, and so we have been kept busy. And I am glad to say that our crowds in the church have kept up all along the line.

A Question

Many are asking, "N. W., what are you going to do? Well, I am going to continue my work for Jesus. I have a lifetime job with him. But for a change and for rest we are going to do evangelistic work for a season in this city and adjoining towns, and if the Holy Spirit puts it upon the hearts of the pastors and people of our own brother-

erhood to call us for meetings, we will do our best.

The God of all grace be with all his believing children.
Future address, 3927 South San Pedro St., Los Angeles, California.

N. W. JENNINGS.

P. S.—A few Sundays ago we received five into the church by letter, Sister Ayers and her two children of Listie, Pennsylvania, and Brother Sylvester Lowman and his wife of Oakville, Indiana. Brother Lowman is an Elder, and I am sure he with his good wife will mean a blessing to the First church. Sister Ayers and her family are splendid workers.

N. W. J.

I AM LIFE

Before the stars were, I am.

Before the mountains were formed, or the mists became seas, I dreamed my dream.

Out of the night came light and old void blossomed with wonder and beauty. In the waters fishes were bred and from the slime came forth reptiles. Forests grew and spread themselves and rivers threaded the land. Summer came, and Eden was fair.

And within all was I, brooding and dreaming.

Man lifted himself from the soil and walked. Men built for themselves huts to dwell in and temples for worship. There was I, in all and sharing all.

Clans became nations and kings were born and walls began to divide the land. And the sword was lord.

But I am Life, the foe of night and hate and war and death. Thus by me deaths come.

For old foundations and old walls are an abomination to me. My breath is the breath of spring. Better a living tree than heaped stones.

Therefore do I destroy. But fear not, I proclaim not death but dawn.

Before the stars were, I am. And after the stars have passed, then I shall be.

I am Life.—Thomas Curtis Clark, in Christian Century.

REPORT OF RECEIPTS FOR HOME MISSIONS DURING NOVEMBER AND DECEMBER

(Continued from last week)

Br. Ch., Sergeantsville, N. J., ...	9.00
Ida S. Leigh, ...	2.50
Total, ...	26.50
Br. Ch., N. Manchester, Ind., ...	81.88
J. W. Domer, ...	5.00
George Conrad, ...	5.00
J. R. Schutz, ...	5.00
Dr. & Mrs. J. L. Warvel, ...	5.00
Union Ohmart, ...	5.00
Bertha Dillman, ...	5.00
Mrs. J. R. Schutz, ...	5.00
Mrs. J. J. Wolfe, ...	5.00
J. J. Wolfe, ...	50.00
Loyal Workers' Bible Class, ...	25.00
Men's Bible Class, ...	25.00
Total, ...	256.88
Br. Ch., Mt. Olive, Va., ...	16.50
Br. Ch., Fostoria, O., ...	3.00
Br. Ch., Uniontown, Pa., ...	164.00
Matilda C. Antram, ...	5.00
Ernest Gans, ...	10.00
Cora Stacy, ...	5.00
Mary Stacy, ...	5.00
Mrs. J. H. Thompson, ...	5.00
Total, ...	199.00

Br. Ch., Conemaugh, Pa., ...	63.83	Della Lehman, ...	5.00
Mrs. Grover Snyder, ...	10.00	Mr. & Mrs. H. S. Rutt, ...	5.00
Intermediate Girls' Class, ...	5.00	Mr. & Mrs. I. B. Hostetler, ...	5.00
Rev. A. R. Staley, ...	5.00	Elizabeth Richwine, ...	5.00
Daughters of Zion Bible Class, ...	5.00	Mr. & Mrs. F. B. Hartzler, ...	5.00
Total, ...	103.83	Florence Metsker, ...	5.00
Br. Ch., Gravelton, Ind., ...	19.25	Mr. & Mrs. E. L. Steiner, ...	5.00
Br. Ch., Allentown, Pa., ...	31.00	Mr. & Mrs. John O. Dintaman, ...	5.00
Mr. & Mrs. Geo. Silberman, ...	5.00	Mr. & Mrs. W. J. Fouch, ...	5.00
Total, ...	31.00	Total, ...	89.65
Br. S. S., New Paris, Ind., ...	89.22	dusky, O., ...	5.00
Ellen G. Lichty, Pasadena, Cal., ...	10.00	Br. Ch., Fremont, O., ...	24.29
Br. Ch., Raystown, Pa., ...	5.25	L. G. Wood, Ft. Scott, Kans., ...	5.00
Br. Ch., Miamisburg, O., ...	9.00	Br. Ch., Roanoke, Va., ...	21.18
Br. Ch., W. Alexandria, O., ...	11.81	Mrs. F. L. Brumbaugh, ...	5.00
H. J. Riner, ...	10.00	Mr. & Mrs. Moore, ...	5.00
Total, ...	21.81	Rev. H. H. Rowsey, ...	5.00
Br. Ch., N. Liberty, Ind., ...	23.65	Edward & M. O. Nininger, ...	100.00
Br. Ch., South Bend, Ind., ...	96.75	Total, ...	136.18
C. D. Whitmer & Family, ...	10.00	Br. Ch., Limestone, Tenn., ...	25.00
Total, ...	106.75	Br. Ch., Waterloo, Iowa, ...	134.89
Br. Ch., Milledgeville, Ill., ...	48.25	National W. M. S., ...	1,200.00
Loyal Daughters' Class, ...	10.00	Total, ...	\$6,646.74
Olive Hollewell, ...	5.00		
Fannie Walker, ...	5.00		
Mrs. Ralph Allison, ...	2.00		
Mr. & Mrs. J. E. Miller, ...	5.00		
Geo. E. Cone & Family, ...	5.00		
Mr. & Mrs. W. L. Miller, ...	5.00		
Total, ...	107.50		
Br. Ch., Ashland, Ohio, ...	22.61		
E. J. Worst, ...	5.00		
Mr. & Mrs. E. L. Kilhefner, ...	10.00		
Rev. & Mrs. A. L. DeLozier, ...	10.00		
Rev. & Mrs. Geo. S. Baer, ...	10.00		
Mrs. E. J. Worst, ...	5.00		
Mr. & Mrs. I. M. Murray, ...	5.00		
Ethel M. Hartley, ...	5.00		
Dr. C. A. Carrie & Dorcas	15.00		
Bame, ...	15.00		
Total, ...	97.61		
Br. Ch., Yellow Creek, Pa., ...	9.50		
Br. Ch. (Brighton) Howe, Ind., ...	23.35		
Br. Ch., Berlin, Pa., ...	60.55		
W. C. Benschoff, ...	5.00		
W. A. Seibert, ...	5.00		
Mrs. W. A. Seibert, ...	5.00		
A. B. Cober, ...	5.00		
Minnie Dickey, ...	5.00		
Mrs. C. P. Bear, ...	5.00		
A. J. Long, ...	5.00		
Total, ...	95.55		
Br. Ch., Warsaw, Ind., ...	91.06		
Mrs. J. L. Bowman, Jones Mills.	3.00		
Pa., ...	3.00		
Br. Ch., Pleasant Hill, O., ...	24.00		
Br. Ch., Gratis, O., ...	21.82		
Br. Ch., Mexico, Ind., ...	38.77		
Br. Ch., Carlton, Garwin, Ia., ...	10.25		
Micah Hall, ...	15.00		
Total, ...	37.75		
Br. Ch., Lake Odessa, Mich., ...	4.00		
Mr. & Mrs. Warren Miller, ...	2.00		
Mary L. Henney, ...	2.00		
Mr. & Mrs. Jno. Zuscchnitt, ...	5.00		
David Winey, ...	2.50		
Total, ...	101.70		
Br. S. S., Washington, D. C., ...	22.72		
Br. Ch., Ankenytown, O., ...	19.00		
Br. Ch., LaVerne, Cal., ...	120.90		
Hal Williams, ...	2.50		
F. E. Seymour, ...	2.50		
Mr. & Mrs. Hendrickson, ...	2.50		
Total, inc. \$100.00 for the White	137.90		
Gift Offering, ...	137.90		
Br. Ch., Lanark, Ill., ...	45.00		
C. W. Mayes, ...	25.00		
Alice Garber, ...	5.00		
H. B. Puterbaugh, ...	10.00		
Modern Marys Bible Class, ...	10.00		
Earl Wilkin, ...	5.00		
William Flickinger, ...	5.00		
F. A. Mohrman, ...	5.00		
Spencer Peterman, ...	5.00		
Rilla Lower, ...	5.00		
R. G. Truman, ...	5.00		
J. W. Myers, ...	5.00		
Boyd Zuck, ...	5.00		
John Klock, ...	5.00		
Ralph Flickinger, ...	5.00		
Total, ...	200.00		
Mamie Leonard, Ft. Wayne, Ind.,	.50		
Br. Chs., Smithville & Sterling, O.,	44.75		

Kentucky Fund

Br. Ch., County Line, Ind., ...	5.00
H. S. Meyers, Scottdale, Pa., ...	2.00
Plant), ...	500.00
Margaret Kyler, Oak Park, Ill., ...	10.00
Lucy Metz, Sibley, Iowa, ...	5.00
Br. Ch., Oakville, Ind., ...	60.58
Guy Edwards, ...	10.00
H. D. Fry, ...	5.00
Rosy Harry, ...	25.00
C. L. McShirley, ...	6.00
C. M. Holsinger, Oakville, Ind., ...	3.00
Geo. Metzker, Oakville, Ind., ...	6.00
Lewis Skinner, Oakville, Ind., ...	3.00
Br. Ch., Mt. Zion, Ohio, ...	6.28
Adda Inboden, ...	7.00
Ernest Inboden, ...	10.00
Total, ...	23.28
Chas. Loffman, Brookville, O., ...	5.00
Br. Ch., Portis, Kans., ...	.50
Mr. & Mrs. T. N. Garner, ...	5.00
Va., ...	4.50
Br. Ch., Lost Creek, Ky., ...	59.43
Br. Ch., New Lebanon, O., ...	15.00
John Eck, New Lebanon, O., ...	2.50
Nora Eck, New Lebanon, O., ...	2.50
anon, ...	0.00
Rev. & Mrs. G. W. Kinzie, New	5.00
Lebanon, O., ...	2.50
Br. Ch., Mansfield, O., ...	5.25
Br. Ch., Oak Hill, W. Va., and Sa-	
lem, W. Va., ...	4.35
Freeman Ankrum & Wife, ...	2.50
Mrs. Geo. Simpson, ...	5.00
H. A. Duncan, ...	3.00
Mr. & Mrs. J. A. Duncan, ...	2.50
Br. Ch. (Gretna) Bellefontaine, O.,	32.00
Br. Ch., Bryan, O., ...	
Mr. & Mrs. D. A. Erlsten, ...	15.00
Mr. & Mrs. S. H. Keiser, ...	10.00
Mr. & Mrs. R. D. Martin, ...	5.00
Mr. & Mrs. Geo. Seasholts, ...	5.00
Minnie Schad, ...	5.00
Br. Ch., Masontown, Pa., ...	
Rev. & Mrs. H. W. Koontz, ...	2.00
2nd Br. Ch., Johnstown, Pa., ...	
Rev. & Mrs. Dyoll Belote, ...	5.00
Mr. & Mrs. Robert Sigg, ...	2.50
Br. Ch., Dayton, O., ...	9.65
Flo B. Fogarty, ...	2.50
Elizabeth Campbell, ...	2.50
James Olt & Family, ...	5.00
Mr. & Mrs. Ira A. Beeghly, ...	5.00
Roy H. Kinsey & Family, ...	10.00
E. F. Klepinger & Family, ...	10.00
Golden Rule Bible Class, ...	6.25
Willing Church Workers' Cl., ...	8.50
Orion E. Bowman & Family, ...	15.00
Orion E. Bowman & Family, ...	20.00
Children's Div. S. S., ...	5.00
Ruth Naomi Gearhart, ...	5.00
Br. Ch., Flora, Ind., ...	12.00
Br. Ch., (Pleasant Grove) N. Eng-	
lish, Iowa, ...	23.85
Br. Ch., New Enterprise, Pa., ...	4.00
Br. Ch., Sergeantsville, N. J., ...	12.50
Br. Ch., N. Manchester, Ind., ...	
Children's Div. S. S., ...	35.00

Br. Ch., Uniontown, Pa.,	5.00
Matilda C. Antram,	
Br. Ch., Conemaugh, Pa.,	
Mrs. C. E. Albert,	5.00
Br. Ch., Burlington, Ind.,	39.55
Br. Ch., Milledgeville, Ill.,	9.25
Ethel Straka,	5.00
Mrs. Ralph Allison,	2.00
Mrs. C. D. Miller,	5.00
Br. Ch., Ashland, Ohio,	
H. S. Scott,	10.00
Br. Ch., Carlton, Garwin, Ia., ...	10.00
Br. Ch., Lake Odessa, Mich.,	30.70
H. S. Groff & Family,	5.00
Mr. & Mrs. Warren Miller,	3.00
Mr. & Mrs. Homer Henney,	5.00
Mr. & Mrs. Chas. Darby & Fam- ily,	10.00
Mary L. Henney,	3.00
Lester J. Miller & Family,	10.00
John Nickerson,	5.00
Mr. & Mrs. Jno. Zuschnitt,	7.00
David Winey,	2.50
Br. S. S., Washington, D. C.,	2.31
Br. Ch., LaVerne, Cal.,	2.00
Hal Williams,	2.50
F. E. Seymour,	2.50
Mr. & Mrs. Hendrickson,	2.50
Br. Ch., Lanark, Ill.,	5.00
George Garber,	25.00
Alice Garber,	10.00
Florence Truman,	10.00
Harry Miller,	5.00
Mr. & Mrs. Chester Smith, San- Br. Ch., Roanoke, Va.,	

Total,\$1,549.35

Church Erection Fund

H. S. Meyers, Scottsdale, Pa., ...	2.00
Etta Studebaker, Trustee—Pro- ceeds of sale of Mulberry Grove Grove, Ill., Church,	300.00
Br. Ch., Lost Creek, Ky.,	2.50
Br. Ch., Masontown, Pa.,	
Rev. & Mrs. H. W. Koontz,	2.00
Br. Ch., Dayton, O.,	3.50
Mr. & Mrs. Howard Bolander,	5.00
Mary and Ray White,	5.00
Roscoe Weaver,	5.00
Flo B. Fogarty,	2.50
Mary Hall,	2.50
Mr. & Mrs. Ira A. Beeghly,	5.00
Roy H. Kinsey & Family,	5.00
E. F. Klepinger & Family,	5.00
Golden Rule Bible Class,	6.25
Orion E. Bowman & Family,	15.00
Br. Ch., Flora, Ind.,	1.00
Ida S. Leigh,	2.50
Mrs. J. A. Shoemaker,	5.00
Br. Ch., Conemaugh, Pa.,	
Mrs. C. E. Albert,	5.00
Br. Ch., Milledgeville, Ill.,	
Mrs. Ralph Alison,	1.00
Br. Ch., Carlton, Garwin, Ia., ...	2.50
Br. S. S., Washington, D. C.,	2.25

Total,\$ 409.00

Summary

General Fund,	\$6,646.74
Kentucky Fund,	1,549.35
Church Erection Fund,	409.00

Grand Total,\$8,605.09

Respectfully submitted,
WILLIAM A. GEARHART,
Home Mission Secretary.

FOR OUR BOYS AND GIRLS

When I Grow Up

Of all the kinds of folks I see,
What sort, I wonder, will I be?
Not cold and careless, full of scorn.
I'd be a sunbeam bright and warm.

So now I'll shine around my home,
With smiles and songs and kindness shown
Learn how to comfort them that mourn
Or how to lift some burden borne.

They most are loved who others bless,
They too most happiness possess;
A life in serving God and man
Finds pleasures which no other can.

—Exchange.

Larkin's Rut

"Hello, Larkin," greeted the minister.
"Last week when I met you you were an
automobile salesman, weren't you? What
are you this week? Insurance or brush
agent?" The minister's tone was banter-
ing. He smiled as he spoke.

"Go ahead, Doctor, and soak it into me,"
replied Larkin, grinning. "Doesn't bother
me a particle. It isn't any funeral for me,
mixing up my jobs."

"Seems to me you have too many changes
to get anywhere, Larkin."

"Not too many for me, Doctor. I'm piling
up experience. I'm keeping out of a rut."

"Maybe that's why you haven't been at
church for the last few Sundays," put in
the minister. "Afraid of a rut?"

He knew how to say such things without
being sarcastic. Larkin understood that.
He had scouted and promoted Sunday school
work with Dr. Carr. These two knew each
other.

"Frankly, I did begin to feel that I was
getting in a rut at church," admitted Lar-
kin. "Same old thing week after week.
Lessons over and over and over! Same old
hymns! Same old faces! Routine stuff! It
began to pall. I've been getting the ser-
vices by radio for a change."

"Ought to settle down more, Larkin,"
advised the minister. But it was too cold
to stand there on the street and talk. "By
the way, Larkin," put in the minister, "have
you time to try out my new runabout fliv-
ver? I'm going to give it a ride out into
the country and see how it behaves. The
church gave it to me last week. I have a
call to make at a farmer's. You can have
the first real ride in it."

Larkin was ready to go.

"This is certainly giving your driving
ability a try out," declared Larkin when
the two were in the light car and out on
the still-frozen roughness of the country
roads. But by grooving the wheels into the
deep ruts made by other automobiles and
wagons the passage from town to the farm
was made quickly.

Then they started back. The light car
was guided over the roughest part of the
frozen road at a snail's pace. The minister
avoided that rut with calm deliberation.
The car had to go in low speed and had to
stop at bumps to avoid having the springs
smashed.

"W-w-w-what's the idea, Doc?" chattered
Larkin.

"O, just keeping out of the ruts, Larkin.
Getting experience for the car. That's all."

"You won't have much of a car to end
up with, Doctor, unless you get it into that
rut," advised Larkin.

Then as the minister headed the car into
the ruts and put on the power and relaxed
at the wheel, the little car hurried along
toward town very efficiently.

"A middle-of-the-week sermon, eh, Doc-
tor? Subject, 'Some Advantages of Ruts.'
But you'll have to give me the outline."

"Not liking ruts, Larkin, you've got out

in the rough, and you're making slow going
of it too, boy. O, I know. You started with
a good job in that shoe store, with a chance
to work up in the business; but not liking
the steady, plodding ruts that get you some-
where, you quit. And people got to know
you. You have got a few good jobs lately.
Noticed it? Agent and commission work,
with nothing steady about it! The reason
I picked you up today was because of a talk
Banker Swenson had with me yesterday. It
was about you. He said that he had had
you picked out for a good job in the bank,
with opportunity for advancement. But he
didn't like them. You were always chang-
ing, always going from a better job to a
worse. Yet the banker had known your
father and liked you. Do you know what
else he said?"

Larkin shook his head.

"Mr. Swenson said: 'I haven't seen Larkin
at his church work for some time now. The
job I have for him demands a trained moral
and religious character. It's going to be
one of great trust. Larkin doesn't show
that he cares.'"

There was a long silence as the little car
shot out of the last end of the rut on to the
paved city street. Larkin had been doing
some serious thinking. He looked back in
the direction of the frozen road. He re-
called the jolting of the car out of the ruts.
He looked into the face of Dr. Carr, a man
of commanding influence in the religious
world, happy and enthusiastic.

"I guess I need to get into a real, first-
class rut," admitted Larkin. "I'm going to
wear grooves in the sidewalk from my
house to the church, Doctor. And I'm going
to tackle a real job and stick to it and get
into a groove that will land me right in
the bank. You watch me do it."

Dr. Carr did. He saw Larkin become reg-
ular in his habits. He saw the day when
Larkin, because of his plodding reliability,
made a path for himself into the bank. He
became the most dependable worker Dr.
Carr had in his church.—F. K. Brown, in
Forward.

FOR YOUR INFORMATION

CALENDAR OF SPECIAL OFFERINGS

Layman's Day Offering, Second Sunday in
September. Offerings to be sent to U.
J. Shively, Treasurer, Nappanee, Indiana.
General Home Mission Offerings, Sunday
preceding or following Thanksgiving. Of-
fering to be sent to Wm. A. Gearhart,
Home Mission Secretary, 1101 American
Savings Bldg., Dayton, Ohio.

White Gift Offering, taken by Sunday
Schools at Christmas. Offerings sent to
M. P. Puterbaugh, Treasurer, National
Sunday School Association, Ashland, Ohio.

Publication Day Offering, Fourth Sunday in
January. Offerings sent to R. R. Teeter,
Ashland, Ohio.

Benevolence Day Offering, Fourth Sunday in
February. Offerings for Superannuated
Ministers sent to J. J. Wolfe, North Man-
chester, Indiana; for Brethren Home, to
Henry Rinehart, Flora, Indiana.

Foreign Mission Offering, Easter Sunday.
Offerings sent to L. S. Bauman, 1330 E.
Third St., Long Beach, California.

Educational Day Offering—Second Sunday
in June. Offerings sent to Martin Shively,
Bursar, Ashland College, Ashland, Ohio.

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1927

THE BRETHREN EVANGELIST



THE BRETHREN HOME, Flora, Indiana

For the Support of this Old People's Home
And of our Superannuated Ministers

You are requested to make an Offering on February 27

— — — — —
The Church cannot evade her responsibility
For those who lack the necessities of life

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, **Editor**
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EDITORIAL

Focal Points of a Preachers' Meeting

Nearly one thousand pastors representing the various denominations of Ohio met in Columbus recently in what was the Eighth Ohio Pastors' Convention. Brother O. C. Starn, one of the Brethren preachers present, writes briefly concerning the convention in another department of this paper. We wish to mention some of the points of emphasis of this great gathering—points which are of universal interest because they are so vital to Christians everywhere.

First, the ministers seemed motivated by a desire to know the will of God. That was the quest of the convention with regard to the various problems facing the churches and with which the pastors are being baffled in their local fields. To know the will of God was a sentiment expressed in song and prayer, in discussion and address. It was the first note sounded in the convention by the Moderator, and that proved to be the key to the convention spirit. The Moderator said, "As pastors of Ohio, we are assembled in convention not to legislate so much as to listen in the place of hearing so that we may the better know the will of God and how to do his work most effectively. We are here not to argue . . . , not to patch up some platform on which we may unite temporarily, but rather to seek to know the mind of Christ and yield to his spirit and leading in the larger things of the Kingdom." It was not to be expected, in so large a body of ministers and with such varied denominational slants, that all would arrive at the same conclusions with regard to what the will of God was in the various matters discussed, but it was inspiring to note the serious purpose everywhere prevailing. And many a pastor went to his home, not so much agreed with his fellows, perhaps, as to what the will of God was with regard to some particular problem, but resolved to seek more sincerely and persistently that sovereign will in all his tasks. What do we need more, as laymen and ministers alike, than just that high purpose? With that as our aim, with the Holy Scriptures to enlighten us and the Holy Spirit to guide us, we shall all make more worthy progress in accomplishing the commission of Christ.

A second outstanding note was the need of a revival of spirituality among church members—ministers and laity alike. Bishop Theodore S. Henderson said: "We are trying to evangelize our communities with an unevangelized church. I am more deeply concerned with the spiritual shallowness of the church membership than with the spiritual ignorance of the people outside the church." We certainly do need a church membership more set apart and

consecrated, more fully devoted to the Lord Jesus, and to his standards of worship and of conduct. That spirit is one of the distinguishing marks of the truly Christian community and ought to be more widely manifest on the part of our churches today. But it seems sadly lacking sometimes even among the church's leadership. Bishop Henderson cited evidence out of his experience to show that "not five per cent of the office-bearers in Ohio Protestant churches pray regularly in their homes; Ninety-five per cent of our children are growing up in prayerless homes. And then," he said, "adults seem to feel it an indoor sport to criticise the religion of young people. The characteristic thing about the religion of youth is that it so much like the religion of the parents." If the bishop's observation is true, one of the most urgent needs of the cause of Christ today is a revival of religion in the hearts of vast numbers of church members.

Third, there was a call for a deeper passion for the lost. This naturally grows out of a revival of spirituality. The more sincerely men love their Lord, the more will they love and be concerned about the safety of their fellowmen, even those who are godless and given to sin. And until they develop that concern, that passion for the unsaved, they will not approach the fulfilment of their Lord's commission. And Bishop Henderson declared that "there is absent from the Protestant church today a deep spiritual concern for the salvation of other people." The urgency of a revival of this evangelistic fervor was one of the most frequently echoed notes in the convention. Rev. C. L. DeBow insisted that "We are not going to win the world by a program of legislation or by organization, but by the power of a new passion. When we get that we may have a new pentecost." But when this "redemptive passion" comes, he said, it is going to "be born in us when we are on our knees." He reminded his hearers of the passionate prayer of Moses in behalf of his people, and then urged: "Go into your study, close and lock the door and get down on your knees and talk with God about your own people as Moses did. Mention by name those who need your prayers." That passion must then be communicated to the entire membership and from among them select and instruct those who can go out into the homes and carry the message of saving grace to the people, most of whom never come to the church."

Fourth, it was strongly urged that the church should adopt a genuinely Christian attitude toward social problems, such as marriage and divorce, the morals of the home, sex hygiene, gambling, recreations, Sabbath observance, etc. Various voices were raised urging the importance of a more jealous guarding of the institutions of marriage and divorce. Dr. S. Parkes Cadman said, "The Catholic church has made marriage a sacrament; too often we Protestants have allowed it to be the sport of fools." And he insisted that "The Christian church can recognize no other cause for divorce than the scriptural one; if a divorced person comes to me to be married, I ask him if he is the innocent party and if he says 'yes,' I say, 'Show me the court decree.' Don't let the size of the fee influence you—it's dirty money."

The fifth point on which our interest was focused was the encouragement of fellowship in a great Christian brotherhood and loyalty to denominational groups. No one talked organic union, but many urged the necessity of interdenominational cooperation and fellowship; that gives the church power to combat organized evil. The place of denominations was recognized and loyalty was urged to one's own church. One feature that encouraged this loyalty was the denominational fellowship luncheon period, when each group called its members together at an appointed place for dinner and fellowship. On this occasion the ministers of the Church of the Brethren very kindly invited the ministers of the Brethren church, which invitation was accepted and highly enjoyed. The spirit of fraternity was so marked that no one could tell which had ever been "conservatives" or "progressives", for all were one in the bond of Christian fellowship and in loyalty to the ideals of Dunkerism, and all shared the feeling that the Dunker church has a mission in the world today. Such fellowship meetings ought to be promoted in other districts, as it is the purpose of some Ohio ministers to endeavor to have further fellowship gatherings in this state. This occurrence was to us one of the most significant single features of this notable convention.

This convention having been a distinctly Ohio affair, it may be that some in other parts of the brotherhood will not be particularly interested in the convention as such, but the focal points which we

have mentioned are of vital interest to all Christians and need to be stressed in every Brethren church. Moreover it will be encouraging to learn that in a gathering of such varied types of ministers and of denominations, the most pronounced notes of the convention, notwithstanding an occasional minor note to the contrary, had such truly scriptural ring.

EDITORIAL REVIEW

"Trusting in the Lord Jesus Christ for strength" is the only way the Christian can have that sufficient-plus power that will give the sense of security in the midst of the storms of life.

Brother O. C. Starn has very kindly given the brotherhood a brief report of the recent Ohio Pastors' Convention held at Columbus, but inasmuch as the leading editorial deals with certain phases of it, we will not remark further about it.

Christian Endeavorers should not fail to read their page this week. Brother Riddle has two brief messages, and a report is given of the special Christian Anniversary program of the Ashland Endeavorers.

Dr. C. F. Yoder's informing letter tells of very successful Christmas services in our missions in Argentina. Nine baptisms were administered in Rio Cuarto over the holidays, and a ten days' revival was announced with a Mennonite missionary doing the preaching. They are also making use of the Vacation Bible School idea.

Brother G. E. Drushal, superintendent of the Riverside Institute and mission at Lost Creek, Kentucky, reports the Sunday services steadily increasing. The highest waters in years have recently visited the Lost Creek mission, inundating the campus and flooding the cellars. The electric light plant was fortunately saved.

Dr. G. W. Rench, president of the Board of Evangelists for the Indiana district writes a communication to the pastors and people of that conference, setting forth clearly and in a fine spirit the duties of this committee and the plans that have been adopted. Again, we say, it is evident that this committee purposes to function.

Brother A. E. Whitted writes of his work at Beaver City, Nebraska. Two have been added to the church since last report and the finances have kept up well in spite of the difficulties the farmers are having in that section. Aside from the various special features reported, he tells of a new Junior organization that has been added to the equipment of that church. Such always mean promise for the future church.

Sister Percy L. Yett writes a very interesting story for the children and is to be found on the Mission page. Parents should urge children to read or they should read to them, both the original stories appearing from time to time on the Mission page and those in the regular "Boys and Girls" column. If we are to have regular and interested readers of the Evangelist in the future, we must encourage children to start the habit of reading the Evangelist while they are in the habit-forming age. We ask the help of parents, teachers and pastors to this end.

Brother L. A. Myers writes from Morrill, Kansas, where he has been pastor for six months and has not only been well received but has begun reaping the harvest of souls, four having been baptized and three awaiting the rite. His closing of his five-year pastorate at Hudson, Iowa, was brought about suddenly, through the bank failure, which caused a severe financial loss to practically all the Brethren people of that community, including the preacher. He left amid many expressions of love and confidence in which he was held by the people of the church and community.

We are pleased to publish a notice, accompanied by a picture of the principals, of the sixtieth wedding anniversary of Brother and Sister Daniel Culp of Nappanee, Indiana. We pay our respects to these aged people who have successfully steered their bark to-

gether for so many years. When we learn of such occasions we are reassured by the thought that possibly not so many marriages after all are entered into on a short time basis, as newspaper records would lead us to believe, and that the many splendid people who remain companions throughout life are not the ones who fill the headlines of the daily press. We congratulate Brother and Sister Culp.

Brother Freeman Ankrum, pastor of the church at Oak Hill, West Virginia, writes that in spite of much sickness in the community which has hindered attendance, the church continues to make commendable progress. Two members have been added to the church by baptism, the finances were never better and a move has been launched for the building of a new house of worship. The congregation has outgrown the old structure, so that a new and adequate building is considered a necessity to the future of the church. From a clipping from the "Fayette Tribune" we learn that the proposed new building will be of a style of architecture that will immediately identify it as being a church building." We congratulate them on their high purpose. The blessing of God has been upon the Oak Hill church in a marked way because, as it seems, both pastor and people have had a mind to work. We appreciate also the interest Brother Ankrum has taken in extending the influence of the Brethren Evangelist in his parish.

February 27th is Benevolence Day, when you are asked to make an offering, or rather two offerings, one to the Brethren Home to be sent to Henry Rinehart, Flora, Indiana, and one for the Superannuated Ministers to be sent to J. J. Wolfe, North Manchester, Indiana. Every one should read the articles in this issue concerning the need and make an offering such as you can feel at ease about. We are sure Brethren people are responsive when we can get a message to their hearts. A good sister sent us a ten dollar check in response to our appeal in behalf of the "Aged Minister Reduced to Two Meals Daily", and asked us to fill in the brother's name and send it on to him. Of course we are glad to do this and thank this sister in behalf of the unnamed aged minister, but let all remember that this minister referred to is representative of a whole list of men who are largely dependent on the pension they receive from the Superannuated Ministers' Fund. Let us stand by them. And don't forget that splendid institution at Flora, Indiana; do for it the best you can.

WILL THEY BE GOOD?

"Some of the theaters in New York City have become so daring in the indecencies of some of their plays that Mayor Walker last week invited the managers of the most important theaters to a conference in which he made it plain to them that unless they themselves suppressed these excesses, the city would have to take rigid measures in doing so. The mayor declared that the idea of censorship was repugnant to him but that conditons had now grown so bad that relief must be had in some way. The theater managers promised to be good, and it will be interesting to watch to what extent they keep their promises."—Herald of Gospel Liberty.

That reminds us of the promises we used to get from the liquor interests before they were outlawed. Perhaps the movie as such is not exactly in the same class, but uncontrolled and uncensored, it poisons the mind with as disastrous results as the liquor traffic ever did the body. We can only hope the movie can correct its own evils. But can the leopard change his spots?

An interesting tribute to the worth of the Sunday school movement in Japan comes from an editorial in the "Japanese Times" of November 23, one of the great periodicals of that nation. The occasion that elicited this comment was the campaign for funds to erect a central Sunday school building in Tokyo. It is as follows:

"The instrument which the Sunday school children of Japan is using during these days is a humble one. They are selling pencils. But the ideal they strive for is a great one. No one questions but that the ideals of Christianity, pure and unscarred by denominational or historical controversy, are ideals which will better the life of any country. The precepts taught in the Bible particularly in the New Testament, are of an elevating character and adherence to them means happiness and prosperity to the people. This is not said at the expense of moral teachings of other religions. Parallel with Christianity in Japan are Shintoism and Buddhism. Both these religions have a code of moral teachings that are very high. But it must be admitted that it is the Christian faith which has always done and is now doing the most for the children; and it is through the children of today that the happiness of tomorrow is made or marred."

GENERAL ARTICLES

Benevolence Day Offering for Aged Ministers and the Brethren Home

The Superannuated Ministers

By B. H. Flora

I have been asked by the president of the Superannuated Ministers' Fund to write on this subject. But what shall I write? So much has been written, and so much has been said. The Scriptures are full of commands and suggestions.

Some say there is no need of a minister receiving aid these days. He should save his money. But the trouble is that he never got much, and he never can. The minister of Christ's church can not make a success of winning dollars and winning souls at the same time. The minister who cannot make the sacrifice of surrendering his opportunity of competing with the business world will lose out in his activity as a minister and pastor. If a minister has an inheritance he may succeed in keeping a portion of it for his old age. I do not say that a man who quits the ministry necessarily loses his religion, but he loses his high calling in Christ Jesus. I have in mind a minister who did that thing, a man who was a special friend of mine, and when he came to the end of the way, he told me he made the mistake of his life when he quit the active ministry. A minister may buy stocks and bonds, or deal in real estate and oil, and get legitimate gain, but he will lose in his competition with Satan for the souls of men. If the allurements of the big salary drives a man from field to field, or from one denomination to another, he may not lose his self-respect, but he will lose the power that comes to one wholly devoted to principle.

What has all this to do with my subject? Just this. The minister who loves his church better than anything else and has no inheritance, and gives all his time and energy to the work of the Gospel ministry, simply cannot lay up money enough to provide for a home and the necessities of life in his old age. I know a minister who in organizing a Brethren church borrowed the money to pay expenses, and worked on an old sawmill many days to pay back what he had borrowed. The same minister sold his comfortable home and spent every cent in preparing for the ministry. In his first charge he got the magnificent sum of \$290. When traveling from church to church he carried

his lunch and horse feed so that he might pay his rent upon his return home. The family never complained, but often longed for the day when they might have things like other people. The minister is old now; his race is nearly run. He is still holding his place in the church as a pastor. He has baptized many people; organized a number of churches and some of the best supporters of our college and other institutions came into the church under his ministry. But do you wonder that he has laid up no money for his old age?

Paul said in Acts 9:15, I have not written these things that it should be so done unto me; for it would be better for me to die, than that any man should make my glorying void.

But the above example can be duplicated, nay, rather, can be applied to many of our old ministers and their wives. We are being asked through the columns of the Evangelist to contribute to this worthy cause. In my judgment there is nothing that we can do that is more praiseworthy. These old people know how to appreciate our generosity, and they deserve it.

New Paris, Indiana.

REMEMBER, ON FEBRUARY 27

When you are asked to give to the support of

The Superannuated Ministers

AND

The Home for the Aged and Infirm

of our household of faith

That request is based on Scriptural Grounds

"Thou shalt bring forth all the tithe of thine increase . . . and Levite (the minister), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come and eat and be satisfied."—Deut. 14:28, 29.

"Contributing to the necessities of the saints; given to hospitality."—Rom. 12:13

"If any provide not for his own, and especially those of his own house, he hath denied the faith, and is worse than an infidel."—I Tim. 5:8.



Our Bounden Duty

By H. F. Stuckman

The time has almost arrived in our church calendar, when we must make our contributions to the support of our aged ministers. In doing this let us remember, that all that we do is right in line with the spirit of the age. Every great corporation is paying pensions to its retired workers. Yet they say corporations are heartless. This spirit of wanting to help those who are unable to help themselves, after lives of usefulness, has reached out even into the animal kingdom, and here and there are institutions, erected and maintained to care for dumb animals who have served their day, and are no longer able to bear the burden and heat of the day. Are not men more valuable than many animals? Why not then recognize our bounden duty as Christians, and supply the necessities of life to those who have fed us so faithfully of spiritual manna?

While we do this, we are advancing no more rapidly than other denominations about us who are caring well

for their retired ministry. We doled out to them very sparingly in the days of their active service, so much so that with the demand made upon them of travel, family and material with which to carry on their work, it was physically impossible to plan against the day of old age. It is a hard-hearted, cruel child who will in his own plenty deny his own flesh and blood the bare necessities of life, after they are worn out. How can a child turn aside his own parents who have given him life?

Here we are in a world of plenty, and if we are not denying, then we are grantly handicapping these men in their declining years in finding real happiness, because of our unwillingness to give them assistance. At the same time, these have given us spiritual birth. This neglect is not because of our meanness of soul, but because we do not know the real need of every person who receives help from this source.

Let us visualize ourselves in their place, and then from our abundance, separate that portion which we can easily spare, and put it to the disposal of our Superannuated Board for the making happy of men and women, who have served us so well in our ministry in days gone by. Goshen, Indiana.

The Brethren's Home

By A. V. Kimmell

When the Lord was upon the earth in the days of his flesh, his work of healing and helpfulness and even the raising of the dead seemed to be so distributed as to represent all ages of life, youth, middle age and old age. The Lord Jesus very especially blessed the children, he worked with and taught mostly with the class which we call the middle aged, and to old age he paid tribute, approaching reverence, which has made the later years of life a crowning benediction to those whose service has been a long time his.

The Brethren's Home has as its objective the creation of a place which can in every way be called a "Home." It is primarily for the purpose of contributing to the comfort and happiness of those who have spent their lives in the Christian Ministry, of which service there is none worthier. This aim has never for one moment ceased to be the plan and purpose of the Board of Directors and the blessing from the Heavenly Father upon this work has enabled its management to fully provide and splendidly equip an institution which is now ready to take within its doors any of the ministers of our denomination who are in need of the care and protection which it offers. If there is in the minds of any of the Brethren that this Home is in any sense a "Poor House" an open minded visit will change that attitude. Since the Home has been opened for business and not a sufficient number of ministers have come in to use its facilities, the Board has admitted older people not ministers nor minister's families but in every case those coming to the home are either paying their own way or are having it paid in some way for them. Therefore the thought of living on "Charity" never should be connected with this Home. True, the ministers or their wives shall never be charged a cent, but they have over and over again earned more than the Home has to offer. 1 Tim. 5:17 "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and in doctrine."

The present program is working toward making the Brethren's Home self supporting and the liberal gifts of the people are needed to bring this about. Remember that in a few years this place will be much more in demand

than it is today and by getting everything in readiness now we will be in a position to take care of the growth that is bound to come. The gifts made now will multiply in value under the present system of investment so that real progress is being made from year to year.

Whittier, California.

Meeting Our Obligations

By W. I. Duker

A certain self-respect causes all people to take cognizance of their obligations as well as of their other material blessings. To the past do we owe many debts. The present, in which we live and move, is largely the result not of our own endeavors and struggles, but rather of the efforts of those who have lived and suffered in the past. He who reads no history of the past, who has no sense of what has gone before, lives a selfish life now and will bequeath but little to his posterity. The church of today is the result, not of our efforts but rather the work of those who have lived and struggled before we came upon the field.

We were speaking to a gentleman the other day and with a certain sense of pride he asserted that he bought only when he had the money to pay. That he had made it a plan in his life to owe no one. That all of his debts were paid and that he would make no debts in the future unless he was able at that time to discharge the same. All this sounds very fine. Too many of us undoubtedly acquire obligations with all too little thought as to their liquidation. But the one sobering thought that should not pass our serious consideration is the fact that many of our debts and obligations are not of our volition. Before we are able to speak the name "mother" we are so greatly indebted to her that all we may do in our lives will poorly repay our obligation to her. We speak of "father" as of one whom we owe much, but long before we can determine the face of our father as differing in the least from the face of another we are helplessly and hopelessly obligated to him for life. Yes, our obligations are not all of our own making, yet they are just the same our debts and should be met with the same sense of personal obligation as are our debts to the butcher and baker.

All this has been brought to our minds that we might not look upon our Superannuated fund as charity or privilege. In the place of charity, it is honest debt. In the place of privilege, it is honest obligation.

The church of today comes to us as a haven of refuge because men of yesterday toiled and struggled that men's sins might not separate them from the love of God. We speak much of the Brethren church. Of its distinctive doctrine. What may we ask, have many of us done to produce a Brethren church, to secure a distinctive doctrine? Many of us have done just the opposite. We have been mighty careless about this distinctive doctrine. Our sermons and our practice have torn down, rather than conserved this heritage of our fathers. It is high time that some consideration be given those who have given to us that which has cost so much and has blessed so many. Not charity but debt!

Now, brethren, we may grow eloquent with flights of oratory, we may praise our fathers with long perorations and with much display of intended support. But this is the time of the year in which coal, warm clothes and sustaining food, are more fitting. A merchant was telling us the other day that a questionnaire had been sent out by a wholesale house asking the retailer's desire in

the disposition of certain goods. At the close of the series of questions was this rather striking suggestion: "If you vote, 'Yes,' say it with orders." So may we say, "If you feel that our responsibility to those who have labored before us is a just obligation to say it with 'dollars.'"

Goshen, Indiana.

"What seems to grow fairer to me as life goes by is the love and grace and tenderness of it; not its wit and cleverness and grandeur of knowledge—grand as knowledge is—but just the laughter of little children, and the friendship of friends, and the cosy talk by the fireside and the sight of flowers and the sound of music.—John Richard Green.

Mountain Tops on the Horizon---II

By Elder G. W. Rench

The plan of enforcing man-made rules in the church, such as wearing prescribed articles of dress, was a great source of distress in the 80's as well as the rules themselves. He who reads the history of the Brethren people of that period, and until this day, will have to keep that in mind, if he would read intelligently. One of the mountain peaks on the horizon of the Brethren people was that of "church government." The issue was clearly drawn in the discussions which followed the epoch-marking effort of the progressive leaders. At the Dayton Convention, a group of churches calling themselves "congregationalists" were received into the body because of similar views on church polity. To have attempted to agree on any other policy would have ended in hopeless confusion. Thus, by the several small groups of kindred thought and action coming together, our form of government was fixed without even much debate. See Hol-singer's History, p. 541.

Congregational church government, as adopted by the leaders, and conferences of our movement, was no new experiment. Many of our sister denominations are enjoying large growth under that form. There are no more and no worse "church troubles" under the congregational than under the Ecclesiastical plan. The reason is just this: "We have a PERFECT STANDARD of church life in the New Testament, but we do not have a perfect church." The Jerusalem church as portrayed by the Book of Acts is as nearly perfect as could be made out of imperfect human beings. It was under the guidance of divinely inspired men. But its membership was human, striving constantly toward that PERFECT STANDARD set forth in the Scriptures. "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking bread, and in prayers" (Acts 2:42). Herein are the major things of the Christian life. Many of the necessary things in church management are incidental, mere expedients, to be used as spirit-filled souls may have need of them.

As a church, our GOOD HOUSEKEEPING PROGRAM has had a rough road to travel. This is largely because we have never given ourselves to the task. We have given much concern to things the Lord and his chosen apostles have already fixed—items of belief, and as usual, with the same divisive results—instead of giving ourselves to our tasks, "taking care of the church of God." We would fain go to the religious hand-me-down establishments, stocked with fads and freaks in church management, from Quaker to Catholic, rather than get our lessons from the awful cost of breaking with ecclesiasticisms in the early 80's. How quickly we have forgotten the truism: "Like causes produce like results."

I submit a condition, and not a theological, hair-splitting theory. The local church's standing in the community, its reputation, if you please, demands a vast deal more of our attention than we have ever given it. A new church established in a community, like the new neigh-

bor just moved in, must build up a reputation according to certain well established standards. Its reputation is its capital. It can not accomplish the Lord's work in that community without it has a good name. In this respect, "A good name is rather to be chosen than great riches." The New Testament, in its teachings, has a wonderful concern about the congregation's reputation. I am chagrined that we have not given more attention to our task of GOOD HOUSEKEEPING. We have stood by and permitted a church's reputation to be swept away, a reputation which meant its capital, and which it took years to build up, without attempting to throw it the life-line as provided in the New Testament Scriptures. We are adepts at legislation, but how we limp, and falter when it comes to execution; and all because we have not trained ourselves in the latter. Look at the weak and struggling and dying congregations, all because their reputation has been shattered. Discipline among us is a lost art. We've bungled the effort in so many instances, that instead of it driving us to our New Testaments and our knees, we are content to stand aloof and bewail the weaknesses of congregational church government, when we ought to thank God that one congregation involved is enough, without asking and requiring neighboring churches to become involved in the difficulty. We are told that family discipline is all but gone: that whatever authority is found in the home is now vested in the child and not in the parents. Perhaps this has some bearing on the situation in good church management. It's so much more to our liking to stand by and see two or three quarrelsome people tear down the reputation of the church than for the proper parties to take the club out of their hands. The elders do not care to disarm the scrappers, because their friends will never tolerate disciplining the trouble-makers, if it does destroy the usefulness of the congregation. So they figure the only way out is to wait for the undertaker. But in the New Testament church IT WAS NOT SO. Among the many clear-cut passages read 1 Corinthians 5. There are some people who have no more business in a church than they have in a bank. Let them alone and they will wreck either, or both.

What is to be done? Why, RETURN TO NEW TESTAMENT TEACHING and ORDER.

First, Cease this harping in conferences and elsewhere that because of our congregational form of government we can do nothing. That's not true. Some of the greatest denominations, and those growing most rapidly, have that form of government. Congregationalism holds back no one. Of course it is not a machine to give some one a job whether he merits it or not. Any preacher has full reins to show what he can do, and that without other congregations interfering with his plans and ability to build up the largest church in the country. It says to every minister, "Come on, get in; the water is fine."

Secondly, inaugurate a teaching campaign showing from the Scriptures the SINFULNESS of harboring

"tearing-down" influences in a church whether that be a couple of quarreling members, or a full-fledged boss. In sermon and Bible reading, in prayer meeting, or missionary meetings let the truth be emphasized that the church's reputation in the community is at stake, and it is a sin, outstanding, and brazen, to permit the Lord's work to be torn down without the membership sharing in the sin. It may take years to combat an evil and destructive influence, especially if such destructive influence flaunts its money or social standing as an argument that it shall be tolerated. Keep on praying, and THEN TEACHING.

Thirdly, Untangle the badly mixed threads of church-administration by which the duties of various church officials lap and overlap, causing confusion and conflicts, until the wise official reaches the conclusion that the best way to have peace in the camp is to do nothing. We have spent but little time in our work pointing out the distinctive duties of the New Testament elder, and the New Testament deacon. We have tried to get rid of it all by

electing a moderator. I have promised to do what I can in my next.

Shipshewana, Indiana.

How good a thing it is to be able quietly to wait! The thoughts of God come up from eternity and to eternity they stretch! It may be that not until I enter the world of light shall I know all that God is doing to me and for me now. Then he will tell me why the way was so long and hard; why I had to part with much I loved with all my love; why other men were rich and I was poor; why some seed never came to blade or ear to full corn in the ear. His thoughts are very deep, but his love is most tender. In thought I cannot follow him, but his love shines and sings and comforts on every hand.—Joseph Parker.

The Christian who prays to men will not get an answer from God.

THE BRETHREN PULPIT

The Privilege of Prayer

By E. F. Byers

(Preached at the Union "Week of Prayer" Service in Great Bethel Baptist Church, Uniontown, Pa., January 5, 1927)

TEXT: Lord, teach us to pray, even as John also taught his disciples. Luke 11:1.

Everybody ought to regard it a great privilege to approach God in prayer. To pray to God is to intercede for one's own self and for others. It is a petition that evil may be averted and that good may be obtained.

In the 4th chapter of the Hebrews, at the 16th verse, the Apostle Paul, after describing Jesus as our High Priest, our Friend and Redeemer, says: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

And Jesus, in his sermon on the mount says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

A man, in order to be saved, must pray. A man may reach heaven without much school education, or books; or without a great amount of wealth or knowledge, but no man can reach heaven without prayer. Prayer is the life breath of a man's soul; without prayer no man can live a Christian life. It is said that Montgomery has given the most beautiful and perfect definition of prayer that we know anything about in the Hymn from which this verse is taken:

"Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice,
And cry, 'Behold, he prays!'"

In our Scripture lesson we read of two men who went up into the Temple to pray, and one of them made a prayer like this: "God be merciful unto me a sinner." That was a good prayer; that was a prayer, not of the lips but of the heart; that was worship, not of the bending of the knees but a bending of the soul in confession and repentance; that was going up into the courts of the Lord, not to be seen by the multitudes, but with an earnest desire to worship God in spirit and in truth.

In that prayer, bowing down and smiting his breast, he manifested a guilty conscience, a deep penitence, a profound humility, a sincere confession, and an earnest desire to be a better man.

The words that he uttered were few but in them he condensed the whole force and fervor of his soul. And I want to say to you this evening if there is a man or woman in this house that will make this prayer, "God be merciful unto me a sinner", he will go to his house with a pardon in his soul; the peace of God in his heart, and this home going will be the happiest homegoing he ever made.

My friends, if we want our souls saved, we must pray; if we are to resist the world, the flesh, and the devil, we must pray. Prayer is a mighty power. If we read the history of the world we will see that nearly all the great and noble men that ever lived were men of prayer.

Look at Moses, who by prayer, in the hardest trial of faith, saved Israel from the wrath of God. He pleaded and prayed until he had power to turn aside, as it were, Heaven's red hot thunderbolt, for God had said, "Let me alone that I may destroy them."

"But while justice heard him plead,
It could not seal the sinners' doom."

And so, after a mighty struggle, he obtained power with God; spanned his strong arms of faith around six hundred thousand people, and bound them to the altar, and God in mercy re-elected them and promised to go with them as before.

Look at Elijah; after long and powerful pleading he shut and opened heaven.

"O wondrous power of faithful prayer,
What tongue can tell the Almighty grace;
God's hands are bound or open are
As Moses or Elijah prays!"

Look at Richard Baxter, one of the greatest reform-

ers that ever lived; a man who spent days and nights alone with God in prayer, and who, after the anointing of the Holy Spirit, sent a river of the water of salvation over a vast portion of England, converting hundreds and thousands, and instead of the places where he preached being a hell on earth, there was not a house where prayer and praise could not be heard.

Luther and his fellow workers were all mighty in prayer. They prayed and pleaded with God till they broke the spell of ages and laid thousands subdued at the feet of Jesus.

John Knox grasped in his strong arms of faith and prayer all Scotland. His prayers brought fear and trembling to the heart of the wicked Queen Mary. It is said that she dreaded his prayers more than she dreaded his prayers more than she dreaded an army of ten thousand men, and she had need to, for she knew that when John Knox undertook anything in the name of Jesus, it was either victory or death.

The very night that John Knox spent in prayer in his garden, praying and weeping on the cold damp ground, crying, "O God, give me Scotland or I die," deliverance had come. God heard his prayer and before the morning had dawned Queen Mary was dead, and then Scotland was free from papal tyranny.

John Smith, it is said, would come down to breakfast with his eyes red with weeping over lost men. God gave him such a vision of a lost world that he often exclaimed, "I am a heartbroken man."

Then look at pleading Stoner, Carvosso, Fletcher, and many others, each of them led thousands to Jesus.

It is said that John Vassa, with his one talent, sighed and wept, and fasted and prayer for sinners and visited from door to door, telling the story of Jesus and his Love, and hundreds and thousands were influenced to the cross by his prayerful life and consecration.

Look at the life of Finny and Moody whose faith, preaching and writings have stirred more than half of America and sent a wave of salvation over the British Isles!

These and many others that we could mention have left the print of their feet wherever God gave them a chance to live and labor.

And right in our own day and generation we have living exemplifications of the power of faith and prayer. Men and women who plead the power of God, who plead the love of God, who plead the mercy of God, who plead the life of Jesus, and the saving grace of the Holy Spirit. Men and women who put their strong arms of faith and prayer around sinners and bind them to the blood stained cross, and cry:

"Lord, hear my prayer, hide not thy face,
O let my cry come up to thee:
Lord, bend thine ear, I plead for grace,
O set the sinner free."

My friends, think of how Jesus prayed for you and for me; how he spent the night, or nights in strong pleadings and tears. When we think of the tears of Jesus we generally associate them with the raising of Lazarus, and with his weeping over Jerusalem, but fail to remember that his prayers were also bedewed with tears, not only with "Crying and tears", but with "Strong crying."

When on the Cross he prayed, it was with a loud voice that he cried, "My God, My God! why hast thou forsaken me?"

Look at his prayer in the garden of Gethsemane! Not only did he earnestly pray but it was so increased in intensity that his sweat was, as it were, great drops of

blood. Can any imagination picture greater earnestness than is expressed in such language?

My friends, if Jesus thus earnestly prayed for us, for you and for me, why should we not pray for ourselves and for others? If he, the innocent, the sinless, the perfect one, prayed thus, why not we, the sinful ones who were born in sin and shapen in iniquity?"

Well, indeed, may we exclaim in contemplating the spirit of true prayer, "Lord, teach us to Pray!"

I suppose one of the most important conditions of effectual prayer is a sense of need. We are to feel our need of Divine blessing and ask, not for something we wanted yesterday or last week, but for grace to meet our present needs. To come to God without a definite end, without a deep heart-felt need, will gain for us no real, lasting benefit.

When we pray we ought to bring our burdens and lay them down at the cross. We ought to carry, in strong faith, in simple but comprehensive language, and in tenderness and earnestness of spirit, the very needs of both body and soul.

True prayer is feeling the burden of the soul's present

Our Worship Program

DAILY SCRIPTURE READING AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

JESUS CURES BLINDNESS—John 9:1-12.

He would not share in the quibbling as to the cause of the man's blindness; it was sufficient for him that the man's presence and condition was an occasion for the manifestation of the function and mission of God in the world. Jesus, the Son of God, was the light of the world and in him was no darkness at all; not even physical darkness or blindness could persist in his presence.

TUESDAY

THE TESTIMONY OF EXPERIENCE—John 9:13-25.

The bitter attack of the Pharisees could not confuse the man nor cause him to doubt the fact that he had received his sight at the hands of Jesus. The man who rests his faith on his experience in Jesus Christ is unassailable.

WEDNESDAY

GROWING FAITH—John 9:35-41.

The blind man both believed and defended his faith in Jesus as the healer. This led to a fuller revelation, which he readily accepted. It is ever true; the more we come in contact with the Lord Jesus, the richer our faith in him becomes.

THURSDAY

WALKING IN THE LIGHT—1 John 1:5-10.

It is not enough to recognize and acknowledge Jesus as the light of the world, we must obey the light. Only so will we appreciate and rejoice in the light, thus fellowshiping with God.

FRIDAY

THE LIGHT OF THE GOSPEL—2 Cor. 4:1-6.

The Gospel is a glorious light because it reveals God in the person of Jesus Christ, who comes into the hearts of those who believe in him.

SATURDAY

THE LIGHT OF THE WORLD—John 8:12-20.

It seems strange that the Pharisees should have complained at Jesus witnessing to himself being the light of the world. It is the very nature of light to shine, to bear witness to the fact that it is light. Light that is not manifest is not light.

SUNDAY

CHRIST GIVES LIGHT—Isa. 42:1-7.

With prophetic eye Isaiah saw the mission of Christ, the chosen of God, as the light-giver to the Gentiles, the one who should spread the knowledge and judgment of God into every part of the world, as quietly, but as certain as light penetrates to every nook and corner.
—G. S. B.

need and carrying that burden to him who is all-powerful and all-gracious.

A few years before Dr. Chas. H. Spurgeon died, a poor woman came to him in deep distress. Her husband had fled the country. After she told the story, and a very sad one it was, Mr. Spurgeon said: "There is nothing we can do but to kneel down and cry to the Lord for the immediate conversion of your husband," and the two knelt down and prayed that the Lord would touch the heart and life of that man, and bring him back to his home. A few months later, she came to Mr. Spurgeon again with a man whom she introduced as her husband. He came back a converted man. On comparing notes they found the very day on which they prayed for his conversion he had picked up a stray copy of one of Mr. Spurgeon's sermons and read it, and the truth in that sermon went home to his heart and he at once cried to God, and God heard his prayer and saved him from his life of sin, and as soon as possible he returned to his wife.

That man and his wife were received into Mr. Spurgeon's church and were active Christian workers when Mr. Spurgeon died.

My friends, it matters not where a man may be, he can lift up his heart to God in prayer. Neither does it matter as to the attitude of the body. A man may stand like the penitent Publican, or kneel like the Godly Daniel, or prostrate himself like the devout Isaiah; the Lord cares not for the bodily attitude, if the spirit is sincere and the heart is honest. And yet, I think it wise, even in secret to kneel in prayer, for the fact is, "Reverence of attitude contributes to reverence of thought."

Every Christian ought to have a place to pray, and the best place is where one can be alone with God. Jesus says, Matt. 6:6. "When thou prayest, enter into thine inner chamber, and when the door is shut, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

My friends, it is a good thing to have a place where one can resort to for prayer; and it is important that we have a place where we can shut ourselves in alone for secret devotions. No one can live a Christian life without prayer.

"Prayer is the Christian's vital breath,
The Christian's native air,
The watchword at the gates of death;
He enters heaven with prayer."

Every Christian ought to have a time to pray, a set time. Habit is a thing of great importance. It makes duty easier and pleasanter, besides, it is the only safe way, because if we do not form habits we are almost sure to give up the practice of some duties through neglect. It is only by prayer and Christian service that we can live a life increasingly like our Master.

A young lady, the daughter of a very wealthy infidel in England, attended a religious service one Sunday evening. The preacher in his sermon unfolded the loving heart of Jesus. He told the story of the cross; and at the close of the service she went to the altar asking God's people to pray for her. God answered their prayers and she was made happy in the love of Jesus. The news of her conversion reached her father before she got home. The father ran out and met her at the gate, and what do you think that father did? He took her by the arm and with a horse whip he whipped her out of the gate and told her to be gone, and with many curses he forbade her to return. That young lady went out from her home weeping in the darkness of the night, but God was with her. A poor widow took her into her home. All night she

prayed for her father, and her father spent the night in great fear and anguish. In the morning he could not stand it longer and he fell down before God and said, "O God, if there is a God, come and save me; this anguish of soul is more than I can bear." And God was merciful even to that infidel, and salvation came to his soul.

As soon as he could, he sent his servants out to seek and to find his daughter, and to invite her to come back. On her return he again met her at the gate but this time he threw his arms about her neck, and with tears streaming down over his cheeks he cried, "O daughter forgive me, forgive me; I'll go with you to heaven." And that is not all! for that same night her mother also decided to be a Christian, and through the power of prayer the three started on their way to heaven.

My friends, it is a glorious fact that God does answer prayer, not always directly, but always directly or indirectly.

Rev. Dr. Liefchild gives us the account of a mother who had prayed for her son for a great many years, but not until after her death did he yield his heart to God. While in tender years her son submitted to her directions, but as he grew in years she saw to her great sorrow, no fruit of all her anxiety and prayer. When the hope so long delayed began to make her heart faint, she formed a new purpose with the one end in view—the leading of her boy to Jesus. She fitted up a room for his own use and bestowed upon it all the care and taste she could employ to make it a place for his comfort and a suitable place for study. She furnished it with books of an instructive and lively description as well as with some of a decidedly religious character. On his taking possession of this apartment, as his own, she begged him to kneel down by her side, and there, with strong emotion, she poured forth a most fervent prayer for his best and truest welfare. He was not, however, overcome even with this exhibition of a mother's love, and only one part of her remarkable and touching prayer at all arrested his attention; it was, "that in this very room he might seek and find the God of his mother and give himself entirely to his service."

Years passed away in total disregard of his affectionate mother's concern for his salvation, and all recollections of her special and earnest prayer for him seemed to have faded from his mind.

A few weeks after his mother's death, his father found it necessary to take a house nearer to his place of business. On the day of removal, after superintending the transfer of the goods, the young man felt a strong desire to take a last look at the room so full of the associations of his past life, but now to be forsaken forever. He visited every room and silently took a long farewell of his mother's room where so many prayers for his soul had been made. At once the thought of the prayer she made for him, when she gave him the room, for his own use, came to his mind, and he said to himself, "Mother, Mother, is it possible that you can know how I have lived in forgetfulness of all this?" Then kneeling down he said, "O God, let that prayer of my mother's now be fulfilled," and he gave himself to God.

My friends, am I speaking to any this evening that are neglecting their duty? If so, I plead with you to give an answer before you go to sleep tonight. In the inner chamber of your heart decide to let Jesus come into your soul.

God, in his nature, is Love and love is a warrant, a pledge, that he will hear and answer and bless his people in answer to prayer.

Uniontown, Pennsylvania.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for February 27)

Making the Community Christian

Explanatory Note—In the first issue of the "Evangelist" in the new year the lesson that should have been published in that issue was unwittingly omitted and the next lesson was published, thus putting the lesson two weeks in advance of the date for which it was to be used, which is generally considered too far ahead. However, since we have gotten started with this schedule, we will continue until such time as we find opportunity to drop back without further inconvenience to our readers. But we will correct the wrong date which has been carrying for several weeks above the lesson, and apologize for the error. This lesson is correctly dated, though it comes out two weeks in advance of the Sunday for which it is to be used.—EDITOR.

Scripture Lesson—Gal. 5:13-25.

Devotional Reading—Eph. 6:10-20.

Golden Text—Have no fellowship with the unfruitful works of darkness, but rather even reprove them.—Eph 5:11.

LESSON LIGHTS

Christian Freedom

Paul told the Galatians that they were free from the Law, but that they were not free to do just as they please. Liberty is not license. We are not to use our freedom as license to indulge our lower impulses, but to live in accordance with the law of love. Martin Luther once said, "A Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to all." G. Campbell Morgan says, "The freedom of the gospel consists in slavery to the law of love. The emergence from bondage through Christ is a passing into a sphere of life in which all the power should act under the dominion of the true motive."

The Flesh versus the Spirit

No one needs to be convinced that there are two forces at work striving for the supremacy in man—the good and the bad. And when the good is re-inforced by the Holy Spirit, the conflict is all the more desperate, though the outcome is not in question, when the individual makes use of the power of the Spirit. "The Spirit strives to hinder you from obeying your evil nature, and your evil nature strives to hinder you from obeying the Spirit, for they are at warfare one with the other, and prevent your doing what you would." The flesh, the carnal nature, is in constant rebellion against restrictions. It would have a free rein. It cries "personal liberty" and chafes at laws that interfere with his "rights." But that sort of "liberty" leads to all sorts of excesses and wickedness. It injures self, tramples on the rights of others and flaunts the will of God. That is the occasion for all laws that have been enacted. The lower nature must be restrained, and he who feels that restraint irksome is the one who needs it, and he is indeed "under the law." He who is led by the Spirit, is not under the law, for he will not disobey it, and so does not feel its restraint.

An Illustration

J. N. Greene, in "The Portrait of the Prodigal", recalls the interesting account of the visit of Mr. Spurgeon to the Library at Trinity College, Cambridge, where he saw a fine statue of Lord Byron. All the world knows something of the tragically sad career into which Byron was hurled by sinful indulgence. He has well described his own condition in these words, written on his thirty-sixth birthday:

"My days are in the yellow leaf;

The flowers and fruits of love are gone;
The worm, the canker and the grief
Are mine alone!"

Mr. Spurgeon says the librarian instructed him to stand in a certain position and look upon the statue of Byron. He looked and said: "What a fine intellectual countenance! What a grand genius he was!" The librarian then led Spurgeon to a position on the other side and told him to look again. Then there seemed to be in the face of Byron such a scowl and dreadful leer as Milton would have painted into the face of Satan

THE OLD HYMNS

*There's lots of music in 'em—the hymns of long ago,
And when some gray-haired brother sings the ones I used to know
I sorter want to take a hand—I think of days gone by—
"On Jordan's stormy banks I stand and cast a wistful eye."*

*There's lots of music in 'em—those dear, sweet hymns of old,
With visions bright of lands of light and shining streets of gold.
And I hear 'em ringing—singing where Memory dreaming stands,
"From Greenland's icy mountains to India's coral strands."*

*They seem to sing forever of holier, sweeter days,
When the lilies of the love of God bloomed white in all the ways;
And I want to hear their music from the old-time meetin's rise
Till "I can read my title clear to mansions in the skies."*

*We never needed singin' books in them old days—we knew
The words, the tunes of every one—the dear old hymn book through!
We didn't have no trumpets then, no organs built for show,
We only sang to praise the Lord "from whom all blessings flow."*

*An' so I love the good old hymns; and when my time shall come—
Before the light has left me, and my singing lips are dumb—
If I can hear 'em sing them, I'll pass without a sigh
To "Canaan's fair and happy land, where my possessions lie."*

—Frank L. Stanton in the Atlanta Constitution.

when he said, "Better to reign in hell than to serve in heaven." "Do you think the artist designed this?" Spurgeon asked. The librarian answered: "Yes, he wished to picture two characters—the great, the almost superhuman genius, and yet the enormous mass of sin that was in his soul."

The Temperance Reform Movement

In these days of stiff conflict with the nullificationists it is enheartening and reassuring to take a backward glance and see how far we have come, for some are disputing about the progress we are making. The following quotation is from a Sunday school quarterly for 1910: "Are we aware how great was the task when the modern temperance reform began? Are we aware what an unheard of fanaticism was John Wesley's rule against 'buying, selling or drinking, except in cases of extreme necessity,' in 1743? Are we aware that it is not yet much more than a hundred years since the first effective modern temperance document, 'A medical inquiry into the effects of ardent spirits upon the body and mind,' was published by Dr. Rush, of Philadelphia, in 1794, and less than a hundred years since the first permanent temperance society was founded in Saratoga County, New York, and less than seventy years since the first great temperance movement—the Washington movement—in 1841-42? We must be aware of the history of the movement before we can tell whether it is making progress or not, and how much."

If the temperance reform movement has lost some of its momentum of late, it is because the people laid down on the job when Prohibition was enacted, and church people are primarily to blame. They said, the battle is won, and imagined enforcement would take care of itself. But when enforcement meant "pinching" some of the most prominent and influential people in the communities, it soon became unpopular and the howl was great. Moreover the memory of people is so short that they are even now forgetting much of the misery caused by the saloon, and the young people of the teen age, many of whom are being accused of widespread drinking, never knew the ravages of the traffic and are inclined to be indifferent—an attitude which will become more pronounced if it is not counteracted by education. We must return to intensive education and keep it up.

THE CHRISTIAN CONCEPTION OF EDUCATION

Education is a process the object of which is to direct aright all human thinking. Its realm includes two fields, one of fact, the other of appreciation.

When education is limited solely to the realm of fact it takes the form of imparting information. When education includes the realm of appreciation, then the knowledge of all facts, whatever may be their kind or character, is so imparted to the student as to make surer for him the meaning of the universe and to reveal more clearly to him the beauty and the harmony of nature and thus to quicken within him the conviction that every duty must be performed because he lives in a moral universe over which there ever reigns a holy and righteous God.—Dr. Rufus W. Weaver, in the Watchman-Examiner.

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

A Pressing Need

Endeavorers! during the Christian Endeavor Week, did you talk about the above theme, "The Pressing Need?" The imperative need at this hour is adequate pledges and payments made to care for the support of our teacher in Kentucky. This is our great objective. Our pledges have not been sufficient this year. This is a yearly task which we have assumed. Think! your committee is in need of your support and the fine folks in Kentucky who will come in contact with our teacher, need her influence and instruction. The need can be stressed from two angles.

Officers, present the need. Christian Endeavorers cannot fail. They will not fail. Help to relieve the need.

E. M. RIDDLE,
Member of Booster Committee.

Bring the World to Ohio

Ohio Endeavorers have been talking for at least four years of the possibility of entertaining the International Christian Endeavor convention. It has been understood for several years that this great convention would be held in Cleveland, with its magnificent Municipal Auditorium, seating a minimum of 12,500.

The date of this convention affords a fine opportunity. The Fourth of July presents an excellent time for a Civic-Religious demonstration. This convention will open on Saturday, July 2nd, hence it ought to be comparatively easy for young people to be in Cleveland over Sunday and Monday, which is the Fourth.

Memorize the dates July 2-7, 27, in Cleveland, Ohio.
E. M. RIDDLE.

Christian Endeavor Fellowship at Asnland

Christian Endeavor at Ashland is pressing forward in an encouraging and a promising manner. Two societies were organized at the beginning of the school year. The senior group consists of high school students; the president is Malcolm Miller. The young people's group is composed of college students and older young people; the president is Miss Dorcas Bame.

A happy social was enjoyed in the social rooms of the new church building on Thursday night of Christian Endeavor Week. Being a visitor in Ashland at that time Brother Geo. H. Jones of Muncie, Indiana, attended and briefly addressed the young people.

In the absence of Pastor Chas. A. Bame, who was conducting an evangelistic meeting in Philadelphia, the local Endeavorers volunteered to take charge of the regular Sunday evening service on February 6th. The program was planned and directed by Harry Gehman of Twelve Mile, Indiana. Miss Evelyn Coons of Long Beach led the congregational singing while Maynard Meader of the same church presided at the organ. A flute solo was given by Miss Mary Garrett of Muncie, Indiana.

Three talks were based upon John 15:1-16, which was read as the scripture lesson by Paul Bauman of Long Beach. Progressive fellowship with Christ was stressed in this order: As Servants by Paul Leslie Garber, representing the senior society; As Friends by Miss Mildred Furry of Johnstown; As Brethren by Anthony Peters of Sergeantsville, New Jersey. A quartet consisting of Bertram King, Philadelphia; Maynard Meader; Paul Bauman and Joseph Waters, Elyria, Ohio, sang "One Sweetly Solemn Thought." The sermon was delivered by Frank Gehman, elder brother of the leader, his subject being "Fellowship with Christ in the Faith."

If other churches had as helpful a program Christian Endeavor will go forward and both young and older people will be the better.

*That day is best wherein we
give
A thought of others' sorrows;
Forgetting self, we learn to live,
And blessings born of kindly
deeds
Make golden our tomorrows.*

*O give me Samuel's ear
The open ear, O Lord,
Alive and quick to hear
Each whisper of thy word,
Like him to answer every call
And to obey thee first of all.*

JUNIOR ENDEVAOR

By Virginia Haun

(Topic for February 20)

Lessons from Great Americans Psalm 33:12-15

Just eighty years ago on the eleventh of this month, a little boy was born in Milan, Ohio. This little boy was named Thomas Alva Edison, but little did his mother guess that her little baby boy would become such a great American that he would be known by everyone.

When Thomas Edison was just a small boy, his father lost his money and became rather poor. Thomas could not go to school, even so his mother taught him at home. She did not have any trouble teaching her little boy, though. He loved to study and read, and when he was only ten years old he began to read very hard books, books that a lot of big folks do not understand. You see, even at that age Edison was showing that he loved to work.

When Edison was twelve years old he started earning money by selling papers. Guess what he did with his money. Do you think that he kept it all for himself? He surely did not. He began helping his folks by giving them a good part of the money he earned. Edison sold papers on a train. It did not take all of his time to sell the papers. Between stops of the train he found quite a bit of time for reading and

studying. He even collected some chemicals and set up a little laboratory in a corner of the baggage car, and there he experimented. He liked to combine chemicals to see what would happen. That is really pretty dangerous business and got him in trouble several times in his life. So you see Edison was always busy working at something.

One time he had a bright idea. He decided that he would write a paper for himself. He talked to the editor of the paper that he was selling and the editor decided to help him. He gave Edison some old type and so Edison fixed up a small printing set in his corner of the baggage car and there he printed a paper of his own. He told the news of the train and sold his paper to the people who worked on the trains. He had quite a good business. One time his chemicals caused some trouble on the baggage car, so he had to stop working at selling papers.

That may have worried Edison but it did not stop him from work. He had gotten interested in watching people telegraph, so he decided to study all about telegraphing. He worked hard at this and experimented with a boy friend of his at setting up some telegraphing wires and a system of their own. One day Edison saved the life of the little daughter of the station master. The station master wanted to do something to repay the boy. Edison was then about sixteen years old, so he offered to teach him how to telegraph. Edison soon learned all about sending and receiving telegrams. He became very expert at this work. He traveled about to many places in the United States and was even in Canada once for a while working at this kind of work. He seemed to like it very well and he surprised folks at different places by being able to take messages faster than anyone else.

Edison was not satisfied to work just during the hours when he was on duty at the telegraph office in some place. Instead, he worked when he was off duty too. He studied the telegraphing system and soon he began discovering ways of improving it. He found several big improvements that could be made so that now telegraphing is very much more efficient than it used to be.

Later Edison invented the Victrola, although it was not called that when he invented it. Also he invented the moving picture machine, and many other things. Now this is one of the important things that all little boys and girls should remember about Edison. Edison has worked and worked hard. He was always doing things. He spent his time not trying to get out of work but trying to see how much he could do. He did not just happen to do things. He worked until he could do the things that he wanted to do.

Bible References

- M., Feb. 14—Lincoln—Wisdom. Jas. 3:17.
T., Feb. 15. Washington—courage. Josh. 1:9.
W., Feb. 16. Booker Washington—ambition. Matt. 5:7, 8.
T., Feb. 17. Mary Lyon—education. Prov. 2:15.
F., Feb. 18. Roosevelt—forcefulness. Eccles. 9:10.
S., Feb. 19. Beecher—preacher. Acts 20:27.
Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Under the Southern Cross

The year 1927 begins with good prospects in our work in Argentina. The progress made in the year just past encourages us to expect still greater success in the year before us.

The Christmas season here as at home is the time of greatest animation as all the people, young and old, enjoy the Christmas "fiestas." In Alejandro this year the program was given in the open air with an attendance of about five hundred. Here in Rio Cuarto there were a few over three hundred, which is all that our hall will hold.

In addition to the Christmas program it is the custom in all our missions to have a Sunday school picnic which is also an enjoyable occasion. It is common also to have a watch night meeting on New Years eve. The Catholics have a midnight meeting and

always have a manger scene. One of the Catholic churches in Rio Cuarto this year advertised a program of comedies and games for Christmas eve, accompanied by a raffle which all were urged to patronize. The worldly crowd advertised all night dances for several nights.

The closing days of the old year and the first of the new were joyful days here because of the baptism of nine more converts. We are now beginning a ten days' revival campaign with the help of the superintendent of the Mennonite missions in Argentina, Brother T. K. Hershey. That will be followed by our Vacation Bible School and then our Workers' Conference, and then I hope to hold meetings in some of our other missions.

C. F. YODER.

Rio Cuarto, Argentina, January 10.

Dear Little Folks of the Evangelist

By Mrs. Lora Yett

Perhaps you would like to hear something about our faithful dog in Huinca Renanco, South America. He is a shepherd dog, used very much in this country to care for sheep. His name is Sirio, which means "Dog-star." He is a very intelligent dog as you will know by the little story I am about to relate.

Here at our Mission Station we have a very large "patio" or enclosed porch or lattice work with doors which we lock at night and we keep the dog inside this. Every room of the house has a door opening into this large porch. When we are alone the dog sleeps against our door, and keeps very good watch over us.

Miss Nielsen, one of our Rio Cuarto Missionaries, has been a guest of ours for several days, and so Sirio has placed himself in front of her door every night, as though he felt a responsibility in protecting our guest. But a strange thing happened the other night, it was a night for a meeting, and one old lady a "Native", came quite early, and suddenly a great storm came up; no others could come out to the service, and she could not return to her home. So we had a prayer and praise service with our family, our Native Worker, the old lady and Miss Nielsen in attendance. Then we fixed the old lady a bed in the Mission Hall, as our other rooms were occupied. We do not always feel so sure about our Native guests, as they are so very much inclined to take things if they have a good chance, but we did not feel any fear with this old lady. However, Sirio was going to be on the safe side, so he forsook the door leading to Miss Nielsen's room, having decided that she was less questionable than the newer arrival; stationing himself at the old lady's door. Very early in the morning, the storm having somewhat abated, the old lady decided to leave before the rest of the household was awake, but Sirio would not permit her to leave that room until the "Master" of the house was up. Don't you think it fine for your missionaries to have such a faithful protector?

When Brother Yoder was with us holding

special meetings, Sirio furnished the inspiration for the following poem:

Poor Sirio

I am a wretched canine
 And "Sirio" they call me
 But nothing could befall me
 Worse than the fate that is mine.

'Tis true I love my master
 And do all that he tells me,
 But love of truth impels me
 To tell of my disaster.

'Tis true, I'm kindly treated
 And suffer not from hunger,
 But O that I were younger
 And not so much depleted.

You know that dogs in talking
 Move head and tail together,
 And that no matter whether,
 They're standing still or walking.

They show appreciation
 Of any common blessing,
 Their wagging tails expressing
 The extent of their elation.

*But I am mutilated!
 I cannot talk with gesture,
 Because my tail investiture
 Was cruelly amputated!"

*P. S.—This was done before we arrived on the scene.
 Huinca Renanco, Argentina.

LOST CREEK, KENTUCKY

Attendance at services Sunday the 16th, was 125. One year ago it was 91. Attendance the 23rd, 94. One year ago it was 91. The 23rd was our coldest day for the winter, seven degrees above zero.

The worst flood which Riverside Institute has ever experienced came on us the first days of Christmas week. On the campus the water was from two to six feet deep, and four basements flooded, three of them completely. At the midnight hour the light plant had to be taken out of the basement

to save it. Had it not been for a lot of boarding pupils with us, it would have been much injured, if not destroyed. With their help it was gotten out of the basement just in time.

You do not wonder then that there is a small building going up on the highest place on the campus and the machinery set above the highest high water mark known. This building is a real necessity, and is not coming any too soon.

Fortunately our foot bridge, and the county bridge were not injured any, though the water touched both of them. No bridges of importance were lost. Some small foot bridges were taken out by the flood.

Work on the new graded road is progressing as fast as the weather will allow. So much rain, freezing and thawing makes it difficult to get much done now.

Brother Early preached Sunday, the 23rd, to a full house. For some Sundays now, the chapel room where we hold our Sunday services has been full. There was one confession Sunday, a school boy.

Mrs. Early is kept busy these days nursing the sick. Colds and accompanying ills predominate. Fortunately we have not needed the services of a physician yet this year. The road work has broken our telephone line down, and we are just now in a very unfortunate condition for telephone service.

Mrs. Dye, our assistant matron, is not on the sick list. At this time she is improving.

If there are Christmas letters and packages that have not been acknowledged as soon as they should have been, the big waters will doubtless account for it. We had a hard time getting our mail in and out.

Mrs. Slack has been invited by one of Riverside's teachers, now teaching in a coal camp, to come to his place and give a series of lectures on the Bible. This is a splendid opportunity to spread the "Good News" of a real salvation, as provided for in a real supernatural revelation of that plan as recorded in that Book, the Bible. Pray for us that we may be kept in his will day by day.

G. E. DRUSHAL.

A NOTE FROM ARGENTINA

An Endeavorer in Temperley, Argentina, writes that she has been able to get in touch with eight Christian Endeavor societies in the republic, two English-speaking societies and six Spanish. Several of the societies are in Buenos Aires, and one has been formed in a country town called Huinca Renanco. The society in the Scots Presbyterian church at Temperley has held joint meetings with some of the other societies with the idea of establishing a bond of fellowship between the groups. The societies have been working in an isolated way and suffer from the lack of Christian Endeavor helps of all kinds.

Whether they will or no, there is a true sense in which Christians are the world's Bible.—The Presbyterian.

How can a mind buried in petty thought rise to great achievement?—The Continent.

NEWS FROM THE FIELD

MORRILL, KANSAS

Dear Evangelist Readers:

It has been some time since we have given the Evangelist readers a letter of news concerning our place of work and activity. When we wrote our last letter we did not have any idea that the next one would be from Kansas. Our work was going well at Hudson at our last writing. There was some sickness which resulted in death, and these were hindering some of our most prominent workers from taking their places. Our plans were to remain with the Hudson church for the coming year, because this church is one of our small churches and we felt they were in need of all the help we could give them. But conditions arose in an instant that not only changed our plan, but changed conditions in the entire community. There had been reckless investing, and careless crediting together with many loose methods of doing business, all of which had their culmination in the closing of the Hudson Bank, which was the only community medium of exchange.

When this came only a few days after our salary had been received, we were left with fifty cents. The Lutheran Minister had to ask a friend to give him money to buy a two cent stamp. Iowa is a great state but these are some of the conditions which many people in that state have had to face within the last two years. For more than a month the people talked in terms of loss and no plans for the church could be considered. The Brethren who felt the burden that had fallen upon the church with all its funds tied up kindly reminded the pastor that he could be relieved if he so felt, for it looked impossible for the church to meet its obligations. Morrill, Kansas was looking for a pastor and we became the successor to their retreating servant of God, Rev. Staley.

The closing of our work September first brought to an end our pastorate of five years with the Hudson church. We received a number into the church during this time, also ministered to their needs in many cases of sickness and death, as well as officiating in their marriage solemnities. Our relation was of the most pleasant nature. The last days of our stay with Hudson made us feel more than ever that here is a people whose heart and interest is in the cause, through the way they revealed their fidelity to their pastor. We were presented with many gifts of appreciation and remembrance, besides the sum of \$65.00 which were presented as expressions of friendship and appreciation by people in the church and out of the church, in the form of personal gifts. This was all in spite of the financial conditions which existed. The people of Hudson will be long remembered by us as we go through the varied expressions which shall make up the remainder of life.

We are now located in our new field. Since we have been here our time has been employed in getting acquainted, becoming adjusted to conditions and taking care of the work in general. The first seven Sundays were cloudy and rainy, with muddy streets and also muddy roads. When we came to Kansas, we found that this state was still in the mud. We hope she will get out by and by. But it seemed so long be-

fore we could get to the country and meet many of our people.

We will soon be entering upon the sixth month of our pastorate here. During this time we have received four into the church and have three to baptize which made the good confession in a ten-day service we held in November. We are finding a very kind and considerate people in Morrill. We have enjoyed our work here and hope that as we become better acquainted a larger fruitage will be the result of our service. We were very kindly remembered at Christmas time by many expressions of kindness through gifts and otherwise. The W. M. S. presented us with a set of dishes which were very highly appreciated. While many of the customs here are different from those with which we have been made familiar, yet we expect to enjoy the future and hope for the reaping of a large harvest here in this field.

L. A. MYERS.

HIGH LIGHTS FROM OAK HILL, WEST VIRGINIA

"The Switzerland of America"

Some time has elapsed since a report was forthcoming from this corner of the Lord's work. It is indeed fortunate that the progress of the work at large cannot be judged by the number of reports in the Evangelist. Should that be the case we are a decadent people. Since the last regular report from here we have received two by baptism. There are others that have indicated a desire to become members of the Brethren church, but we have come to the conclusion that there has been altogether too much haste in taking in members, which may only resolve itself into a haste in leaving in after days. Our aim here is "not the biggest, but the best." Our Thanksgiving offering this year was the largest since we have been on the field, and much interest was shown in the home work and the Kentucky work especially. The last Sunday night of November the Methodist and the Brethren people met in a union meeting in the large new Methodist church, when we gave the lecture on Evolution that had been given in the Brethren church several months before. The church was filled with the largest crowd since the church had been opened to services. This lecture has now been put in booklet form. Brother Sickles spent two days and a half with us here in November, speaking one night at Gatewood and one night at Oak Hill. A large audience listened to his lecture and viewed his pictures. His visit was very much appreciated and the fellowship was splendid. It was our privilege to take him back under the mountains for over two miles and a half for his first experience underground. He soon made himself at home with the pick and shovel at the face of the workings. He has a nice souvenir dug out from the depths to take with him to South America.

We have been able to increase the readers of the Evangelist here by a number of new subscriptions that have been sent in from Oak Hill.

A Christmas entertainment was given Christmas eve. The rains fell and the mud in the outlying districts became deeper and deeper but there was a large crowd out in

spite of the inclement weather. The program was very much enjoyed by those who braved the elements. We were very well remembered during the Christmas season with numerous gifts and reminders of the seasons.

Our attendance this winter has been seriously handicapped by an epidemic of scarlet fever. This has been light but nevertheless has injured attendance in that there has not been a service but some were kept away by sickness. Many of the members live a considerable distance from the church and walking in the mud is not pleasant. For our Bible study this winter we have been studying the book of Romans. This is the third winter of Bible study. The work at Salem continues with a good Sunday school that is alive and active. Plans have been made for a meeting this fall in Oak Hill. In fact a man to hold the services was engaged last summer, and as he is not a stranger here the people not only of the church but of the town are commencing to look forward to his coming. We anticipate a great outpouring of blessings at this time under his leadership. Our finances are the best they have ever been in the history of the church, I am told by the treasurer, Brother Jim Duncan. This is indeed encouraging to both pastor and people. We are now contemplating one of the most advanced steps of recent years if not in the history of the organization. At a recent business meeting steps were taken to erect a new building. This will be erected upon the location where the present building now stands. We have as good a location as could be desired in the very heart of the city.

Our present building is inadequate for our needs, and we contemplate a modern brick building. This is a long way for these people to go in view of the fact that they are not wealthy but all working people. Five years ago they had been without a pastor for a year or more. We came on the field four years ago this fall and it was necessary to build a parsonage which was done and those who have had the opportunity to see it, know it is one to be proud of. From no services, to a pastor on the field, the erection of a parsonage, and now the contemplated new church building seems to me to be making commendable progress in four years of concentrated efforts. Our standing as a church and pastor in the city is all that could be desired. Personally we have conducted twenty-six funerals, the majority of whom were not members of the Brethren church and have been asked to conduct others that we were unable to take care of. Have officiated at thirty-one wedding ceremonies, and been asked to officiate at others that we were compelled to refuse. The majority of these couples were not members of the Brethren faith. We feel that the building proposition is a large undertaking but with the way the people are tackling the task the Giants of the land will be overcome. This willingness brings joy to the heart of a pastor. We ask your prayers in behalf of the work here that we may continue to merit the blessings of him who has promised never to forsake or to leave.

FREEMAN ANKRUM, Pastor.

DISTRICT SUPERVISION

Each district conference has planned to effect a closer union of its congregations. The object in view is a most worthy one. This is set forth in the Manual of Procedure, Chapter 2, Article 3, as follows. "The purpose of the district conference shall be the promotion and preservation of Brethren churches and missions within the limits of the district. To accomplish this purpose it shall render every aid possible by the consideration of all work pertaining to the church and her auxiliaries and the general interests of the church within the district." "THE PROMOTION AND PRESERVATION OF BRETHREN CHURCHES AND MISSIONS." Do you get it? Certainly, the NEED is apparent to all. In forty years of independent congregational action this need has not been approached, much less, met.

Making Plain the Issue

Is it not within the province of some of these Scripturally organized congregations to form a simple organization, as an expediency, to meet this need; and should not all the congregations in the district join in a good work like that? If not all, should not two or three unite their efforts in the "preservation of some church, or mission?" The question of Scriptural authority for such a union need not enter, any more than a verse of Scripture to warrant some one taking children from a burning building. The need is sufficient in both cases. The form of organization chosen by the co-operative churches is the "District Conference." Its authority is set forth in Chapter 2, Article 4. The key phrase therein stated is, "the several congregations forming such Conference and cooperating therewith." Churches wishing to cooperate may do so, but before they can be listed as cooperating, they must say so. The method of "saying so" is provided for in the "By-laws of Indiana Conference. See Article 1—Membership. The board of Evangelists elected by these cooperating churches to assist in executing their wishes are anxious that every church in the district shall put itself on record in this cooperative work, but no force measures will be used, and the evangelists will give you no embarrassments. The Indiana Conference, however, is made up only of such churches and ministers as wish to engage in their district objectives.

Duties of Your Chosen Evangelists

Our principal duties are to execute the wishes of the cooperating churches in their expressed objectives. We propose to do the best we can with our limited facilities to "carry on."

(1) An outline of local church efficiency in chart form is on the press, and our secretary, Rev. G. L. Maus, will mail a copy to each church, and each pastor, and secretary of the churches in the district. Now, the first step in the program of the churches is to hang these charts where they may be consulted frequently by every department of the church. The pastor is to keep his copy in his study, and the secretary paste his in his record-book of permanent documents. The pastor will need his in all the board meetings. Cooperating churches, will you co-operate? Of course, you will. Then, select one or two standards you will try to reach this year. Will you do that? Here's where we are going to find out: write your evangelist, brother pastor, on what standards you have set for yourselves, and if you feel the need of suggestions, ask for such help. Here's the rub. You preachers, how

much of this "district supervision" talk we have been hearing for thirty years do you mean? If you don't mean enough to write your evangelist one letter, believe me, you will hear from me in no uncertain way when I make my report. It takes money to travel among the churches, and the Conference has no funds, but a lot of things may be accomplished by a few letters. At least, let us do what we can until funds are provided to do more.

(2) Let each preacher post himself on THE LINE OF MARCH of Chapters 1 and 2, of Manual. An agreeable surprise awaits you. Inform yourselves on the work of your own conference, and then help make that work effective. There is no excuse for ignorance of our own plans. Don't you love good order in the work of the church—the ordination of ministers, for example? Then post yourselves on the steps required, and let us quit our trifling with orderly procedure.

Keeping at It

(3) The standing committees, likewise should get busy. I have failed to see a line in the Evangelist about your work. It is not the editor's fault. For example, why should not the Ministerial Examining Board seek to secure attention to its work—TO COMPEL ATTENTION TO ITS title for the Evangelist on "The Call of Young Men to the Work of the Church"? What if no other Board has written, That famous "old stool of do nothing" some of

us used to hear so much about in prayer meeting, ought to be kicked out by somebody. Can't you Brethren do it? Why should not the Mission Board get before the district with some constructive appeals for its work? Some sympathetic, heart-to-heart talks BEFORE CONFERENCE would make the work so much more pleasant in the Conference sessions. I know, for I have tried it. A healthy missionary spirit in the congregation in reference to our own district will help solve that quota problem, as nothing else will.

(4) What about our summer activities, with their various meetings? Will you count your work well done, if you get one announcement in the Evangelist, and that just prior to the meeting? It has been computed that it is 80 per cent more difficult to get the ear of the public on church matters than it was 40 years ago. Without a tremendous lot of noise is made about our summer meetings, what chance have they of succeeding? It's a changing world in business affairs, but we have met each chance as it comes in a creditable manner. Is not the work of God entitled to a fair share of our consideration? Brethren, BRETHREN, can, if they will.

Churches assigned me (Warsaw District) are Elkhart, Goshen, Brighton, New Paris, Milford, Warsaw, Dutchtown, Sidney, Roanoke, Ft. Wayne, Campbell, Michigan, Bethel, and New Troy. Let us hear from you concerning your problems. G. W. RENCH.



MR. and MRS. DANIEL CULP

CELEBRATE SIXTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Daniel Culp of Nappanee, Indiana, celebrated their sixtieth wedding anniversary, Monday (date omitted from local paper clipping which the Evangelist office received, but it was in the month of January). A family dinner at noon was followed by an informal reception in the afternoon and evening, with a number of relatives and friends present for a pot-luck supper at 7 o'clock.

Mr. and Mrs. Culp received numerous floral gifts and other remembrances of the occasion. A delightful feature of the evening was a concert by the First Brethren Sunday school band, directed by James Gentzhorn.

Mr. and Mrs. Culp were born in Elkhart county. The former will be 80 years old April 22, and the latter 81, April 4. Mrs. Culp's maiden name was Anna Dell.

Mr. Culp is a Civil war veteran, having served in Company D, 142nd Indiana volunteers. Both he and his wife have always been active in the work of local patriotic organizations, being charter members of the G. A. R. Post and the Woman's Relief Corps respectively. Mr. Culp has served as commander of the local G. A. R. post. Both he and his wife were charter members of the First Brethren church of Nappanee, and he has served as an officer of the church since its organization. They have resided in Nappanee for forty-five years.

COLUMBUS FRATERNALISM

The Eighth Annual Ohio Pastors' Convention was held at Columbus on January 24-27 in Memorial Hall. This was the largest attended convention ever held, there being present 974 pastors from all parts of the state.

We were privileged to listen to some great churchmen such as Parkes Cadman, Bishop Henderson and Bishop McConnell. A fine spirit was fostered by these men in the inspiring and helpful addresses which they gave.

Wednesday noon the ministers of the different communions grouped together for the purpose of fellowship during the lunch hour. The Church of the Brethren pastors cordially invited Brethren pastors to fellowship with them which was very heartily accepted. We met in one of the private rooms of the City Y. M. C. A. After the luncheon hour greetings were exchanged. Dr. C. A. Bame was chosen as toastmaster and as usual very acceptably filled the position. The discussion seemingly moved towards the thought of cooperation between the two churches. A fine spirit prevailed in this discussion and the feeling was unanimous that such meetings would bring about a better understanding of one another. The group decided to have a union gathering next year at the Convention and an effort be made to have more pastors present next year from both churches.

The group was composed of three of our own pastors. Dr. G. S. Baer, Dr. C. A. Bame and the writer, and thirteen pastors from the Church of the Brethren. We trust that more of our own pastors will plan to be present next year as these meetings are without a doubt a wonderful help. Thanks to the Ohio Church of the Brethren pastors for their kindness.

O. C. STARN, Gratis, Ohio.

BEAVER CITY, NEBRASKA

I have had it in my mind to write a newsletter from the far Mid-West for some time, but like many of the other busy pastors have allowed other things, and perhaps sometimes things of lesser importance, to crush the impulse. Nevertheless we are kept busy through every month of the year in the Master's work.

Our regular services have kept up pretty well in spite of quite an exodus on account of financial difficulties. The church too has been able to meet creditably every demand, in the way of special offerings, that has been presented, and if you understood local conditions you would count this remarkable, I am sure. Since reporting last summer two have united with the church by letter coming to us from the Norton county church that has for some time been disorganized.

On October 24 we observed Rally and Homecoming with an all day meeting and every service of the day was well attended and proved to be a blessing to all. The day's program was full, beginning at 10 o'clock with a splendid Sunday school, followed by an appropriate address by the pastor. At the noon hour every one enjoyed the Basket Dinner in the basement. At 2:30 all gathered in the auditorium where a brief period was given to devotions and the reading of messages from isolated members, then followed a 40 minute sacred concert by our efficient orchestra. At the 7:30 hour the young women of the Christian Endeavor,

assisted by the Orchestra, presented the Kentucky Mountain Impersonation entitled "Cindy's Chance," to a full house and the offering lifted amounted to more than \$10.00 pledged to the Kentucky work. So the Endeavorers were more than pleased and the entire audience interested and enlightened in our Home Mission work.

Our Sunday school celebrated the Christmas season by giving two very good programs. One was given on Christmas Eve by the Children's Division of the school with the help of a few Intermediates. This program was a mixture of recitations and Christmas carols and the rendition of a beautiful little playlet, "A Christmas Gift for Mother." This service was rendered in honor of the parents of these little ones and enjoyed by a house full of proud fathers and mothers. On the following Sunday evening the young people of the church presented the dramatization, "Following the Star." This presentation required some 25 characters, who very vividly represented the more important personages at the time of Christ's birth. With the many calls for the time of the young people in their school work and other outside interests, we were almost persuaded to give up, but when the dramatization was given so well, we felt amply repaid for our extra effort and stick-to-itiveness. The "White Gift" offering was received during this service, the amount having been reported already in these columns. At this season the pastor and family were remembered very generously by

the congregation, for which we feel grateful. These are the things that help make a pastor's labor pleasant.

We too have a baby organization in our congregation, as Brother Gingrich puts it, since the first of the year. Ours is a brand new Junior Christian Endeavor Society. With this and the other organizations lined up for work we see no reason why the work here in general ought not to prosper and grow. We want an interest in your prayers that such might be true. We rejoice as we learn of progress all over the brotherhood. May our reports for 1927 be the best of all.

A. E. WHITTED.

WHAT CIGARETTES DO

Here are some homely truths that should set cigarette users to thinking. They are not mere words; they tell facts, which can be demonstrated in every community. Here they are:

Cigarettes

Soften the Brain
Degenerate the Body
Weaken the Will
Cause Crime
Wreck Homes
Kill Men
Damn Souls.

The cigarette is an enemy to society and every individual member of it except the man who profits from its sale. Let us treat it as such.

FRANK McCLAIN, Waterloo, Iowa.

FOR OUR BOYS AND GIRLS

THE LITTLE RED HEN

Once upon a time there was a little Red Hen who lived in a little house in the edge of the woods. Away off in the woods in another little house lived the old Mother Fox and the Young Fox. These Foxes were very fond of poultry, and had often tried to catch the little Red Hen, but they couldn't. But one day the Young Fox said, "Mother, I'm going to catch the little Red Hen today. You have a kettle of boiling water on when I come home tonight and we'll have her for supper." "All right," said his mother. "You catch the little Red Hen and I'll see that the water's hot." So the Young Fox threw a bag over his shoulder and started toward the little Red Hen's house.

When he got there and saw her at work in her garden he was so pleased that he sat down and laughed. When the little Red Hen heard him laugh she was so scared that she threw down her hoe and ran to the house as fast as she could, and shut and locked the door behind her. The Young Fox waited outside a long time, and finally went to the door and rapped. Now, there was living with the little Red Hen a Rat and a Cat. When they heard the knock the little Red Hen said, "Who will go to the door?" The Rat said, "I won't," and the Cat said, "I won't." "I will, then," said the little Red Hen; so she went to the door and opened it and there stood the Young Fox. She was too much frightened to shut the door, but turned and ran into the front room and flew up to a picture on the wall, and there she sat. The Young Fox tried to get her to come down. He told her how much he thought of her, how he wanted to show

her a little looking-glass he had in his pocket, and still she would not move.

Then he ran round and round and round after his tail until the little Red Hen got so dizzy that she fell down plump, and he pounced on her, popped her into his bag, tied up the bag, and throwing it over his shoulder, started off for home.

The day was hot and the road was long and the Young Fox was tired. So when he came to a cool, shady place he thought he would lie down and take a nap. He threw the bag down beside him and was soon fast asleep. As soon as the little Red Hen heard him snore she took her little scissors out of her pocket, snipped a hole in the bag and crawled out. Then she found a stone about as big as she was. She put that into the bag, took out her needle and thread and sewed up the hole and then away she ran for home as fast as her little legs would carry her.

The Young Fox slept on and on. By and by he woke up rubbed his eyes and looked at the sun. "Why, it must be getting late! Mother will be worried about me. What a good sleep I did have!" he said. Picking up the bag he started off for home again. "How heavy this little Red Hen is! What a good supper we will have!" When he came in sight of his house he saw his mother standing in the door watching for him. "Hello, mother," he called "is the water hot?" "Quite hot, my son. Have you the little Red Hen?" "Right here in my bag," he said. So they went into the house, untied the neck of the bag, held it up over the hot water and down plumped the stone and up went the hot water and scalded them so badly that it was several days before they were

well. After that, they never troubled the little Red Hen again.—Mrs. A. L. S. Aberdeen.

THE STORY OF HIAWATHA

Once there was a little Indian boy named Hiawatha. His mother was called away from this world almost as soon as he came into it, so his good old grandmother, Nokomis, took care of the baby boy. She lived in a wigwam by the shore of the Gitche Gume' ("the Shining Big Sea Water"). She made a cradle of the linden tree and lined it with soft moss and rushes—for Hiawatha had no little white bed. Nokomis sometimes carried the cradle on her back as she went about her work, but when she had other burdens to carry she hung the cradle with little Hiawatha in it, on a branch of a tree where the wind would rock it. But at night the baby would lie in the wigwam near his grandmother and listen to the sounds of the animals in the forest.

As Hiawatha grew older he went into the woods behind the wigwam to play with the pretty brown cones that fell from the big fir-trees. As he played he scattered about on the ground crumbs from his bread, and the birds and squirrels ate them, and they soon learned that Hiawatha would not hurt them and they would come at his call. Hiawatha called the birds his "chickens."

In the evenings Nokomis and Hiawatha would sit at the door of the wigwam and Nokomis would tell the little boy stories of the moon and stars. He liked to watch the fireflies lighting up the forest with their candles, and to hear about the beautiful rainbow which he believed was the heaven of the wild flowers.

One day, Iagoo, who was a friend of Nokomis, came to visit the wigwam. He said that Hiawatha should have a bow and arrows, and made them for him. As soon as they were made, Hiawatha ran into the forest to show them to his little friends there. When they saw the bow and arrows they were afraid, and hid, but Hiawatha called to them that he would not hurt them.

So he lived among them, and was their friend always, and he grew to be a strong, brave, and gentle man, and was ever good to the weak and helpless.—Mrs. A. B. Nebraska.

THE TIE THAT BINDS

KNOTTS-BLACK—Mr. Ralph Knotts of Vernon, Indiana, and Miss Dorothy Black of Roann, Indiana, were united in marriage at the home of the bride's parents, Mr. and Mrs. Harley Black, Friday evening December 24th, 1926, at five thirty o'clock, by their pastor, D. A. C. Teeter. These highly respected young people will make their home in Wabash, Indiana. D. A. C. TEETER.

DICKEY-MILLER—Mr. Elmer Dickey of Beaver-Dam, Indiana, and Miss Elvauch Miller of Akron, Indiana, were married at the home of Mr. and Mrs. D. A. C. Teeter, on Sunday evening, December 26th, 1926, at four o'clock, by the writer. These two fine young folk will reside on the farm near Beaver-Dam. D. A. C. TEETER.

IN THE SHADOW

YOCUM—Ira Elmer Yocum, eldest son of Miles and Katherine Yocum, was born in Kosciusko Co., Ind., near Yellow Creek Lake, on July 23, 1859, and died at his home near Roann, on November 19, 1926, aged 67 years, 3 months and 27 days. In his passing on with the promise of eternal rest in him through faith, he leaves his companion, three daughters, one son, two granddaughters, one great-granddaughter, one brother, one sister and a host of other relatives and friends. He united with the First Brethren church in 1887 under the pastorate of Elder J. H. Swihart and has since lived a true Christian life.

Funeral services held in the Roann Brethren church on November 22, 1926, with D. A. C. Teeter, the pastor, in charge, assisted by Elder George Swihart. D. A. C. TEETER.

SHILLINGER—Leander Shillinger, son of George and Lydia Shillinger, was born on January 10, 1862. He was united in marriage to Mary E. Anderson. Five children came to bless the home. Ethel, Mable, Hugh, Frank and Mildred. Eight years ago Ethel was called from them and their family was broken. Frank followed his sister ten weeks later, and now again, death has entered the home and on December 16, 1926, after four and one half years of patient suffering the spirit of the husband and father has wended its way heavenward, and mother, Mable, Hugh, Mildred, two brothers, one sister, and granddaughter survive him.

He was a member of the First Brethren church of Roann. Few people get more real joy out of the Christian hope than he did. His smiles and patience during these pain-filled months were symbols of that "peace which passeth all understanding," known only to the soul that is anchored in God.

Funeral services were conducted from the First Brethren church in Roann, Sunday, December 19th, 1926, the pastor, D. A. C. Teeter officiating. D. A. C. TEETER.

McCLANNAHAN—Samuel Z McClannahan, son of John and Sarah McClannahan, was born near Hagerstown, Maryland, April 13th, 1854, and died January 9, 1927, at the home of his son, Norman, in Dixon, Illinois. In his early manhood he was united in marriage to Miss Mary Elizabeth Nowell, who preceded him in death 21 years ago. He leaves to mourn his passing two sisters, Mrs. Tobias Haugh and Mrs. William Railing of Milledgeville, Illinois, and the following children: William, Samuel, Norman and Mrs. Ruth Emmert of Dixon and Mrs. Alice Shuck of Blue Earth, Minnesota, 23 grandchildren and one great grandchild and a host of other relatives and friends. Kindness was ever an outstanding characteristic of the deceased and his children have this precious memory to help assuage their grief. "Father was always kind to me." May this beatitude sustain the bereaved. "Blessed are the merciful; for they shall obtain mercy."

Funeral was held January 12, at the Church of the Brethren, in Dixon and interment was made at the C. B. cemetery on the Lincoln highway, six miles east of Dixon. The funeral was conducted by the writer, assisted by the Dixon Minister, Rev. David Roland. D. A. C. TEETER.

HOOVER—Mrs. Mary E. Hoover departed this life January 25, 1927, aged 82 years, 4 months and 28 days. Sister Hoover was a member of the Mt. Olive Brethren church for nearly 34 years, was faithful and present at services when able. She leaves three sons and four daughters and a host of friends to mourn her loss.

Funeral services at the Mt. Olive Brethren church, January 27, by the writer. N. D. WRIGHT.

WEAVER—Jacob Weaver, son of James and Lizzie Weaver, was born September 15, 1846 and departed this life January 28, 1927, at the age of 80 years, 4 months and 13 days.

Brother Weaver was twice married. His first wife who before her marriage was Miss Francis Wagner, preceded him in death several years, having died in 1896. To this union one child was born. He was married again in 1902 to Miss Emma Spitzer. He is survived by his wife, one son, Charles Weaver and two grandsons, besides other relatives. Brother Weaver had been a member of the Brethren church of Clayton for a number of years. Services conducted by the writer. WILLIS E. RONK.

KLEPINGER—Brother Daniel W. Klepinger, a highly respected and influential man in the church and in the community, passed away December 17th, after a very long and testing illness, at the age of a little more than 64 years. Brother Klepinger was possessed of a most stalwart, beautiful Christian faith which sustained him amid his long suffering and which enabled him to die in triumph. Medical skill and loving hands did everything possible to recover his health, but it was not to be so. He was for many years an outstanding, successful school man in Montgomery county. He also served his church in various responsible capacities, and was for many years the greatly beloved teacher of the Men's Bible class in the church School. By faithfulness, by consecrated service, and by a splendid ability, Brother Klepinger built for himself a most enviable record, which is left as a priceless heritage to his loved ones, and a sacred, inspiring memory to his many friends. His going from us has meant and will continue to mean for years to come a heavy loss to the Dayton church. A devoted wife and four Christian children are left to mourn the going home of husband and father. Brother Bell and the pastor together conducted the funeral service in the church in the presence of a large concourse of friends. WM. H. BEACHLER, Pastor.

HALL—Sister Mary Lou Hall came to Dayton from Boone's Mill, Virginia, eleven years ago. She was a member of the Brethren church at Roanoke, Virginia, for many years before coming to Dayton. On December 17th she passed away at the age of a little more than 71 years. Sister Hall was a woman of rare Christian pulse, splendid character, and a loving, gentle spirit. She was a consistent, loyal member of the Dayton church. She was the mother of twelve children, of whom seven lived to see their mother go home. She has left to her children the legacy of a godly example and true life. The funeral was conducted in the church by the pastor, assisted by R. A. Macher. WM. H. BEACHLER, Pastor.

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White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio. **Publication Day Offering**, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.

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Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

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The BRETAREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

The Common Touch

By Edgar A. Guest

I would not be too wise—so very wise

*That I must sneer at simple songs and creeds,
And let the glare of wisdom blind my eyes
To humble people and their humble needs.*

I would not care to climb so high that I

*Could never hear the children at their play,
Could only see the people passing by,
Yet never hear the cheering words they say.*

I would not know too much—too much to smile

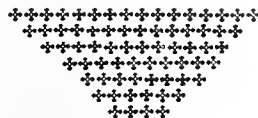
*At trivial errors of the heart and hand,
Nor be too proud to play the friend the while,
And cease to help and know and understand.*

I would not care to sit upon a throne,

*Or build my house upon a mountain-top,
Where I must dwell in glory all alone
And never friend come in or poor man stop.*

God grant that I may live upon this earth

*And face the tasks which every morning brings,
And never lose the glory and the worth
Of humble service and the simple things.*



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EDITORIAL

The Lure of Big Money

If "money talks", then big money commands, and it seems that most men give prompt and unquestioning obedience. But it is refreshing to find that not all men are willing to sell their talents, no matter how big the salary, without regard to the kind of service demanded of them. Recently Senator George Wharton Pepper, defeated at the Pennsylvania primaries for the re-nomination by the wet Mr. Vare, declined an offer of the presidency of the American Baseball League, notwithstanding the \$50,000 annual salary which the job carried with it. Apparently, and in the words of newspaper headlines, "Ban Johnson's job does not appeal to Pepper." The "Religious Telescope" comments, "We maintain the high appreciation in which we held Senator Pepper as a result of this decision." Involved though he is in politics of varied flavor, yet we are not surprised that the senator turned down such a job, considering the high leadership he has exercised in religious circles. We would hardly have expected that a man who was considered worthy and was able to lecture young theologs so effectively on preaching would be satisfied to devote his capable faculties to directing a baseball league.

However, people have been disappointed and surprised on previous occasions by seeing men in high station stepping down to a lower plane of service because of the lure of big money, and there is the general impression that all men have their price. It is not true, of course, as the continuance of many men, great and small, in noble callings at sacrificial considerations, bear witness. But there is abundant evidence that the voice of big money drowns all other appeals to vast numbers of men and women today. Our exchange adds: "There are a couple of other men of national capacity as leaders whom we could place a little higher if they had not cashed in on their reputations by yielding to the lure of a big salary for the kind of service that contributes nothing permanently to the advancement of civilization." Not only in high but in low station as well, are men demonstrating how universal and strong is the urge for big money. Money getting is the outstanding characteristic of our age. Big salaries are the supreme quest and by many are considered of highest worth. The money standard sets the scales of value and determines the measure of success in life.

Would that we could shift weights somehow and cause the giving rather than the getting standard to become the measure of life's values, and cause the worth of service to be of higher consideration than the size of one's pay envelope. But such a change would be too fundamental and too radical in its requirements to be

brought about suddenly; it would involve a transformation that would overshadow the great Reformation of the 17th century for significance. It is coming, but it will only come as men, with renewed hearts, accept Jesus Christ as Lord and adopt his teachings as their standard of life. It is coming, but only as the voice of Christ falls upon new ears and finds entrance into new hearts. It is coming, not by mass movement, but by the response of individuals to the claims of Christ. That is a part of the gospel. It is therefore nothing more than is to be expected of those who have accepted the Christ and have professed allegiance to his will. When the Christian is thus actuated he is doing only what is his duty to do; he is merely measuring up to the standard that is set for him. He who fails in that, falls short of the standard and is disappointing both to his Lord and to his fellow Christians.

Big money as such has no taint, and may be sought and received by the Christian as well as by the non-Christian, if one is unselfishly motivated and if his effort is honestly and nobly exercised, if indeed money-getting does not possess his life and absorb his thought and energy. But money, large or small, hoarded and cherished, becomes a fagot to light the fires on the altar of idolatry and calls down divine wrath upon the head of the devotee. Only he who gets that he may give, or receives as an acknowledgment of service rendered, is blessed by what he possesses.

Whence Comes Crime?

That is the question many are asking these days. The Church Federation of San Francisco asked it a few months ago and proceeded to investigate with the thought that the discovery of the source of crime would point the way to the remedy. "Could it locate its origins", it said in a bulletin broadcasted at the time, it believed that "much human misery could be prevented." Of course, all the many sources of crime would be a task to discover, but it seems that the one key source that these preachers discovered was what most of us already knew, and what men throughout the country have been saying on every possible occasion. It was due, they discovered to a lack of personal knowledge of and experience with the Gospel of Christ. People are ignorant of the Word of God and of what it has to offer.

As suggested above, in a thoroughgoing investigation there are many avenues through which crime may enter that must be considered. The Washington Voice declares that crime appears in about forty per cent greater volume among aliens than among native-born Americans, and so it is suggested that to some extent crime prevention is a matter of immigration control. Granting the fact as asserted, yet the statement is merely an alibi, a mere passing of the buck. The basic fact is that they are without the Gospel. Another suggestion is that crime is due to an inferior type of people. Wiggam suggests that it comes from a comparatively small element of our population and that the proper control of the life and privileges of this small element would do away with much of crime. He says that "In Indiana nearly all crime is committed by about one hundred families." Therefore, he thinks a wider study of eugenics would disclose an important means of crime prevention. We may grant all they claim for the influence of bad breeding, and the benefit of a legitimate control of the privilege of marriage, but still it is all a mere excuse beside the fact that the vast majority of criminal cases arise from a lack of religious education of the thoroughgoing type that touches both heart and mind. The Church Federation statement says:

"Whatever light eugenists or experts in immigration restriction may throw upon the beginnings of crime, churchmen know of powerful factors working in crime-prevention. Captain Duncan Matheson of the San Francisco police recently said to the Commonwealth Club there: "In this country we have fallen down completely in the administration of justice. We are making criminals faster than we can take care of them. But," he added, "In all of my police experience I have seen but one boy who had graduated FROM BOTH HIGH SCHOOL AND SUNDAY SCHOOL COMBINED come into the hands of the police."

"In this day, when America holds the record for murderers, when our very Republic is being tested, as never before, by a minority advocating nullification of a Constitution they cannot amend, the churchman may well tell Captain Matheson's story to

his unchurched neighbor. He can remind the latter the taxes paid for the cost of crime do not go for Sunday school graduates."

If the influence of the church and Sunday school is so salutary and uplifting, if it is effective in preventing crime by inhibiting criminal tendencies and suggest worthy thought and inspiring allegiance to holy idealism and conduct, the fact of such widespread crime is certainly a rebuke to the church's comparative indifference to the country's most needy elements of population—the foreign, the sub-normal and the religiously destitute classes. And any plan for crime prevention is a challenge to the church's best evangelists and educational efforts.

The Baptism of Jesus

There came to our notice in a recent issue of the "Christian Standard" certain reflections of Rev. James Black, the noted English preacher, on the baptism of Jesus. We take pleasure in passing these on to the Evangelist family. Mr. Black says:

How would a pure soul like Jesus treat the baptism of John?... Quietly, and yet with a note of authority, he asked to be baptized. ...

To John's shamed protest that he should presume to baptize, Jesus, our Lord made a reply that is now one of the great sentences of literature: "It becometh us to fulfil all righteousness."

Why did he do it?

1. At the outset, with serious purpose. He thereby aligned himself with everything he knew to be good. ... This baptism of John was the one thing in that age that stood out unmistakably for God and the good. So he publicly identified himself with this crusade for righteousness. He seemed to reason that even if he did not need this baptism of repentance, there were millions who did!

In all these things I love the way my Master did.

2. I said that he aligned himself with everything that was good and worthy. In as serious a sense, he now aligned himself with everything that was evil and worthless. The evil of the world—especially in that thing we call sin—is gathered up in us. When Jesus stepped into Jordan he ranged himself by our side; for he joined himself to the great company of the afflicted of his day. He entered into a glorious community with such broken and defeated souls as we are.

3. Again, in this act, I consider that Jesus linked himself definitely with all the honorable past.

John was the last of the prophets. He was of the order of Elijah and Amos. He was of their breed. ...

It is so easy, so tempting, sometimes so cheap, to condemn the past. ...

I like my Master's way in this. He set out to revolutionize life and religion. But I praise God that his first great act was to step into Jordan and link himself with John, the last of the prophets.

4. Still further, our Lord's act is a gracious benediction on every good convention, and a recognition of all customs or rites that exhibit God.

I can not help comparing the petty little ways of some human souls in revolt, with the way of my Lord. Though he was as original as the very breath of God, he said so simply, "It becometh us to fulfil all righteousness."

EDITORIAL REVIEW

We are glad to announce for the benefit of his many friends, some of whom have inquired about him, that Prof. A. J. McClain is recovered from his recent illness and is about his work again.

Brother H. E. Eppley writes of the evangelistic campaign which he recently conducted in the church at Waynesboro, Pennsylvania, following the dedication of the enlarged church building. He and Brother Horlacher, the pastor, evidently greatly enjoyed their work together, and the good attendance shows the people appreciated the services of the evangelist.

The president of the Hagerstown, Maryland, Christian Endeavor society tells of the activity of his young people and especially of their Christian Endeavor anniversary program. Aside from the wide-awakeness of these young people themselves, it is an illustration of the large place a Christian Endeavor pastor can have in directing and motivating the church's youth.

Dr. Florence N. Gribble supplies us with an original story, both interesting and inspiring, the missionary character in which our readers will not fail to recognize. I wonder if it would not be well for us all to be more constantly alert to opportunities to witness for our Master! Too often we hide our lights under the bushel measure of fear and cowardice.

From the letter of Brother S. C. Henderson, pastor at Fremont, Ohio, we learn that the spirit of progress is still possessing that church and they gave evidence early in January of their appreciation of the services of their pastor. Brother R. D. Barnard led them in an evangelistic campaign of two weeks that resulted in one baptism and four reconsecrations, notwithstanding the handicap of a sixteen-inch snow.

Our correspondent of the New Lebanon, Ohio, church reports progress in various phases of the church's activity. Brother Lester V. King, the industrious pastor, has found a large place in the hearts of these people and has been retained as pastor for an indefinite period. A Junior Endeavor society has been organized; the Sunday school is setting forward with new zeal under the leadership of Brother O. F. Brumbaugh, and the new pastor's study has been added to the church's equipment.

Brother C. C. Grisso, pastor at Warsaw, Indiana, tells us in his interesting letter of a substantial Christmas gift received from his parishioners, of a splendid averaged attendance of the Sunday school, of forty-two diplomas granted for "perfect attendance" and of a very creditable attendance of children at the church services. Thank God for the child-conserving churches! An evangelistic campaign was begun with the highly appreciated services of Brother J. R. Schutz of North Manchester, and concluded by the pastor, resulting in twenty-nine confessions, twenty-four of which have or will be added to the church. Warsaw is enjoying a County Bible school for Teacher Training, of which Brother Grisso is one of the directors.

Brother R. D. Barnard, pastor of the church at Mansfield, Ohio, reports that during the last six months the people of that mission point have caught the vision and have set their shoulders to the wheel to do things. The average Sunday school attendance of seventy-three is good and indicates progress. The splendid financial condition that obtains in the face of the debts they have paid and the repairs they have taken care of points to a fine spirit in this church. The Ohio churches especially will rejoice in this good word, and we believe that if the membership continues to stand by their pastor with the loyalty they have been showing, they are assured of still more encouraging progress. Brother Barnard also speaks of his appreciation of the Fremont church and pastor with whom he recently labored, and of the meetings he conducted for Brother W. E. Ronk's churches in the Miami Valley nearly a year ago.

The mission church at Fort Scott, Kansas, has experienced a real revival and the outlook seems much improved. It was under the evangelistic leadership of Brother A. V. Kimmell, the able pastor of the church of Whittier, California. Brother L. G. Wood, the hard-working and undiscourageable pastor at Fort Scott, reports eight additions to the church and believes the Brethren cause has been greatly advanced by the highly appreciated service of the evangelist, who in turn expresses his confidence in the leadership of Brother Wood in that field. We conclude that the Fort Scott mission is twice fortunate; first in having so indefatigable a worker as Brother Wood for pastor and second to have such a talented and consecrated evangelist as Brother Kimmell in their special meetings. It is encouraging and stimulating to the cause of Home Missions to see such a change begin to take place on so hard a field.

President E. E. Jacobs gives us an interesting miscellany of news this week. One outstanding feature is the item regarding the effort to get Ashland College recognized as a standard school, the only remaining requisite of which being the stipulated endowment. Certainly no more urgent and vital demand faces the church than that of adequately endowing her only school of higher learning. The success of Dr. Bell's mission is vitally related with the future of the denomination and the accomplishment of its mission in the world. It cannot go forward without a church school, and it cannot have such a school unless it is willing to have a first class school, and if it is to have a first class school—a standard school—it must itself furnish the money demanded, it cannot depend on others. Prof. Mason sets forth the situation in a frank and thorough manner in this issue, and it is hoped that every member of the Evangelist family will take the time to read the entire article. It is worth your while; it will help to lay the burden on your heart.

GENERAL ARTICLES

Ashland College---What?

By Prof. E. Glenn Mason, Acting Registrar

To a great many people, the future of Ashland College is extremely important. The future of the College, as to its existence, is not in question. As long as the Brethren church exists, Ashland College will very likely exist as the training school for its leaders. The doubtful part of her future lies in her standing with the educational institutions of higher learning supported by other church organizations with those under State control.

The proposition that Ashland College occupies a very important place in the Brethren church needs no support. But the recognition of this important place, by the brotherhood in general, has not yet been accomplished. Ever since the organization of the Progressive Conference in 1882, Ashland College has been the only institution of high-learning supported. The plant, at that time

and since, until within the last ten years or so, was fully large enough to meet the demands made upon it. Until but a short time ago, twenty years or so, the educational demands of Society, the State, the School and the Church were not great. Today, the situation is entirely different. Society, in its business and economic relations is demanding a much broader educational equipment. As a result, our High Schools and Colleges are filled to overflowing by those who feel and know the rigidity of these newer educational demands. The factors that brought about these changes need not be mentioned here. The existence of the facts as they are found is sufficient to prove the contention.

As a result of these new demands, made by Society, the State, the School and the Church are striving to meet them satisfactorily. The State is striving to set up such conditions, by legislation, that shall provide means of meeting these demands. Compulsory school attendance and equal educational opportunities for all, higher qualifications of teachers, standardized school equipment in buildings and grounds, are examples of the efforts put forth by the State in order that the schools shall provide this newer and broader education. The School has, through its leaders, focused its attention upon the quality and effectiveness of its methods. It has applied the same methods in studying the results of educational practices as business has applied to the study of business practices. It took a long time for the educational leaders to awaken to the fact that the same research methods could be applied to both education and business. As a result, newer, greater and more exacting demands are being made upon the teacher. His educational equipment, both academic and professional, must be much better now than it has ever been before. Last, but not least by any means, the Church has raised her requirements to meet these new educational demands made by Society. The Church is now demanding that its leaders, both in the ministry and among the laity, shall have the educational training necessary for it to hold its own in Society's great forward going movement. The Brethren Church has not been among the earliest supporters of this educational movement. In other words, we have become so used to having Ashland



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History

College meet all of our educational needs that we have marked time, so to speak, while the rest of the world marched on.

Until less than ten years ago, our College had a rather uncertain program. She was allowed to exist under the rather loose control of the Church, while little attention was paid, on the part of the Church, to a general program of improvement and advancement. Why? Simply because, Ashland College was meeting the immediate demands made by the Church upon her and was at the same time making some progress. Most of the credit for the progress made must be given to the Presidents and the Faculty members, who, sincere and faithful as they were, largely were responsible for supplying the College with its only forward looking program. For the simple reason that the Church in general has not had and does not

now have a definite program for the future growth and expansion of the college, **Ashland College is now facing the most critical period of her entire existence.** True, our expansion program is now on and going forward nicely, but the Church, in general, does not recognize nor realize the importance of this campaign, and that is the reason for this article.

The Brethren Church is wide awake to her missionary opportunities and responsibilities, and the missionary program is a forward looking one, that is, its plans are being laid so that it will grow and expand as the years come and go. But the Brethren Church is not properly awake to her educational opportunities and responsibilities. The expansion program of the College is not widely known or supported. There are many in the church who now say, "Why bother us again with College Endowment when we were canvassed only seven or eight years ago?" "When will this constant call for money for the College cease?" The answers to these questions are obvious,—an educational institution is never self-supporting and will consequently always need more or less help. New and more expensive demands are constantly being made upon colleges. It is but little more self-supporting than our missionary activities. It is true that tuitions and fees are paid by the students while attending college but these never cover the costs of instruction. At Ashland College, the cost of instruction, computed at the lowest possible figures is \$314 per year. The tuition paid is \$120 per year. Who pays the other \$194? It must be met from the incomes from endowments and gifts. The costs of instruction are very low because the faculty members are willing to work for small salaries. It is not possible to raise the tuition much higher, because then students will go to institutions whose reputation and recognition is better than that of Ashland College.

Ashland College has come through to the present time, not only maintaining her old standing but also establishing new records and gains from year to year. Her enrollment has been greatly increased, her entrance and graduation requirements have been bettered and standardized, her recognition and standing has been extended. All of these things have been accomplished without going into

debt, that is the College has expanded and kept within its income. This accomplishment deserves the admiration and commendation of the entire brotherhood.

The accomplishment may be accredited to the following factors,—

(1) The careful and judicious management of the finances.

(2) The willingness, on the part of the faculty members to serve faithfully at a low salary. (In practically all cases, faculty members have refused positions offered them with salaries 50 to 100 per cent higher.)

(3) The impetus given the College by the addition of the new endowment of \$160,000 raised by Dr. Beachler a few years ago, and the local gift of the new building.

(4) The absence of the enforcement of exacting standards for American Colleges.

But the influence of these factors has now been largely outlived. The time has come when (1) careful and judicious management is no longer able to supply the needs of the College. Newer and greater educational demands are being made upon the preparation of the faculty members. This necessitates the attendance of summer sessions in advanced study, or spending a year in advanced study on leave of absence or traveling abroad or extensive travel at home. This all costs so much money that the meager salaries paid at Ashland will not provide for it. No amount of careful and judicious management will provide the necessary funds with which salaries may be raised to the point where these things are possible. (2) There is need right now and there has been this need for several years to increase the size of the faculty. The maximum teaching load allowed teachers in Colleges belonging to the North Central Association of Colleges and Secondary Schools is 16 hours per week. At Ashland the majority of the faculty members are carrying from 16 to 22 hours. It is the opinion of the North Central Association that a teacher who is teaching more than 16 hours per week is doing too much work to guarantee careful and efficient preparation. The teaching load at Ohio Wesleyan University is 12 hours which is about the load carried by all of the other North Central Colleges in Ohio.

The time has come when no amount of careful and judicious management of the finances of the school will supply the necessary funds to employ new teachers to relieve the load of the present faculty members. **New funds must be supplied.** Furthermore, it will be practically impossible to increase the faculty with men or women who will be willing to sacrifice in the future as the present faculty has done in the past. Considering the great amount of graduate work required of a College professor, it would seem that they should be paid better than a church pastor, but there are many pastors in the Brethren Church whose salaries exceed those of the faculty members. (3) The impetus given by the increased endowment raised by Dr. Beachler and the local gift of the new building has now spent itself. The College can no longer go forward on an expanding program without more endowment. (4) The time has come also, when the standardizing agencies are making their demands felt. Ashland College feels more and more, every day, the increasing pressure of these standards. The State Department of Education has set up new standards for Training of Teachers which are to go into effect in September, 1927. The North Central Association raised its minimum requirement for admission, January 1, 1927 for endowment from \$400,000 to \$500,000. These standards must be met if Ashland College expects to be able to even hold her place among educational institutions and render the service to the church that

she is now rendering, let alone extending her service and influence. The new requirements of the State Department will necessitate a greatly increased budget, which will necessitate retrenchment somewhere else in the college work unless increased funds are available. The Teacher Training work of the college has become such an important part of the work that it is impossible to discontinue it now. In fact the extra pay received by the Faculty members for the Saturday and summer courses, help materially to make salaries better. Furthermore the publicity given the College by this work is no small matter. It is a distinct service to Ashland and vicinity. Gradually, the College has been able to extend its field of recognition among other colleges and universities, but she can no longer hold this recognition unless she meets the requirements set by the North Central Association. This Association is the standardizing agency of twenty-seven states lying between the Appalachian and Rocky mountains and is recognized by all other Associations. Ashland College should be a member of this Association. Membership in this Association would mean that all credits made at Ashland College would be accepted anywhere at their face value. Now we are accepted only, without question, by those institutions who know of our work by direct contact with us. How fine it would be that when our credits are presented to another institution, they would find Ashland College on the North Central list and thereby accept all credits at their face value! Ashland College will never be able to render her best service to the Church and to the State until that time comes. The endowment increased to \$500,000 or more will do it.

Many of the Evangelist readers may not know that it is the desire of the State Universities to reduce all small denominational colleges to the rank of Junior Colleges. This means that only the first two years of the regular college courses are given. The Brethren Church should not and **would not** allow her only institution of higher learning to be reduced to the rank of a Junior College. In fact, that is just what will happen if Ashland College is not soon made a North Central College.

Ashland College now meets all the North Central Association requirements except those which an increased endowment will satisfy. In fact, the only serious lack is the lack of sufficient endowment for admission. The N. C. A. minimum endowment of \$500,000 is based upon a student body of 200. For every increase of 100 students, there must be a corresponding increase of \$50,000 in endowment. The N. C. A. gives as the reasons for this requirement, that in as much as no educational institution is self-supporting, and in order that its educational efficiency shall not be impaired, by being able to only pay small salaries, thus attracting only mediocre teachers, the income from endowment must be at least equal to the income from tuitions and fees. The latest financial statement published by Dr. Shively, Bursar of Ashland College, shows that the income from endowment for the year just passed was approximately \$11,000, and from tuitions and fees \$35,000. It can be plainly seen wherein we are lacking and it is toward this point that the present College drive is directed.

In answer to the question suggested by many of our Brethren, "When will this constant call for money for the College cease?" we say, NEVER ENTIRELY. Unless, of course, some exceedingly large gift would provide for an expansion program extending over a long period of years. Such a gift is not likely to come, so we must content ourselves with the inevitable,—**Ashland College will always demand support from the Brethren Church.**

Why shouldn't she do this? The very existence of the Brethren Church as a denomination, depends upon its leaders. Young men and women from Brethren homes trained in the colleges of other denominations, or in the godless State Universities, tend to lose their interest in and their responsibility to, the Brethren Church, and consequently, will not likely become our leaders. It is useless for us to deceive ourselves, we cannot hope to draw our educated leadership from other denominations. If the Brethren Church has worth while principles for which to stand, the unquestioned support of the College where these principles are stressed is of primal importance to the existence of the Brethren Church as an organization. The future existence of the Brethren Church depends upon the existence and recognition of Ashland College. If this be true, and it is, then the future of Ashland College should become a matter of grave concern to the Brethren Church.

There was a time, a number of years ago, when admis-

sion to the N. C. A. would have been a comparatively easy matter, but that time is passed and the Church is faced with the necessity of doing it now. The Brethren people can be relied upon to meet this responsibility, but have not yet fully recognized the gravity of the situation. President Jacobs, the Faculty, Dr. Bell, Campaign Secretary and the Board of Trustees are fully aware of the present situation, but they can do nothing without the liberal support of the Church at large.

The present campaign was launched with the hope of securing \$150,000 from Ashland and vicinity. More than 50 per cent of the student body is made up from Ashland and vicinity and it was felt that it should liberally support this drive for endowment. On the eve of the local campaign, the gymnasium burned, requiring additional funds for its replacement. Following the fire, the Ashland quota was raised to \$190,000. To date, about \$100,-

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Mountain Tops on the Horizon---III

By Elder G. W. Rench

We were compelled to answer the charge in the 80s that "you progressives have no church government." We usually answered the thrust by replying, "We've got all that God gave any man." If we wished to invite an argument, we started somewhat like this: "Where did you get yours?" And there on our horizon was one of the outstanding mountains. You needed no field glass to see it. At times, it looked like a storm-cloud in the distance. When the work of the shepherd was thrust upon us, we were compelled to study the subject. Some of us stayed close to our authoritative text-book, the New Testament. Outside helps were sought in the literature of other religious bodies which were congregational in church administration. To my way of thinking, measures and methods which have behind them an ecclesiasticism to enforce them, are failures when brought over into the polity of a "gospel alone" people. There are so many good things which have been worked out by people who are traveling the same road with us in church management that there is no use of wasting time on trying to wear the wrong armor. A monarchical form of church government does not approach the beauty and simplicity of that set forth in the New Testament, and I will not read the stuff. Living under the sunlight of the glorious American Republic, why should I waste my time in a form of church government built up under the influences of a monarchy like western Europe. And you church workers who are continually recommending, and foisting upon us, church periodicals created and published under the influence of a monarchical form of government, either don't know the genius of the Brethren movement, or you care less. If you do not care what Brethren people read, be honest enough to draw your salary elsewhere.

New Testament church government has to do with the congregation. There is no other body recognized in its teachings. Other bodies are mere expediences, useful or detrimental, as they may be conducted. I believe in expediences as long as they keep in their place. The great Head of the church had his divine and human side; and likewise the church has its divine and human side, with its corresponding necessities. To provide for these necessities, two sets of officers—elders and deacons—were appointed by the local congregation, by divine authority. The elders were to lead in the spiritual interests; the deacons were to guide the congregation in the material neces-

sities. Elders deal with spiritual problems; deacons with material. Spirituality, and good business; what more does a church need to be successful than good, active leadership along these lines. Let us revert to our divine text-book on "good order in the churches." Here are some passages on the eldership.

1. "The elders which are among you I exhort . . . feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (1 Peter 5:1-3).

2. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine" (1 Tim. 5:17).

3. "If any sick among you? let him call for the elders of the church" (Jas. 5:14).

4. "Against an elder receive not an accusation, but before two or three witnesses" (1 Tim. 5:19).

5. "And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know." . . . (Acts 20:17, 18).

6. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

7. "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem" (Acts 16:4).

8. "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which also they did, and sent it to the elders by the hands of Barnabas and Saul" (Acts 11:29, 30).

9. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 15:23).

10. "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed,

not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers" (Titus 1:5-9).

The Holy Spirit, through these writers of his truth, has certainly given attention to detail in church administration. The trouble is, we have not. My, what we find here! What is not covered by these scriptures—and all by divine authority!

Now, let us select out, itemize and emphasize a few facts in this limited study.

1. Notice, the term used in connection with the congregation is "elders"—plural number. Why, in the delicate situations arising in his program as mapped out for him, common sense would dictate that he should have some one associated with him. The Lord has answered this demand of reason and propriety. But what have we done about it? Nothing, scarcely at all. We've been busy saying "congregationalism won't work." Perhaps we would appear to a better advantage in the sight of our Lord, if we would, at least, try his plan. Let's face the issue: it's ELDERS, not "the elder." "IS any sick among you? Let him call for the elders of the church," says James. Does the inspired word mean what it says? We are so loose in our thinking that we say, "deacons or any one else will do as well." It will? How do you know? If anything else will do here, then, anything else will do elsewhere in the Book; and I challenge anyone to escape the conclusion. Away with your baptism in its triune form to meet the requirements of Matthew 28:19, if

something else will do other than the gospel requirements in the anointing service. Let's cease this loose handling of the word of God, or instead of our familiar slogan "The Bible, the whole Bible, and nothing but the Bible," throw to the breeze this, "The Bible, the whole Bible, and nothing OF the Bible."

2. The authority and field of labor of the elders was limited to the congregation of which they were members. The elders were called to feed, guide and protect the flock over which they were called to be bishops. The idea of a shepherd being away from his flock for months at a time plays havoc with the New Testament figure. And for the shepherds to leave their flock and go over to some other flock without being solicited to do so, and begin herding maneuvers in the presence of the flock's own shepherds, would be so far from New Testament standards as to become unusually laughable. And yet, before the Brethren turned to the New Testament ways in the 80's, that very condition prevailed, but it wasn't a bit laughable. It required tears, and the severance of family ties to break down "adjoining elder rule." The Lord has a better way "to set a church in order." The one requirement of "being ensamples to the flock" is enough to settle definitely his field of activity, for how could one be an example to people who did not know him?

3. Paul wrote, "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine" (1 Tim. 5:17). There are some elders who are to preach and teach the Word. This may be the modern pastor; but in my humble judgment minus a lot of modern foolishness expected of him. In the first

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Remembering Our Aged Brethren

By C. C. Grisso

If I were to take a text from which to preach a sermon in the interests of our superannuated brethren it would be this: "I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labors."—John 4:38. How true are these words with reference to the subject before us. We boast of being greater and better and bigger in many ways than our forefathers. We enjoy much that they did not enjoy. But it was their toil and sacrifice that brought us here.

My! how magnificent is the heritage you and I fell heir to when we entered this world. Our fathers thought, and toiled, and bled and suffered, that they might start a movement for the restoration of primitive Christianity, that movement with which it is your privilege and mine to be identified. In those days it was necessary for some heroic sacrifices to be made and they were willing to make them, for they had a cause at heart, a **cause that was dearer to them than life**. For the most part the pioneers of our movement were not possessed with this world's goods, **but they were rich in faith**. They were without a church building or college or publishing house to their credit, but like Abraham of old they saw beyond their day, they saw a day when the church they loved would have these things, thus they labored on and we are reaping from their labors.

I am raising the question. Do we appreciate such unparalleled sacrifice and such heroic service? When we do understand this ministry as we should there will awaken in our hearts the spirit of gratitude and we shall begin to serve after the pattern of love that has served us.

Shall the church of Jesus Christ do less for her heroes

than the nation does for her's? She will see to it that they are provided for as long as they live. We dare not do less for the heroes of our faith.

Talk about fighting for freedom! They were lovers of freedom. They declared that "Christ has made men free." Their ringing cry was, "The Word of God is sufficient." They allowed nothing to be added or subtracted from it. It alone was their rule of faith and practice. So firmly did they believe in this course that they would not yield before persecution. How we rejoice today that they did not yield, for much that we are today has come because they stood firm in that day.

But poverty and age has placed many of these at the mercy of the church. What is our answer? What shall be our answer to him who said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me?" If we have been faithful, if we have been true to our trust and commission, I know that when we shall see him, the victor of many battles, marked with his suffering for a lost and ruined world, we shall fall at his feet, and receive our crown from his hand, and hear him say, "Well done, thou good and faithful servant." Well done!

Just to hear those two words will repay for all the effort and sacrifice that we have ever made. Shall we answer the call that comes from these our aged Brethren once more, before they are called home, or shall we very indifferently pass by on the other side and leave it to another? Our response to our benevolent secretary will be our answer.

Warsaw, Indiana.

THE BRETHREN PULPIT

A Shrinking World

By J. F. Garber

TEXT: "Many shall run to and fro, and knowledge shall be increased."—Daniel 12:4.

From the time this prophecy was written, down to the present, there has never been a time when it was so nearly fulfilled as now.

Never has there been a time when there were so many people running to and fro; traveling from place to place, and from country to country; and it seems that there is no limit to their speed.

Knowledge is increased. There has never been a time when everybody, everywhere, was so anxious to acquire all knowledge on every subject. Men everywhere are delving into the hidden mysteries of the universe, physical and spiritual; testing the so-called sciences by the acid test of true logic, and they are untiring in their zeal, searching for new evidence to substantiate or contradict the theories long considered settled by sages of past ages. From this untiring effort of the people of the last generation, have come great inventions, and accomplishments, that have revolutionized the world; and in it all, I see three facts.

The First Fact

The first fact is, "the earth is shrinking."

Abraham's caravans were fortunate to be able to travel two miles an hour. For centuries the horse was the swiftest means of travel. In my childhood days it took twenty-five days to travel from here to Chicago, driving a good team of horses. Now you can eat your supper at six in the evening at Leon, and breakfast in Chicago at six the next morning, and you don't have to use an aeroplane to do it either.

Yes, knowledge has harnessed steam; gasoline is speeding us on our way; and electricity, that unseen power, helps to quicken our pace. A few years ago we took two days to go from Leon to Des Moines, our state Capital. Now we can make it in two hours on the public highway and do our own driving.

The seas have been conquered, mountains tunneled, and the air is an open road. All barriers fall before the power of knowledge, and knowledge has increased. A century ago it took ten months to encircle the globe; it will soon be done in ten days. It is a fact that through the power of knowledge backed up by courage, and the love of money and honor, this old world has been made to shrink, not by tapeline measurements, or as the crow flies, but in comparison to man's ability then, and now.

Second Fact

"All men everywhere are sharing their ideas with one another." News flashes from land to land, over the wires, under the seas, and on the wings of the air. What happens today in London or Paris, is heralded tomorrow to the ends of the earth. ("That which ye have spoken in the ear in closets, shall be proclaimed upon the housetop.") Books that are published today in New York, in a few weeks are read in Calcutta, Capetown, Constantinople, Tokio, and Pekin. All the world is an open forum for the free flowing of men's thoughts, and beliefs, whether they be good or evil.

You may read anything you wish, but it takes a wise head to judge between the good and evil. Both are accessible at any time. The time has come that what is thought anywhere, by anyone, may soon be thought

everywhere, by everyone. All that is needed to sway the thoughts and beliefs of mankind, is forceful writers, who can write their thoughts in a logical, convincing, manner; and thousands and we might say, millions of minds will be turned to their way of thinking.

Third Fact

"What happens anywhere makes a difference everywhere." The nations of the world have become neighbors to each other; in fact the world is just one great big neighborhood; and we all know that if two neighbors get into a quarrel, sooner or later, even the most conservative of the whole neighborhood will be drawn into it. As

Our Worship Program

DAILY SCRIPTURE READING AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

JESUS THE GOOD SHEPHERD—John 10:1-11.

The great test which Jesus sets for a good shepherd is fidelity to his sheep to the point of death, and it was by that sort of a test that he proved himself to be indeed the good Shepherd of the distressed human sheep.

TUESDAY

JESUS THE GREAT SHEPHERD—Heb. 13:12-21.

It was not merely a good shepherd that Jesus proved to be, but a great shepherd; he was not only willing to die for his sheep, but was able to conquer death in their behalf. He not only was faithful, but powerful also. He not only went down into the grave, but was exalted at the right hand of God in heaven. That is the kind of a shepherd that frail humanity needs.

WEDNESDAY

JESUS THE CHIEF SHEPHERD—1 Pet. 5:1-11.

To those who are shepherds of God's flocks in this world the admonition comes to exercise their function worthily and fittingly, not as overlords but as true shepherds, remembering that Jesus Christ is the great Chief shepherd and that he will appear and will crown with glory those who are faithful.

THURSDAY

THE GOOD SHEPHERD GUIDES—Luke 1:68-79.

It is the way of good shepherds to guide, not drive; and he who is our great and good shepherd guides our feet in the way of peace. When we are not in peace, it is a pretty good sign that we are not following our Guide.

FRIDAY

HE CARES FOR HIS SHEEP—Ezek. 34:11-16.

Jehovah, the true shepherd that he is does not sit idly by and leave his sheep to look to their own welfare, but diligently cares for their every need. He who is lost, or hungry, or bruised by the roughness of the way, is so in spite of the searching care of the Father's love.

SATURDAY

A REDEEMED FLOCK—Acts 20:28-35.

That means that we belong to the Lord Jesus, that once we were sold into slavery, but that he bought us back, redeemed us, with his own blood. We should therefore live as befits those who belong to the Lord.

SUNDAY

THE SHEPHERD PSALM—Psalm 23.

If the Lord is my Shepherd, then I shall not want any good thing, nor fear any evil, for with his Presence to guide, I can trust him implicitly, and all I need to do is to follow—close up and not afar off.—G. S. B.

it is today, the sin of one nation may plunge the whole world into a ruinous war. We have had the experience, and know this to be true. We know that what happens in Russia, or Mexico, in China, or Africa, is of interest to all of us; for the acts of some nation, though small it may be, may cost us the lives of our boys in war.

Little did we think when that young Austrian Prince was slain, that our boys would be called upon to cross the briny deep, to help settle the trouble. No thoughtful man can any more be careless of the thoughts, the faiths and actions of any race, or nation anywhere on earth; for we are neighbors to all of them.

In summing up the foregoing facts, we draw these conclusions:

First Conclusion

"That world where men are coming so close together physically, must be made into a Christian brotherhood, or else the last state of it will be worse than the first." To be physically close together and spiritually far apart will bring humanity to ruin. What would happen if you put a wild, vicious cat and a bulldog in an enclosure where they could not escape? Yet when properly educated (trained) they will eat together, out of the same dish. When we live but a few days' travel from semi-barbarians, what may we expect for the future if they are left in that state, or condition?

Oh! says one, just leave them alone, don't worry your brain about them. From a worldly viewpoint that might do, if they would leave us alone; but they won't.

If you live next door neighbor to a thief, you could leave him alone, but he won't leave you alone. You may leave a slanderer alone, but your reputation is jeopardized as long as he remains in the community, unless he becomes a changed man. Convert that thief, and slanderer to the religion of the Lord Jesus, and you may live in peace and harmony with them. Carry the words of Jesus to our neighbors across the sea, and they will become good neighbors.

Second Conclusion

"We either must Christianize the world or the world will paganize us." There are three great faiths now that struggle for the souls of men. Buddhism, Mohammedanism, and Christianity—three great contestants to conquer the world. The whole world is now the field for all of them. They face each other in Africa, India and Japan, and in London, New York and San Francisco. Dear friends, no power on earth can keep them apart, for all barriers have been removed—the former barrier was distance; that has been wiped out. Their followers now overflow the earth, and more, and more, are touching elbows in every center of population among men.

The bitter contest will come when they begin to contend for supremacy in the control of the public schools, and the affairs of government in the nations. When the time comes, then if the world is not conquered by Christian ideas, it will be conquered by ideas that are not Christian. If we ever expect to conquer the world for Jesus, it must be done soon.

Third Conclusion

"All men everywhere are made of one blood." They are able to think the same thoughts; share the same faiths, and love the same Lord, whether they be of darkest Africa in their semi-barbarous condition, or of the highest civilization.

While men are unlike on the surface, their hearts are burdened by the same sin, crushed by the same woes, and are in need of the same salvation. We must not be selfish: Jesus does not belong to us more than men of yel-

low, black or brown ancestry; and the last words that he spoke before he ascended to the Father were: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo I am with you always, even unto the end of the world." We have not been given any choice in this matter; the command is to go to all nations. If we obey, the promise is ours.

And my dear friends, this command has not been obeyed until every nation has heard the gospel, and every person has been given an opportunity to accept our Master's offer of salvation. Every generation has its own responsibility in the matter. Are we of this generation willing to accept the challenge? If we are and do our part, then the responsibility rests with the other fellow.

The Home Base

In our eagerness to carry the good news to every creature, let us not forget that to be strong enough to cope with the world-wide situation, we must keep the home base intact.

If you are to build a house, if you are wise, you first lay a good foundation, without which the house could not stand. Then you keep that foundation in good repair.

The home work is the foundation on which the foreign effort must rest; and without which it must surely fail. Our present home mission points must be made self-supporting, and new ones launched. The Thanksgiving offerings we give from time to time are used for strengthening the home base. So also are our payments to district missions. The more we give the stronger can the home base be made, and the better able will we be to carry the glad tidings of salvation to every nation, kindred, and tongue. God bless the Brethren church.

Leon, Iowa.

Mountain Peaks on the Horizon

(Continued from page 7)

division of apostolic labor (Acts 6) the apostles said, "But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4). There was the secret of their power! When congregations insist that the prayer-life and study of the Word shall be the prominent features of their elders' time, there will be more glow and warmth in the pulpit. No wonder many churches are worldly and are growing more so. Nine out of ten of their programs are built around fun. With apologies to Patrick Henry, the modern cry is "Give me fun, or give me death." Any church and any pastor can be spiritual, if given over to the task.

Elders are to lead in the spiritual development of the local church. Then there is the material side of the church's development. The collecting and disbursements of funds—good business; sound methods of conducting the church's material affairs. Good order requires high-grade, spiritual men to handle this great task, men "whom we may appoint over this business" (Acts 6:3). The Lord's plan provides deacons to care for this phase of his church. We haven't been fair to these good men. We've done nothing to train them for their work. We ordain them and turn them loose to shift as best they can. We parcel their work out among committees as though they were utterly incompetent. We confuse their work with everything else in the church, until becoming confused themselves they know not what to do. No wonder the church's work looks like a checker-board. Who is to blame?

Shipshewana, Indiana.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for March 6)

Sharing the Good News

Scripture Lesson—Acts 8:48; 2 Cor. 5:14-20.

Devotional Reading—Isa. 55:1-7.

Golden Text—Ye shall be my witnesses.—Acts 1:8.

LESSON LIGHTS

The Persecution

Following the death of Stephen a persecution set in which caused the Christians to flee from Jerusalem. They apparently had not yet felt the responsibility of witnessing for their departed Lord; it took persecution to pry them loose from the comforts and ties of home. Forced to flee into the surrounding country for safety, they were required by the circumstances to explain why they had left Jerusalem and were seeking shelter in the towns and villages surrounding. That involved telling the story of Jesus and of their faith in him, for which they were being persecuted. Their story excited the sympathy of some and won the faith of some, while others were prejudiced and added to the persecution. But it advertised the church, intensified its piety, and increased the zeal and contagion of its enthusiasm for the Gospel. They had faith before, but this made it stronger. They had vision, but this enlarged it. They had a measure of devotion, but this sifted it of its carelessness and inactivity. They were a noble band, but this persecution freed them largely of insincerity and hypocrisy. Persecution does that,—it clarifies and purifies worthy motives and exposes and expels the false.

Patriotism Demands It

Patriotism demands Home Missions—and this means missions in our own homes, our own city or town. It means missions to the companions we meet in all our work and play, in school, shop, factory or social club. This nation, like any other past or present, can prosper only through righteousness. You cannot make a city of God out of Calibans; you cannot make "a golden age out of leaden people"; you cannot build a marble palace out of bricks of mud; you cannot make a good country except out of good citizens. We have a distinct and pressing duty to preach the gospel to those outside our own church community, in our town, our state and our country, to whatever race or social condition, natives or foreigners, rich or poor. Preaching need not always be formal speeches or even regular conversation. We often preach better by our lives than we could through our words. Emerson once said to another man, "What you are speaks so loud I cannot hear what you say."—Illustrated Quarterly.

"So absolutely did these, his followers, believe that all power had been given to Christ, in heaven and earth; so fully did they accept his word for it that they preached, not only Christ the Redeemer, but Christ the Creator and Upholder of the Universe. . . . Wherever these men of the Spirit went there was clear, courageous speech, wise and far-sighted policy, righteous and terrible rebuke, patient and sympathetic teaching. In the Spirit they be-

came statesmen, physicians, orators, theologians, organizers and good citizens and neighbors. And that same Spirit is eternal, available for every age, every climate, every circumstance."—P. Whitwell Wilson.

Christian Evangelism

"Our Savior found lost souls wherever he went—by the wayside well, on the seashore, among the tombs, up a tree, and even on the cross. Nineteen times it is recorded that he stopped to talk with a single person, and if we will adopt the habit of watching for opportunities we shall be surprised to see how often they will come. Matthew was converted in a custom-house, Moody in a shoe-shop, and Peter and John while mending their nets."—Rev. Howard W. Pope, D.D.

"Not only are the priceless results of the saving power of God hindered, but the individual believer has suffered unmeasured loss in his possible reward, when the prayer

of intercession has for any reason ceased; for prayer presents the greatest opportunity for soul-winning, and there is precious reward promised to those who bring souls to Christ and are found to be suffering with him in his burden for the lost."—Lewis Sperry Chafer.

"I would not begin with the non-believer by discussing mysteries with him, only to answer his objections; or miracles, unless the matter is brought up by him; not even the theory of the atonement, though I have my idea regarding it. I asked why I think the plan of salvation was adopted by God, I should tell him that it is not necessary I should understand the reason why it was adopted, but only necessary that I should accept it as it is. Yet, if any reason is needed, I have one which satisfies me; namely, that love is the greatest thing in the world, and sacrifice is the language of love; and that Christ could not have found a better plan of reaching human hearts than this of expressing his love in sacrifice, being willing to die for the world, and thus giving the best evidence of his love for the world; and that thus he has touched the hearts of the

(Continued on page 15)

Adult Responsibilities

The Laymen's View

By E. A. Meyer, Flora, Indiana

It is quite evident that adults have many responsibilities in the Sunday school. First of all they are responsible for the maintenance of the school. No adult department can do a better piece of work for its school, than assuming the maintenance of that school.

From the adults must come practically all of the money used in the school and happy that school where the adults assume this responsibility. It has been said that America spends on an average of \$28 on her children for secular education in the grades and at the same time only 48c for religious education, and yet you hear adults complaining about what it costs to maintain the Sunday school.

Then the adults must supply the teachers for the school and again lucky is that school where the adults take the matter of teachers seriously and sees that they are qualified and trained as much as possible.

Then the matter of proper equipment is another responsibility of the adults. Too many times the adults are not informed or rather not in sympathy with the needs of school, especially with the needs of the children's departments. Adults should realize that the children of today are the adults of tomorrow and should give them every help that they can so they may be fitted for the tasks that will confront them.

Then the spirit of worship and reverence is an adult responsibility. You cannot expect the children to be quiet and reverent in the school if they see some of the adults who are not. Too many times the children will put the adults to shame by their spirit of reverence.

These are only a few of the responsibilities of the adults to their school and if these will cause the adults to think more seriously of their responsibilities this article will have performed its mission.

The Pastor's View

By Dr. G. C. Carpenter, Hagerstown, Md.

The church or Sunday school that has a large body of strong, spiritual, consecrated adults pressing on the upward way in loyal sacrificing service for the King of kings will have also a large and proportionate body of boys and girls and young people following in their steps.

The day is past, if it ever was, when parents can unnecessarily stay at home from church and Sunday school and at the same time entertain a clear conscience. Parents must take and not send the children. They must not say "Go" but rather "Come with us." Parents cannot dance and play cards and be movie fans and smoke cigarettes with the world and expect their children to be separate from the world.

America would be a new nation in quick order if all parents would be the exemplary

Christians they ought to be. Then the youth of America, walking in adult steps, would become a righteousness-loving generation. Then the crime problem would be solved and along with it many other problems. Then a new era would dawn in the work of the church in evangelizing a lost world, and the Lord Jesus would come quickly.

It seems that the logic of the above cannot be refuted. Hence all adult workers, teachers, officers, class and church members ought to take courage and work harder than ever to bring in the adults and keep them in, for their own sake and for childhood's sake.

Adults are the leaders. Adults are the examples. Children are the followers. Children are the imitators. Come on, adults, let us lead the way.

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

C. E. Activities at Hagerstown, Md.

Sunday, January thirtieth, was observed as Young People's Day in the First Brethren church, Hagerstown. In the morning our beloved pastor, Rev. G. C. Carpenter, D.D., delivered a very forceful message taking as his theme, "Three Great Imperatives."

At the Christian Endeavor hour in the evening a luncheon was served to eighty per cent of our membership. After the supper hour a very instructive and interesting program was rendered by the Endeavorers in which every person had a part and gave that part well.

Vocal and instrumental music contributed to the evening's program. A short address by our own pastor on the subject, "Loyal to the Church," in which he emphasized the fact that the young people of today are the future church and if they do not prove loyal to the church and its activities and be in preparedness for the work ahead the future church must fail in its mission of salvation.

The climax of the day was reached when after the Endeavor meeting our pastor brought to us a stirring message on the subject, "The Young Man Hiding Among the Baggage."

In his discourse he sent a challenge to the young people of the church to be in readiness for the work that lies before them.

It seemed as though our pastor was at his very best when he delivered the evening's message. It gave us young people food for careful thought and study and also flung a challenge for us to consider very thoughtfully in choosing our life work.

Just a brief message about our activities in general. I might say that we are increasing slowly but we are not discouraged, but are determined to push ahead for Christ and the church.

We have gained one new member since this last October first, and also have gotten back into our ranks again five of the delinquent members.

Every young person who is called upon to give a part in our society meeting or serve on some committee has not failed to do so.

Just a few figures to show our attendance record:

Month	Year	Av. per Sunday
October, 1926		23
November, 1926		19
December, 1926		21
January, 1927		25

Our aim is to have a hundred per cent attendance each Sunday evening unless prevented by serious illness or other unavoidable accidents.

Also a word to let you know that we are back of our National Officers and looking forward with great anticipation for the best year yet in the history of the National Association of Christian Endeavor of the Brethren church. A. H. WILLIAMS.

Prayer is an acknowledgment of faith; worry is a denial of faith. Prayer is putting my hand in God's trusting to his loving guidance; worry is withdrawing my hand, and denying his power to lead me. Prayer leads through the door of faith into

the presence of God; worry leads through the door of anxiety into the darkness of loneliness and discouragement. If prayer does not cancel worry, worry will cancel prayer.—Selected.

CHILEAN TITHERS

Rev. Jesse S. Smith, American Presbyterian missionary in Santiago, Chile, tells of a small group of believers, who, he says, "about four years ago organized themselves into what they called the First National Evangelical church. There were only about a dozen of them in the first place, but they kept faithfully together. Some of them had been enthusiastic over the idea of a National Chilean Evangelical church and they thought that this was the way to start it. There were several choice spirits among them and one of the principles they laid down was that each member should be a tither, so they all gave to the work with open hand and heart. In this way they were able to begin the purchase of a piece of ground on the installment plan and even to begin a building of which they have three sides enclosed with cement walls. . . . They now wish their property to be registered under the Union Evangelica (the corporate name of the Presbyterian Mission in Chile), and ask that we undertake the direction of the work that they have undertaken to do alone for so long a time."

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for February 27)

A View of Mountain Missions Acts 16:9, 10

Ralph and Harry were brothers. They lived in a little log house away up on the side of a mountain. Ralph and Harry were not the only children who lived in that house. There were Mary and Kate and George and Jim who were the older children of the family. Then there were Bob and Frances who were the babies of the family and were not old enough to come to the table and eat with the rest of the family.

It was Sunday dinner and so the table was spread with the best that could be found. It was not a very big dinner at that though. They had two rabbits that dad had brought home the day before. Then there was a great big dish of potatoes and some bread and that was about all. Mother and dad sat at the two ends of the table and the children sat on benches along the two sides.

"Dad, tell us about the city," said Ralph. "When I was in the city," said dad, "there were so many people that I could hardly find my way around. The houses are all big and painted nice colors, and they are so close together that I do not see how the people keep from getting mixed up and going in the wrong house. The women all dress up in shiny silk dresses. The children play together out in places they call parks. Parks are just nice grassy places

that look like our meadow and have nice big shade trees on it."

"Now, tell us about your Sunday in town," said Harry.

"On Sunday I went to church. The church was a beautiful stone building. It was much bigger than any building you children have ever seen. On top of it was a tower that pointed toward heaven just like the slender graceful cedars in the wood yonder. And the inside of the church was so wonderful. Everything was so silent and still. The people all sit on long comfortable benches with backs to them and after everyone is seated and quiet, the choir comes in up in front of them and then the preacher comes in too. While the choir of singers and the preacher come in there is soft music played on a pipe organ. Soon everyone stands up and the church service begins with a song."

"Did you see any little boys and girls at church, dad?" asked Harry.

"I surely did, and there was one little boy who helped with the service. He was about your age, Harry, and he sang a beautiful song just before the sermon. He had a voice that was so clear and pretty that everyone seemed to understand the words and be listening just as much as if he had been the preacher."

When dinner was over dad said, "Now let's all go out on the steps and sit in the nice warm sunshine. I have something that I want to tell all of you."

Soon they were all out on the steps, even the babies. Mother and one of the older children were holding them. Dad began, "One of the reasons that I went to the city was to see what I could do there for my children. I want you children to grow up to be strong men and women and I would like for you to be Christian and educated. When I was a boy my dad sent me to the city for a few years, but I have not money enough to send all of you. There are lots of other children up here in the mountains who are just like you. They have never been to church or to school. Well, after church was over, I went to the preacher and told him about the folks up here. At first he did not seem to think that he could do anything for us. But after a while, he called to some young people and let me talk to them. Now here is the good news. One of these young men is coming up here during the summer. He is going to have school classes for all of the boys and girls of the community. Then on Sundays he is going to help us to have church services. I want everyone of you to take part in this work."

"My, but I am glad," said Harry, "now we can start saving money to build a church up here in the mountains."

"I am sure we will love school," said Ralph.

Every one of the children was happy as could be over their father's news, even the babies joined in the happiness and the mother was too happy to even say anything.

Bible References

M., Feb. 21. Facing prejudice. Acts 14:1-6.
T., Feb. 22. Hearing a call. Isa. 6:8.
W., Feb. 23. Earnest seekers. Acts 17:10-12.
T., Feb. 24. Active workers. 1 Thess. 1:6-8.
F., Feb. 25. Willing givers. 2 Cor. 8:5.
S., Feb. 26. Faithful believers. 1 Tim. 6:12.
Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Shall We Meet?

By Florence N. Gribble, M.D.

A True Story

CHAPTER I.

It was a long, weary day. The missionary had traveled since early morning. Reaching Antwerp shortly afternoon she found to her consternation that a strike prevented her from crossing to England that night, where important items of business must be attended to upon the following day. Back to the station of her arrival, after many hours of business in Antwerp, she was forced then to go, and thence to embark upon a night train for Zeebrugge. Changing late that evening at Bruxelles for the final stage of her train journey, she entered wearily into a second-class carriage, thankful to find herself alone, and with the hopes of snatching a little sleep, for there was no chance of embarking upon her boat before midnight.

No sooner had she settled herself in a comfortable corner seat than the compartment was overrun with a set of rowdies, much the worse for drink. Crowding against her, and piling on top of each other, they closely scrutinized her face for signs of annoyance, invitation, or displeasure, it being their evident hope that she would remove to another compartment and permit them to have the carriage to themselves. And indeed the missionary was tempted to do this very thing. But lifting her heart in prayer for guidance, she believed it to be the Lord's will that she remain where she was. Seeing that she had no intention of moving, one of the group opened conversation by saying, "We've had a long trip, lady, but we're happy, because we're due home tomorrow!" An answer was expected. It must be an answer which would show her colors, not alone for the sake of these godless men, not alone for the sake of her own protection in their midst, but above all for the sake of the Lord Jesus. "And your Heavenly Home," she responded quickly, "you may be due there also at any moment. Are you prepared to enter?" A look of surprise swept over the countenances of the group. Some of them laughed. None deigned to answer for a moment. Then one of them, the most refined of all in appearance, said in surprisingly good English, "I have heard of it." "My mother asked me to meet her there," said another in a tone more subdued than he had used before. "I once heard the gospel preached," said another.

"Why did you come into this carriage tonight?" asked the missionary, having in mind the Providence of God which was opening to them this new opportunity to hear the Word. But her motive in asking was misunderstood. Truly "the wicked flee when no man pursueth." "Lady," responded one of them bluntly, "we'll pay the difference." Then for the first time it dawned upon the missionary that these were third class passengers, trying to steal a second class ride. "Certainly you'll pay the difference," she responded with a sort of "double-enterdre," knowing they would be forced to do so. They evinced a childish pleasure in

her evident confidence in them. "But I did not allude to that, I meant to ask Whose hand guided you here?" "Lady," responded the leader quickly, "if you had been wearing your uniform, we never would have troubled you." What an unconscious declaration of their evident intention! For a moment the missionary was puzzled. "But you have not troubled me," she replied gently. "But to what uniform do you refer?"

"Oh, surely," replied one, "you belong to the Salvation Army, do you not?" "No," replied the missionary, "I am from a foreign land, enroute to my homeland, America, via Belgium and England. But it is well that I wear no uniform." "Why?" asked one. "Because," she replied, "did you not say that had I worn a uniform you would not have entered here? And you would have missed my sermon!" Then beginning at Acts 16:31, "Believe on the Lord Jesus Christ and thou shalt be saved," the missionary related briefly the story of her own conversion, and felt herself overflowing with joy as she gave the gospel message to these hungry souls. Weariness forgotten, lassitude overcome, she preached on until midnight. Others of the same party in adjoining carriages, came to hear, standing in the corridor, or exchanging seats with members of the original group. The train was late, but at last it drew into Zeebrugge harbor. Five minutes only to make the boat to England! Not one of the men had professed conversion. One of them had said that he had been often conscious of the restraining and delivering hand of Providence in his life, especially on one occasion when responsible for the safety of a ship, and he had been marvellously exonerated from blame, and the whole course of his life changed. Another said, as he carried the missionary's suit case from the train, "Many a night, lady, at seven bells, alone on the watch, will I think of the gospel story I have so fully heard tonight." For they were English sailors on a boat plying in South American waters, and sailing to and from Antwerp.

In the rush and scramble for the boat, the missionary lost sight of her companions of travel. The next morning, hurrying, on debarkation at Harwich to get her train for London, she caught sight of one or two of them. They bade her a respectful good morning.

CHAPTER II.

Several months had elapsed and the missionary was returning from America, now accompanied by her little daughter, for an indefinite stay in Europe.

On the steamship Berengaria, in the second class dining room, seated at a table next to her were four men, all perfect strangers to her, three of them young men, officer apprentices, the other a steward, recently disabled. Before the end of the voyage she learned their remarkable story. They had embarked from Antwerp on a steamer sailing in South American waters.

Suddenly one night at "seven bells" the boat had "turned turtle." They found themselves suddenly precipitated into the sea.

The steward had had his leg crushed in the accident. The four of them, the only survivors of the ship, had managed to escape in a life boat which they had fortunately secured. They had been picked up by a passing vessel and taken to New York, from thence they were being returned to their English homes. "What port did your boat sail from?" the missionary asked thoughtfully. "Antwerp," they replied. "And on returning, where were you accustomed to disembark?" "Antwerp," again.

"How did you then reach your homes?" "By Harwich boat." "Were no other lives saved?" "None, except some colored sailors who are now being carried third class." "What was the name of your boat?" "The Eastlake." The name sounded familiar. Yet the missionary could not be sure. She had not paid sufficient attention either to the names of the men or the name of their boat. Were those brave sailors who met death so suddenly at "seven bells,"—were they the ones to whom she had delivered that midnight sermon? Did some of them indeed remember, had some of them indeed accepted—before or during that last dread hour—accepted him whom to know aright is life eternal? If so, it was indeed his hand—if not, it was no less his Providence that led together the missionary with the message, and souls hungering for the Bread of Life.

"Shall we meet beyond the river.

Where the surges cease to roll,
 Where in all the bright forever,
 Sorrow ne'er shall press the soul?

"Shall we meet in that blest harbor
 When our stormy voyage is o'er,
 Shall we meet and cast the anchor
 By the fair celestial shore?

"Shall we meet in yonder city
 Where the towers of crystal shine
 Where the walls are all of jasper,
 Built of workmanship divine!

"Shall we meet with Christ our Savior
 When he comes to claim his own,
 Shall we know his blessed favor,
 And sit down upon his throne?"

INCREASING LIGHT IN DARK AFRICA

In the Doleib Hill District, Sudan, remarkable Sunday school growth is still taking place. Three months ago it was reported that the attendance had reached 1350 in the village Sunday schools. Now there are 4300 attending in the 25 Bible schools there and Sunday is not a long enough day in which to teach all who come at the various stations. The problem is met by holding "Sunday school" on other days of the week.

One hundred miles a week is the distance walked by a recent convert as he goes from place to place that he may teach in a series of these Bible schools. The man can neither read nor write. He brings in a small stalk of grass for every ten people he reaches. His account is fairly accurate as is known from other Christians who have visited these villages and know the number to expect in the tally.

NEWS FROM THE FIELD

FORT SCOTT, KANSAS

The first meeting held in a new state is always interesting to the preacher. This is the first time it has been possible for me to hold a meeting in the great state of Kansas, and as the church at Fort Scott is of interest to several Boards of the church, I will give a brief account of the work there.

Fort Scott is a nicely situated city of some fifteen or eighteen thousand people. At one time it was quite a railroad town, but the removal of the railroad shops has left the city with about the ordinary factories, stores, shops and business houses found in a city surrounded with a farming community. Unsettled business conditions caused by many railroad men leaving town, have about returned to normal.

Our church at Fort Scott is in a most favorable location. Just a few blocks from the center of town. There are two main streets in the city running in opposite directions and at the corner where these streets cross the church is located. It is a brick building with outside measurements of something like forty-five by ninety feet. The main auditorium is at the front with two smaller rooms at the back. By spending a few hundred dollars for repairs this building can be made a most attractive place to worship. It is very comfortable and pleasant as it is, and the need of the Message the Brethren church has to give is so apparent that it would be folly to turn this property into other hands.

When Brother L. G. Wood returned to this field over a year ago he found the sheep scattered and the church in disrepute. A number of reasons for this situation could be given but the one that stands out above all others is that this work for the most time has been entrusted to men who were not qualified for leadership. This one example is all the proof the church needs for insisting that the Mission Boards continue their present policy and put only such men as have been tried and proven into the places under their care. The more difficult the field the more care should be exercised.

Brother Wood is a man of the right type for a field like Fort Scott. He has succeeded in getting a few of the scattered flock together. Some of these have stood by through all the difficult days. He has the confidence of the people and the community is vice-president of the Ministerial Union of the city. He is a good preacher and a fine pastor. I am for Fort Scott as long as a man like L. G. Wood is kept on the field. He has a great big faith in the final outcome. Brethren, we ought to help him pray it to a successful, permanent work.

It was a real joy to preach to this faithful band. Their appreciation of the great Bible doctrines was a joy to the heart. Their determination to win out is commendable. Those who were enlisted to take a place in the work again are more certainly needed. Those who came as new members are putting courage into both the pastor and members.

The city has been lulled to carelessness by Modernism in high places. The meetings in which the great Fundamental Doctrines of the Bible were stressed had the effect of bringing some of the hypocrites from under cover. The whole Gospel message of the Brethren church was never

more needed and we believe that the Lord has brought Brother Wood and the church before the people again for a time like this.

Our home while at Fort Scott was with E. E. Otto, who from the first offered us the best at his command. The family sought in every way possible to make our stay with them comfortable and pleasant. We are sure the Lord will not let their sacrifice go unrewarded. Frequent visits in the home of the pastor also advanced the fellowship which we so much enjoyed together.

A. V. KIMMELL, Whittier, California.

FORT SCOTT, KANSAS

We have not been reporting from our work here very often, but this does not indicate that we have not been busy, for we have been as busy as we ever were in our lives. There has been but little of general interest to report, however things have



First Brethren Church, Fort Scott, Kansas

been moving as well as could have been expected. Our evangelistic campaign, under the able leadership of Rev. A. V. Kimmell of Whittier, California, is now in the past, but its influence is still with us and we expect it to remain as a mile-stone in the progress of this work. The immediate results in numbers were seven confessions, of persons who confessed their Lord for the first time, one who had made a confession at another church some time before was received by baptism, which made eight, four have been baptized and four await baptism in the near future. In this group of eight two new families were reached. Others were personally interested in the meeting, which we hope and expect to reach ere long, by a follow-up campaign.

Knowing the field as I do, I consider this a very successful campaign, and am now telling our people that we must conserve the interest inspired by this meeting.

The small working membership of the

congregation, publicly reconsecrated their lives to the service of the Lord; and this I consider no small thing, in the progress of this work. When we learned that we could have Brother Kimmell for a campaign, the time was a little short for advertising, but we got busy and tried to let everybody in the city and community know that we were going to have a great meeting, and it was very well known. Brother Kimmell came to us on January 8th and opened the campaign Sunday, the 9th, and continued with us for three full weeks including three Sundays.

Brother Kimmell was at his best and seemed to grow better until the end of the campaign. His great messages and pleasing personality, as well known to the brotherhood, was of the highest type, and were greatly appreciated by all who heard him.

He preached every evening except Saturday, from two to four times on Sundays and gave four great Bible studies, of afternoons each week, addressed the Junior high school assembly and the Religious Luncheon Club, and made many visits with the pastor in the interest of the campaign. Rev. Kimmell and his wonderful messages were much talked of throughout the city, even by many who did not attend any of the services, for those who did attend carried the news to them. Still many favorable comments are being heard from various sources, which is very encouraging to members of the congregation, as well as to the pastor. The attendance was not what we desired, but the fine thing was, the evidence of an increasing interest to the last day. And the last afternoon and evening service witnessed the largest attendance of the campaign. Of course the Modernists were stirred, and begun their usual "whine" but what were they, before the sickle of truth? They could not even cast a shadow upon the simplicity of the Word as presented by Brother Kimmell. Some who are not Brethren were heard to say: "It does not matter whether you want to believe it or not, Rev. Kimmell proves what he says by the Bible." Personally I never enjoyed a finer type of fellowship than I had with Brother Kimmell. He is a true yoke-fellow and has a keen insight into a pastor's problems, and last but not least, he is a man of the BOOK. I had especially glad for the opportunity of his personal acquaintance with this field, and esteem his council very highly. Brother Kimmell left no doubts in the mind of the public, as to his estimation of the future of this Mission church and this will continue to bear fruit.

The readers of the Evangelist will understand that it is impossible to describe all of the benefits of a revival campaign on paper, for many are the spiritual uplifts that can not be touched by words or figures, and we received our portion of these.

Now, in behalf of my local people, the District Mission Board, the Missionary Board, of the Brethren church, the National Woman's Missionary Society, I desire to extend the thanks and deepest appreciation to the Evangelistic Bible Study League, for making it possible for us to have the able leadership of its worthy President, Rev. A. V. Kimmell, for this campaign. And personally I desire to express my own sincere thanks to the members of all of the above

mentioned Boards for their liberal support of this work by prayer and finances. We are fully persuaded that by the Grace of God, patience, perseverance, and a good measure of stick-to-it-iveness, God will honor his Word, and abundantly bless our united efforts in this field, as elsewhere.

We are so glad to know that so many are praying for this work, this enables us to feel the touch of an unseen hand and the presence of him, though we see him not, yet "believing we rejoice with joy unspeakable and full of Glory." L. G. WOOD.

NEWS OF THE COLLEGE

Dr. L. S. Bauman, member of the Foreign Board and also a Trustee of the College, spent a day or two with us recently, speaking at the Chapel hour and preaching morning and evening at the church.

The second semester has opened with some 20 new students added to the roll. Some withdrew at the end of the first semester and some could not re-enter on account of low grades.

The Summer school announcements are out and will be mailed to any who inquire about summer work.

The copy for the annual catalogue is about ready and ought to be issued in April.

Professor Mason and the writer appeared before the state Senate Committee on Universities and Colleges recently at Columbus where we argued in favor of the passage of a bill designed to give state aid to such colleges as Ashland which are now recognized for the training of teachers. Since, I have had several conferences with some of the political leaders of this district relative to it, urging its passage. If we were to receive State aid, as I think we are entitled to, it would materially help with our work here.

Professor Anspach, at Michigan University, writes of his year there as very profitable.

The local canvass is not wholly over here and I am pushing the Alumni canvass as fast as possible. I am being agreeably surprised by the response from our Alumni, for compared with the generality of schools, we are somewhat above the average in our responses. One very rich and old college reports the average gift to be less than \$25.00 per alumnus, and the percent replying at all, to be less than 25 per cent.

Rev. Dr. Baer, our worthy Editor, preached a very able sermon last Sunday in the absence of our pastor who is engaged in revival work in Philadelphia.

Professor Puterbaugh reports two gifts of \$100.00 apiece for the Chemical laboratories. They are much appreciated. He proposes to buy an electric furnace which we have long needed in that department.

Blue prints of the proposed gymnasium are now ready and will be submitted to the Board at its spring meeting. Bids are also being received.

The itinerary for the Boys' and Girls' Glee Clubs are now being arranged. Dean J. A. Garber has charge and those interested in getting these young people should write to him. The girls will this year all be dressed alike and the boys have already gotten tuxedos and both clubs will present a correct appearance. No one need to be ashamed of this group of young people. Their programs will be equally as good.

Your continued interest is earnestly desired both for the work here and for the arduous work of Brother Bell now in In-

diana. We are certainly at a crisis time now and it will take our united effort in order to make the school go. I realized as never before when I was at Columbus that money is the standard of many things, schools and colleges being among them. I have already approached the North Central Association and the American Association of Colleges for recognition, pending the outcome of the campaign now on and I await their replies with much anxiety. The answer, if permanent, will have very grave results on the work of the College unless favorable. We are now within striking distance of our goal and much past it in every one of the 15 points set by these associations except the endowment. **THIS MUST BE MET.** I am personally and even intimately acquainted with several of the members of these associations, but personal pull has small value in the face of inadequate endowment.

Yet the outlook is encouraging. I have been consulted about several wills and a recent local will from a person in no way connected with either the church or school, gives us \$1,000. Also, some even write in and ask about such matters. I recently have had an inquiry about an Annuity, perhaps something over \$6,000. Such things ought to increase with time but the present need is very urgent.

We all here appreciate your interest and your prayers in behalf of the work at the College which is bound to mean so much to the church which we all love and desire to serve.

EDWIN E. JACOBS.

MANSFIELD, OHIO

We are still laboring in the Master's vineyard. Our reports, we agree, have not been frequent. Probably we are at fault in this, especially so when we consider that the people of Ohio have a definite interest here. So many times the glowing pictures given to the Evangelist family from other parts of the vineyard, make the pictures we would paint seem shadowed. But to us in the smaller places, our pictures are glowing too.

We have been at Mansfield almost three and a half years. There have been some hard situations, and perplexing problems of course. It seems fair to the readers, and to the local church to say that only in the last six months have the people caught the vision of what we can be and do, trusting Christ. During this period of time we have erased all local indebtedness, made extensive necessary repairs in the plant, and through it all maintained the finest spirit of fellowship and service. During the last quarter, of the year the Sunday school attendance averaged 75 with the highest attendance 100. This is higher than any quarter in recent years by at least 10. The membership of the church has not increased above its losses during the year. One reason is the evangelistic meetings last winter were in 1925 and this winter are planned for this month, 1927. Pray for us, for **PRAYER CHANGES THINGS.**

We enjoy living at Mansfield very much. The people are very fine and very loyal. If we might criticize at all it would be that they are more loyal to us even, than to their church.

Will write again when the special evangelistic services are over. Brother S. C. Henderson will be our evangelist. He and I arranged for an exchange service. I was at Fremont January 10-24, and he will be

in Mansfield February 14-28. Again, may I say, Pray for us in this service.

Fremont, Ohio

I suppose the pastor will report the meeting at Fremont, but I want to give just a few words expressing my joy at the services there. We had the average difficulties of the smaller place—members faithful, but hard to get others to attend. Besides we had about the most beautiful snow I ever saw—16 inches on the level. I thought of Whittier's "Snow Bound" many times, but that didn't help any. We will not report numbers but we believe the Lord's work was profited by our stay there and the laboring with those fine folks. I see a very bright outlook for Fremont. They have as beautiful a little church as I have seen for a long while. It is equipped for service. They have a membership which in their very attitude seems to say, "We Will." And they have many interested families who will surely in the course of time cast their lot with the church. Our church is the only Protestant Immersing church in the city and that helps. Brother Henderson has surely done and is doing a fine work, and from the many friendly expressions I heard I am sure his people know it and are grateful for it. We enjoyed every day of our stay there. Thank you, folks, and God bless You.

Salem—West Alexandria

To write, or not to write,—that has been the question for some time. January 18—February, 1926 we accepted the invitation of pastor and people for an evangelistic meeting at the Salem church, Clayton, Ohio. March 22—April 5, 1926 we accepted a similar invitation and were at the church at West Alexandria, Ohio. As soon as we returned home we entered into the busiest summer we have ever had, and somehow failed to report these services. After we had waited so long, the question became urgent, to write or not to write. We have decided to "come clean," confess our neglect and write.

Since these churches are in a circuit, with Rev. Willis E. Ronk as pastor of both, we are writing under one heading. Both fields were well prepared for the services, and there were fine audiences from the first. Brother Ronk, although taking full time work in the Seminary at Dayton, led a most strenuous life and we spent each afternoon in visiting at Salem and during the first week at West Alexandria. Illness prevented Brother Ronk from being present at the latter part of the West Alexandria meeting, but some of the good brethren went with me and we continued our visiting each afternoon. We shall not give numbers but suffice it to say our labors together were blessed richly of God, at both places.

We want to recognize each of the fine friendships developed while there, and to thank pastor and people for this privileged fellowship. May you take of God's best, Brethren.

R. D. BARNARD.

FREMONT, OHIO

This church had the rare privilege of entertaining the Ohio State Conference of Brethren churches in October. We feel that the local church was greatly benefited by the inspiration and fellowship that the conference brought to us. Ohio has a fine group of ministers, and we were glad to give the people of Fremont an opportunity to hear and know them. We have heard many complimentary remarks about our

conference from outside the church. The impression made by both ministers and laity will mean a larger place for the Brethren church in this city.

Not long ago Dr. Chas. Bame spoke before the Kiwanis club and was later recalled to speak before the High School. Brother Bame gave a good account of himself according to the reports we have heard of both addresses.

December 15th, Brother Clarence Sickie visited us and gave a very interesting illustrated account of our mission work in South America.

Our Christmas program was set for the Sunday following Christmas, but when we awoke that Sunday morning we found that one of the deepest snows that has been known for years, had fallen. The roads and streets were impassable, so we postponed the program to the first Sunday of the New Year. It was a white gift service and was enjoyed by a good sized audience.

Not long ago we had a cottage prayer meeting at the parsonage preparatory to our coming series of meetings. It turned out to be the largest prayer meeting in attendance we have had at Fremont. In fact we felt that something was going to happen—and it did. After the prayer service some of the brethren retired and when they returned they carried baskets and packages that they put in the parsonage pantry. A nice gift of money was also handed to the pastor. Thanks, brethren. We will have prayer meeting at the parsonage again some day.

On January 10th, Brother R. D. Barnard of Mansfield came to us for a two weeks' meeting. We looked forward with a great deal of pleasure of having him with us. We happened to be the pastor of his home church when he started to Ashland College to study for the ministry. Brother Barnard preached strong forceful Gospel messages that went home to the heart and consciences of his hearers. (Let me whisper this, that any of our churches wishing for an evangelist will do well to seek his services.) The services were the best attended of any we have had during our pastorate in Fremont, the only thing lacking was the unconverted folks to hear them. We had a fine attendance and cooperation from the other city churches. Some of our country and out of town members were kept away from the meetings by the snow blockaded condition of the highways. There was quite a bit of sickness. We feel that the meetings should have been planned for a longer period. The meetings were a success even though the visible immediate results were not large. We baptized a man for whom we had been hoping for a long time and who will be of much help to the church. Four reconsecrated their lives to the service of the Master and the church. The spiritual tone of the church has been raised, and good seed has been sown that will bear its fruit in due season. Whenever Brother Barnard returns to Fremont, he will be made welcome by the many friends he won during his stay among us. Fremont needs your prayers.

S. C. HENDERSON.

PASTORAL AND EVANGELISTIC SKETCHES

We are writing these few lines from this part of our Lord's vineyard with the hope that our editor will not tire with our oft coming. As we close the records of the old year and launch into the new, we find no

reasons to be discouraged, but many for rejoicing, and such that would cause us to take new courage and press the battle yet a bit harder. At Christmas time the church remembered the pastor and family with a very beautiful and costly set of wicker chairs. For this remembrance we are grateful. Not merely for the gift, but for the fine spirit that prompted it. Our Christmas program was commendable and a generous white gift offering was received. Our Bible School year showed a very marked improvement over recent years. Our school is awarding the "Robert Raikes" diplomas for perfect attendance, and forty-two received such recognition for 1926. Our school is keeping around the 200 mark each Lord's day. Our hope for the future here is in our fine group of young people. They are for the most part loyal to the church as well as to the Bible school. Many strangers who come are made to remark concerning the number of children and young people in the public worship. No, we have not been caught as yet into the drift of a "childless church," Brother Editor, for we can count from twenty-five to fifty in our worship services. Our recent evangelistic meeting was not just quite carried out as originally planned. We had hoped to have Brother J. R. Schultz the greater part of the meeting. But Brother Schultz is a real busy man. We all wonder how he does the work that he really does. So he was with us only six services out of the sixteen, the writer preaching at the other times. Brother Schultz always brings us great messages, and we have learned to love him and testify that he lives the gospel he preaches. In spite of the deep snow and then a week of ice, our interest and attendance was very commendable. There were confessions from the very start and when we closed there had twenty-nine come forward at the various invitations. Twenty-two of these have been added to the church. Several were hindered by parents, and two will be baptized later. The converts for the most part were young folks, but several were substantial heads of families. The church has been quickened unto a new life, and a very fine spirit is prevailing throughout the church. The writer spent just five nights with the North Manchester church and received four confessions. It was my privilege to speak to the college students in their chapel services. It was a real delight to return to my Alma Mater after twenty-two years and note her wonderful achievements. This week finds us in the midst of a county Bible School for Teacher Training. Quite a number from the Brethren school are attending. We rejoice in the victories for Christ throughout the church. May we all be true and diligent and faithful in our high calling, until he comes. C. C. GRISSO.

NEW LEBANON, OHIO

"Greetings" to all the Brethren from the Brethren at New Lebanon, Ohio.

Teh work here is going along nicely. We are earnestly at work "Planning Our Doings" and "Doing Our Plans," Lester W. King has been hired as our pastor for an indefinite period with an increase in salary. He is a "live wire" and a "willing worker." Therefore, with his leadership I am sure we shall have a successful year here.

Our Sunday school work is progressing rapidly through the efforts of our newly elected superintendent, O. F. Brumbaugh, who is putting his shoulder to the wheel

and pushing. The attendance has been very good. As one incentive, a member of the Mens' Bible Class has offered a prize for the person who brings the most new members during the quarter. An orchestra has been organized, only six members now, but expect to increase that number soon.

The Men's Bible Class has purchased a Bulletin Board. With this board and with the aid of the Rota Speed, which was purchased some time ago, we will be able to do much publicity work.

Improvements at the parsonage have been made by the financial aid of the Women's Missionary Society. Water has been piped in the kitchen and a study room added.

Our last quarterly business meeting was well attended and the reports were splendid. A statement was made by the financial secretary to the effect that the church is in better standing now financially than it has ever been. This is due to the use of the envelope system. We do no soliciting for pledges. This is all free will offering.

A Junior Endeavor has been organized recently. They meet each Sunday afternoon. The attendance has been gratifying.

Recently we have had with us Clarence Sickie, our returned missionary, and Rev. Beachler, pastor of the Dayton church. Mighty glad for the inspiration these brethren brought us.

Our revival meeting will begin March 18th, under the leadership of Russell Barnard from Mansfield, Ohio. We are hoping, working and praying for a great and successful meeting. Remember us in your prayers.

NORA C. ECK,
Corresponding Secretary.

"Happiness does not come by seeking it, but it is an accompaniment of a certain condition of the soul. He who seeks happiness as his chief object gets nothing. He who seeks to be right, gets that and happiness besides."—*Selected*.

Sunday School Notes

(Continued from page 10)

human race wherever the story has been told."—Hon. William Jennings Bryan.

Evangelism and Joy

"He that winneth souls is wise." No work on earth is so dear to the heart of the Master, so rich in its compensations, so productive of spiritual fruitage in the life of the worker. Face to face with souls he catches the best visions of God; fathoms the laws, processes and mysteries of the human spirit; discovers the secret of revealed truth; and becomes immovably confident of the eternal verities of the gospel."—Rev. Dwight Mallory Pratt, D.D.

WAYNESBORO, PENNSYLVANIA

Many times I had read the news from Waynesboro, but not until January 8 was it my privilege to see the town. I was anticipating much and there were three reasons for the anticipation. I will name them in the order of their occurrence.

First, it was my privilege while pastor at Philadelphia to go to the depot and to see depart for Ashland College to prepare for the ministry the one who is now pastor of the Waynesboro congregation. He was then just one of our boys. At Waynesboro I was to associate with him as a fellow minister and pastor. And the association

was not disappointing. We had many pleasant hours together in his home.

Second, I was to see dedicated the fine new addition erected to the church building. It is a magnificent piece of work. They showed fine wisdom in building for the Sunday school and for the future. This improvement cost \$21,000.00, and this was all provided for before the day of dedication. It was a great achievement, and we must say, Hurrah for Waynesboro.

Third, I was to be the leader, following the dedication, in an evangelistic campaign in the church. From the very first service throughout the two weeks the attendance was very good. On the first Sunday night of the meeting the new Sunday School auditorium was nearly filled in addition to the church auditorium. The interest was very good. The closing day was a test. In the morning with the rain coming down the Sunday school attendance exceeded that of dedication day by just a few. By evening the rain had frozen and the sidewalks were very slippery but they came and filled both auditoriums again. At the close of this service the pastor baptized every one who had made confession. He will report the number. The hospitality of these good people will not soon be forgotten. A good crowd journeyed to the depot to say farewell and to wish me well in my work. Thank you, Waynesboro, for every kindness and good wish.

I am now in a meeting in Jones Mills, Pennsylvania, which will close February 6.
H. E. EPPLEY.

FOR OUR BOYS AND GIRLS

THE LITTLE PIG

In a nice, clean pen with a warm little house lived old Mrs. Pig and her little pink

pig family. Every little pink pig had a little curly tail and a sharp little nose, but one little pink pig had a small black spot just back of his ear. He was called Spotty.

Mother Pig found Spotty a difficult child to manage. When she called, "Come, children, Farmer Brown is bringing the pail of nice warm milk," the four other little pigs trotted up to the trough and poked their noses in and drink as little pigs should. But Spotty pushed and shoved and squealed and put his foot in, which was very bad manners indeed.

When dinner was over, Mrs. Pig said: "Come, children, it is time to lie down in the nice clean straw and take a nap, for little pigs grow when they are asleep." But Spotty lagged behind and was the very last one in. Then he walked over his little pink brothers and sisters to get close to his mother's big warm side.

One day he refused to take a nap at all, but went up and down beside the fence, poking his sharp little nose into cracks and holes. At last he found a place where he could see under the fence. Then he found that by pushing and scrambling he made the hole larger. He wriggled and squeezed and pushed until his fat little body slid through.

How lovely it was out in the world! The sunshine was warmer and the breezes softer than he had known. The clover blossoms were sweet along the lane, and down at the foot of the hill he saw—what did he see? It looked like a patch of the sky. He trotted right down to find out about it.

When he came to the edge he looked in and saw a little pig about his own size. He walked right in to be with that other little pig, but for some queer reason that other little pig was gone. He found himself all cool and wet, so he came out and went on up the hill. I am thinking he must have looked like a mud pie on four little fat legs.

At the top of the hill he came to another fence with a hole under it. Once more he

pushed until his fat little body slid, wriggled, and squeezed through.

This time he was in the orchard. The sun peeped through the wide-spreading trees, the bees hummed, and the butterflies sailed overhead. Altogether it was a wonderful place for a little pig to venture in. After a time he came to the old yellow harvest apple tree. Do you know how yellow harvest apples smell when they are just ripe enough to fall? Anyway, it is a very special smell and very delicious. Spotty tried one. It tasted better than it smelled. He ate another and another and ever so many others.

Then he began to feel very full and very, very sleepy. "Well, I have had a beautiful time, but I think I had better go back now." When he came to the fence, he had some trouble finding the hole; and when he found it, that hole looked much smaller than it did before. He put his nose in, and he wriggled and squeezed and pushed, but his fat little body would not go through. So he squeaked and squealed, "Wee! Wee!" until he had no breath. Then he rested some, and then he began again. So it went through the long summer afternoon.

When Farmer Brown came up from the fields at night, he stood at the barn door and said: "I think I hear a pig squealing." Then he took care of the big, tired horses and came out again. "I'm sure I hear a pig squealing," he said, so he visited Mother Pig and found that Spotty was missing.

When Farmer Brown found the little runaway pig squeaking and squealing under the orchard fence, he pulled him out by the tail and carried him home and dropped him into the pen. Poor Spotty was too tired to complain of his tummy ache, so he snuggled into his straw and slept till morning. When he got up he ran right out to his hole under the fence, but Farmer Brown had found it too. He had filled it with a good-sized stone much too hard and heavy for little pink noses, and Spotty had to content himself with one adventure.—Christian Observer.

Ashland College---What?

(Continued from page 6)

000 has been raised. It does not now appear that the local drive will produce much more than the \$100,000, thus leaving that much more for the Church to raise. Since there are no other fields from which endowment may be drawn, it is now up to the Brethren churches to respond to Dr. Bell's appeal in such a way that there shall be enough to replace the gymnasium and increase the endowment to at least \$550,000.

Some may say, "Why not leave the gymnasium go?" This is impossible. A College without a well-equipped gymnasium is as impossible as a family without an automobile, one could get along without it, but . . . Athletics has become such an important item in modern College life that a college without its athletic program is not attractive to the modern prospective student. Ashland College does not stress athletics but recognizes the place that they hold in the young life of today. **The gymnasium must be replaced and that by September, 1927.**

The writing of this article was prompted by the conviction that the Church at large simply takes the college situation as a matter of course and does not consider it vitally important. The writer's early college work was done at Ashland. Through a continuous interest in the College, he has always kept in close touch with it, serving

for a number of years on the Board of Trustees and for the last two years as a member of the Faculty. In graduate work, a special study was made of Colleges and their requirements and as a result of this study and a deep interest in Ashland College and the Brethren Church, this conviction of the vital importance of Ashland College to the Brethren Church has grown. Never as a student, or worker in the field, or as a member of the Board of Trustees did the force of this conviction fall until he became a member of the faculty and a student of college conditions in a great state university. As a member of the Board of Trustees, he thought of Ashland College seriously for only about two days in the year, as a member of the Faculty, he is concerned with the College 365 days in the year, and thus the importance of the College to the Church has been realized.

In conclusion, it should be repeated, that meeting the requirements laid down by the N. C. A. is the biggest and most important work of the Brethren Church at the present time. **THE VERY EXISTENCE OF THE CHURCH DEPENDS UPON THE SUPPORT OF THE COLLEGE.**

To think about it, to pray about it and to be interested in the campaign is good, but not enough. You must give until you feel that you have done your utmost for your beloved Church.

Ashland, Ohio.

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The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

The Heart's Wish

By Margaret Sangster

*I wish that tenderness might grow like flowers,
Until the earth were all a garden place;
Till gentleness filled even weary hours,
And kindness showed on every face.*

*I wish that every pair of eyes showed laughter,
I wish that every mouth might dare to sing;
I wish that all the earth, forever after,
Might show the blessed beauty of the spring. . .*

*I wish that hunted animals might trust us,
I wish that little frightened city strays,
Might know that it was love, not hate, that thrust us
Across their crowded and bewildered ways.*

*I wish that the darkness of misgiving,
Might vanish as slim storm clouds sweep away;
And that we might put loveliness in living,
Not once a year—but on each golden day!*

—Christian Herald.



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EDITORIAL

The Rights of Every Child

Some children have special rights, but there is an irreducible minimum of rights to which every child is entitled. Among these are a sound body, a healthy mind and a nurtured spirit. It is only within recent years that we have been thinking these things. We have not long thought of the child as having any rights, at least nothing very fundamental or of universal application. In fact, there was until comparatively recently very little thought given to the child and his needs. We were content to let him grow to maturity and then attempt to correct whatever evils and handicaps he had acquired. But for some time now we have been conscious of the fact that the child has certain inalienable and sacred rights, requiring all the more careful protection on the part of organized society because of his inability to assert and defend them.

The child has a right to be born with a sound body and to be permitted to grow up with the blessing of normal health and physical development. This idea and understanding of the child's welfare has grown upon the hearts of men in proportion as they have grasped the social significance of the teachings of Jesus. So severely does the enlightened Christian mind react against those forces and individuals that tend to fetter the child's body and foredoom him to a life of physical affliction and disease that it would be almost willing to actually execute the penalty suggested in the statement of Jesus, which may be applied to the physical as well as to the spiritual well-being, wherein he says, "It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble" (Luke 17:2. See Matthew 18:6; Mark 9:42). And concern is invoked not merely for the child's own sake, but because of fear of what may be the influence of the child's physical handicaps on the public welfare. "The physical wholeness of the child has been acclaimed as one of the great national hopes." But over and above this selfish viewpoint, the child has a right to the enjoyment of a sound physical body, a right that is so sacred and so inherent that it cannot be ignored and conscience remain what it is.

The child has also a right to a normal and healthy mind. This has both a physical and a social relation. A normal mind is fun-

damentally dependent on the invaluable heritage of a good birth. Men and women whose bodies are scourged with disease or poisoned with intoxicating liquors or narcotic drugs cannot bequeath to their offspring a true birthright. Then normalcy of mind continues dependent upon a healthy body, upon its hygienic care, strength and purity. And a healthy mind is dependent also upon what the child hears and sees and receives by way of suggestion; upon what it is permitted to feed on. Not mere physical health is enough, however; in fact, physical health cannot be long maintained apart from moral health; the mind must be both morally and physically well, or it will not long be either.

But it requires more than a sound body and a healthy mind to make a "perfect child", which is the slogan on the banner of those who are engaged in the worthy work of promoting the health of children. Spiritual nurture and training are a part of the child's right and are as essential, or rather more so, to his success and happiness in time and eternity as any other element of his being. But no one of the three elements is unessential. As has been said, "without the triune harmony of body, mind and spirit, there can be no whole or perfect child." And the American Child Health Association, which has inaugurated, and for the past four years has promoted, the idea of a May Day celebration throughout the country in the interest of child health, turns this year to the churches and asks that "to the mental and physical ideal which has already been built up be added the spiritual ideal."

This triad of interests, this minimum of rights, deserves the church's attention and effort in a very serious manner. And the church, if it is awake to its opportunity and consequent responsibility, will do what it can to guarantee to the child its rights and to protect it against unscrupulous and indifferent men and women and vicious interests. Dr. Worth M. Tippy has said, "The right of the child to good birth, to gentle rearing and to a fair chance at life has assumed poignant interest with the breaking down of the family and the pressure to utilize the as yet undeveloped child. These are sacrificing the child. Therefore the Child's Bill of Rights demands that our nation shall put the child first in all its thinking, and his spiritual unfolding as the supreme achievement." In line with this ideal is the remarkable statement of "The Child's Bill of Rights" by Herbert Hoover:

"The ideal to which we should strive is that there shall be no child in America that has not been born under proper conditions, that does not live in hygienic surroundings, that ever suffers from undernutrition, that does not have prompt and efficient medical attention and inspection, that does not receive primary instruction in the elements of hygiene and good health; that there shall be no child that has not the complete birthright of a sound mind in a sound body and the encouragement to express in fullest measure the spirit within which is the final endowment of every human being."

May the church enlarge its appreciation of the worth of the child and set itself with greater consecration to combat the forces that make for degeneracy and disease, criminality and irreligion. May it seize upon this opportunity to assert its leadership in clearer and more definite fashion than ever before in giving to children the spiritual ideals and training that is their rightful heritage and to fix this purpose firmly in the nation's thinking, and not only so, but to add its voice and influence to the sum total of all effort to secure for and guarantee to every child what are its essential and irrevocable rights.

According to a statement made some time since by Lawrence H. Baker in "The Atlantic Monthly" a committee of the American Chemical Society has estimated that the annual drug bill of the nation is \$500,000,000, of which amount \$300,000,000 is spent for so-called patent medicines. Thirty years ago the report of the committee says, 2,699 drug items were reported to be upon the market, whereas today they are held to number 45,000. The increase is beyond all proportion to scientific research. The elimination of ineffective drugs cannot but carry with it better health-investment and less exploitation for those who pay this \$500,000,000.

Soul growth comes not by trying, but as the natural and inevitable result of proper spiritual nourishment and exercise.

EDITORIAL REVIEW

Send check and order to Rev. O. C. Starn, Gratis, Ohio, for your "Annuals."

A man may impress his audience with the greatness of his sermon and yet not be a great preacher.

Brother W. C. Benshoff informs us that he will be open to calls for evangelistic meetings beginning April first. Write him at Berlin, Pennsylvania.

Endeavorers, Brother R. D. Barnard is wondering if you are going to leave your task in Kentucky unfinished. What do you say about it? Read his statement on Christian Endeavor page.

It is hard for the preacher to maintain his spiritual passion when the members have banked the fires of their spiritual fervor, and yet it is possible, and he will, if he has entered into the fellowship of the sufferings of Christ.

We are glad to note that our Brighton, Indiana, correspondent's appreciation of the "Evangelist" news department has inspired her to write, and she tells of encouraging conditions in the work at that place under the pastoral care of Brother J. W. Brower. They have a new Christian Endeavor society, a flourishing Sunday school and a larger W. M. S.

Our correspondent from the Second church of Los Angeles, California, writes encouragingly of the condition of the work. Brother T. H. Broad is the supply pastor and under his leadership, with the assistance of Rev. Britton Ross as evangelist, and Brother Leo Polman as song leader, a campaign was begun January 23. Brother E. L. Miller has been engaged as pastor to take charge in the summer.

Brother Thomas F. Howell reports the closing of his pastorate at New Highland, Pennsylvania, and his taking up the work at Grafton, West Virginia, where he believes a splendid opportunity for Brethrenism awaits us. After conducting a revival meeting there last fall he was later called to accept the pastorate. He has been well received by the Brethren there and is hard at work as is his custom.

Evangelist H. E. Eppley tells of his campaign at Jones Mille, Pennsylvania, where, lone-handed, he conducted a successful meeting. The pastor, Brother W. S. Baker, could be with him only on the last Sunday. The weather was favorable, the interest rife and the results are said to be quite satisfactory, though we are not informed what they are. We shall hope to have the pastor report this feature in the near future.

Brother M. L. Sands, pastor of the Sterling-Smithville congregation writes an encouraging letter concerning the work in that part of the Lord's vineyard. Attendance at the regular services is good and the departments are active. Effort is being made to clear the Smithville church of debt and the prospects are bright for victory. The membership showed their appreciation of the leadership of Brother and Sister Sands in very practical ways at the Christmas season.

Our correspondent from North Vandergrift, Pennsylvania, reports a very enjoyable and profitable season during the recent campaign in which Brother Thomas Presnell, a graduate of Ashland College last spring, did the preaching and Sister Jessie Coons of Ashland conducted Bible studies and her daughter, Evelyn, gave harp solos and led in the singing. One confession and two reconsecrations are reported. On a later date two others were baptized. Since our correspondent's letter was written, we are informed that Brother Hubert Hammond, recently ordained to the ministry and graduated from Ashland Seminary last spring, has accepted a call to the pastorate of this church.

A most interesting series of news items is supplied in the Sunday school page by Prof. J. A. Garber, General Secretary of the National Sunday School Association. It is evident that the instruction side of church work is more nearly receiving the empha-

sis that is its due than has formerly been the case. The Association has exercised a great leadership in this field. We join the secretary in extending heartiest congratulations to Treasurer Milton Puterbaugh and his good wife on being the happy parents of a little son, who is to wear the name, John Franklin, and who made his debut on February 12th.

It is a most encouraging report that Brother C. F. Yoder gives of the work at Rio Cuarto, Argentina, where as a result of the recent evangelistic effort fifty souls made the good confession, and previous to these meetings twelve had been baptized. Brother Hershey, superintendent of the Mennonite mission in the Argentine, was the evangelist in this campaign, in exchange for which Dr. Yoder had already held a meeting at the Mennonite mission in which fifty-two souls yielded to the Lord. This should lead men to thank God for answered prayer and continue to intercede in behalf of the workers, the new converts and others who have not accepted Christ.

Dr. Florence N. Gribble, in addition to giving an interesting little poetic venture of Marguerite, relays some interesting news from the African field. The French government will not permit the establishment of the proposed leper asylum until a physician is resident on the field, which fact makes Dr. Gribble unusually anxious to return to Africa at the earliest possible moment. Would that that same eagerness for the conflict were manifest on the part of all the workers in the cause of Christ in the homeland! for then what might not the church accomplish for the coming kingdom? We are sorry to learn of illness among the missionaries, both in France and on the African field. A remarkable deliverance from a disastrous fire at Bassai is reported. The Sunday school attendance at Yalouke continues to increase, having reached the figure of 604, a mark that doubtless challenges the largest school among the Brethren in the homeland.

The Business Manager steps into his "Corner" this week and he has a very nice speech to make, one that we wish he were able to make every week for a period of twenty weeks or more without repeating the name of any church. We are sure our readers would like to "hear" his voice more often, and we are sure also that there are enough churches not now on the Honor Roll to keep him talking for many weeks, if they would get busy and send him a check and a long list of names. The veteran churches on the Honor Roll and all the Evangelist family for that matter, would welcome with open arms any of the other churches who have not yet made the venture, and we are willing to point any hesitant churches or pastors to any of these veteran churches for reference as to how the plan works. We welcome Dr. J. C. Beal and his loyal co-laborers of Sunnyside, Washington, into the Honor class of churches, and hope they will thoroughly enjoy the Evangelist's weekly visits, and will make full use of its columns by sending us frequent newsletters.

We have the first report from Dr. W. S. Bell on his College Endowment campaign work in Indiana, and it comes from the dependable Goshen church, which, notwithstanding its proposed building campaign, made a total gift of \$3,734.86, which brings the total Endowment Fund for this drive up to \$96,127.52. Brother Stuckman and his good people are to be congratulated. It is worthy of note that there was received at Goshen a one thousand dollar gift. It would be fine if such gifts could pile up a little faster. They are not a few men in the Brethren church whom God has blessed with considerable of this world's goods, and not all of these have begun to learn the meaning of stewardship. When they do, we will have a different story to tell about the financing of the church's activities. It is true that the college must forever be largely dependent on the small gifts of the brotherhood to make possible the steady growth which we expect of her, and yet if she is ever to have her nose lifted off the grindstone, our men of means must begin pretty soon to give in large amounts, and Brethren people in making disposal of their accumulations in anticipation of death, must begin to make generous provision for our college. We are not a church of millionaires, but neither are we a church of poor people in the large, and we must begin soon to demonstrate that fact by our gifts.

GENERAL ARTICLES

Some Brethren Church Leaders of Yesterday, as I Knew Them

VII. Stephen H. Bashor, L.L.D.

By Martin Shively, D.D.



DR. MARTIN SHIVELY,
Writer of Serials in
Pioneer Preachers

Elder S. H. Bashor was one of the most striking men, in his general appearance, whom it has ever been my lot to meet. He was not at all unusual either in height or weight, but with a head above average size, a shaggy crop of hair, and an eye that seemed to pierce through the object of his gaze, he did not fail to make a deep impression. He was born in Washington County, Tennessee, in 1853, dying only a few years ago at his home in Waterloo, Iowa, where he had resided for some years before his death. He was called

to the ministry near Whitesville, Missouri, in 1875, only a few years after having united with the then known German Baptist church. His election to that high office, for he was elected, was only another instance of the weakness of that method of securing men for the pulpits of the church, for as I recall his story of the event, in a congregation of several hundred members, practically every man in it received some votes, and he with seven votes to his credit, was announced as the choice of the church. It was a most unusual thing for men so young to be chosen to such a position, for he was but 22 years of age at the time. What there may have been about him then to single him out from the group, I do not know, but I suspect that to at least a few, he must have given promise of power. At any rate he preached his first sermon two weeks after his call to the ministry, though not in his home church. He had come over to Indiana to visit his cousin, Brother J. B. Lair, strikingly like him in appearance, and on a Sunday morning during that visit, attended the services held in a country church, near Mexico, Indiana. In those days all the ministers present, sat together, behind a long table, with the Elder in charge at the head, and the youngest in the group at the foot of the line. I remember well his story of the event, as the elder invited the man who sat next to him to bring the message of the morning, but since he was not prepared, he passed the invitation down the line, even to its very foot. Since none seemed to be prepared, the elder in charge looked down the line, and noting the presence of the beardless stranger, asked if he were a member, and upon being assured that he was, he said, "Well, he does not look like one." So I am certain that he was not garbed as was generally thought proper. But nevertheless, he was pressed to bring the sermon, and at last ashamed to refuse any longer, he rose to his feet with trembling, but with a prayer in his heart. While the sermon was brief, before it was finished, practically every one in the church was weeping, and this was particularly true among the young folks in the congregation. Before dismissing the people the elder announced, "The young brother will preach again this evening." But at the evening service, he failed lamentably, and though the elder announced "The young brother will preach tomorrow evening," he said to himself, "never." But he did, and after a day spent pretty largely upon his knees, he told

me that he thought he preached the best sermon of his life. An invitation was extended to the unsaved that night, and a number made the good confession. There were six meeting houses in that congregation, and the services were continued, with three sermons at each, and 35 persons were baptized. From this time on for a number of years, the "young preacher" was in almost constant demand, and during the first two years, 2400 souls were added to the church in his meetings. And among the peculiarities attending this ministry, was the fact that the spirit of revival did not die when the special services closed, and in many congregations, baptism was administered almost every Sunday for a year, following the visit of the evangelist. It has been estimated that not less than 12000 souls were led to confess their Lord through his ministry. Eternity alone will reveal the measure of the influence of these years of service. He attended Ashland College for one year, and graduated later from the National School of Oratory, in Philadelphia, in 1883, but nature, and nature's God, endowed him richly, while the training of the schools, polished his unusual gifts. He had gifts as a writer also, having been associate Editor of the Brethren at Work, and the Progressive Christian. He was also the promoter and editor of the Gospel Preacher, a paper which reached a circulation of 4000 during its first year. During the later years of his life, he wrote and published a book entitled The Under Pup, being an attack upon extreme socialist propaganda. The style of this book was peculiar, since it was assumed to be the lectures of a down-an-outer, to his dog, but its arguments went home to the mark aimed at. All who knew him, and especially those who were so greatly helped by his ministry, will never cease to regret that he did not continue in the active service of the church, and all such dream dreams as to what might have happened if he had done so. No, he never renounced the ministry, and in fact he continued to preach as opportunity offered until near the end. But his entrance into commercial pursuits, both at home and abroad, and also his entrance into the political field, greatly interfered with the resolutions of his younger days, and too late he found that such things cannot be mixed with exercise in the Christian ministry. I know that if he had had the opportunity to live his life again, it would have been a life devoted to the preaching of the Word and its associated activities. "No man goeth a warfare, and entangleth himself with the affairs of this world," if he is to cherish the hope of success, and this great truth has been demonstrated so continuously in human experience, that it is a wonder that any one yet should make such a mistake, but alas, they do.

As a boy, in a Tunker home, I heard no name more frequently, than the name of Brother Bashor, but it was not my privilege to see him until the conference of 1887, and then only at a distance, because he was one of the big men, and I was an unknown boy in the ministry. A few years later, to be exact, in 1889, immediately following the disastrous Johnstown flood, he told the story of what he saw there, to the state conference at Pleasant

Hill, for he had come directly from Johnstown to the conference, when the waters had hardly subsided enough to begin the work of rescue. The details of his story were terrible, and he could tell them so faithfully, as to almost permit his hearers to see the awful wreck. I met him for the first time at this meeting, and the acquaintance there begun, ripened into a friendship which grew in warmth until it was terminated by his death. He spent many days in my home, and I feel that I knew him as intimately as any man could know him. The incidents mentioned in this brief paper were gathered from the conversations I had with him, and might be multiplied many times in number. It is because I knew his great strength as well as his weaknesses, that I regret the more deeply that all his life was not devoted exclu-

sively to the propagation of the cause which had gripped him so powerfully during the earlier years of his relation with the church, and all the more so because I believe that the world would have been richer in the things which make for real riches, for a ministry such as he would have exercised. What I have said in this vein is not to be construed as a criticism of him, for I knew him too well, and loved him too deeply to even think unkindly of the man who has gone to be with the Father who "remembereth that we are dust," and who forgiveth the blunders of his children. Through those who were led to Christ by his word, he will continue to speak, and in this sense he is not dead. For "To live in hearts we leave behind, is not to die."

Ashland, Ohio.

That Big Item of Church Expense

By Elder G. W. Rensch, D.D.

(Dr. Rensch's Series on "Mountain Peaks on the Horizon" will be continued next week.—Editor.)

What is the thing that "costs so much" in the church? I think I can tell you. It is not the coal bill. It is not the music. It is not the printing. It is not the preacher's salary. It is not the evangelistic meeting with the paid song-leader. It is the empty pew. The empty pew stops the flow of money into the Lord's treasury. But it stops other things besides.

No preacher can be at his best with empty pews staring him in the face. It kills his warmth and glow; it robs him of his power. Looking at the bare backs of empty seats takes the smile out of his face and chills his soul. No orator has ever grown eloquent facing so much varnished wood.

The empty pew discourages the faithful attendants. Everybody likes to go where there is a crowd—even at church. It's the stay-at-homes who hurt. The singers, the teachers, the parents, the janitor, are, in turn, hurt. The empty pew—your empty pew—discourages the real builders of the Lord's work in the community. What business have you making the work of your company more difficult? Pay day is coming. There's to be a settlement. You'll be there then; think now of the One whom you will face. "How shall we escape, if we neglect so great salvation?" (Heb. 2:3). Yes, "HOW?" says one, "I can hear a better sermon over the radio." I doubt it; but I will not argue that question now. The trouble with you is, you have been taking in, and taking in, until you have grown so thin that you can not see the difference between an argument and an excuse. What about that example you are setting for your family, or that weak Christian whose pew is empty, like your own? What about that warm hand-shake your pastor, and that old acquaintance who has driven miles, will miss? What about that smile of fellowship some one will miss? What

about that opportunity to invite some weak-kneed neighbor to the house of God by saying, "Say, John, you ought to have heard our minister yesterday; it was one of the best sermons I have heard in a long time?" But your pew was empty, and your silent argument was, all pews may be empty for ought I care. When all are empty, then what?

The empty pew discourages the visitor. He happened to drop into the service. He notes the empty pews—and, your empty pew. Here was material that the church—your church—needed. Did what he saw encourage him to return? Return, what for? To get another "grin" from the empty pew? Had the house been well filled with earnest, attentive listeners, he might have returned to the next service, and with a larger offering.

The church which is faithfully attended by its own membership (whether that membership be large or small) will attract the stranger. The community will be sure to take notice. Ask one of the merchants where there is a good church to attend, and almost always, he will point to the church where the people go. As a stockholder in the bank, quit this everlasting talking against—and working against—your bank! Get other people interested in its soundness. Think more about "cashing in." All observing neighbors have your measure anyhow. On the back of every empty pew—and your empty pew—they have read the cause of the empty church. Here it is: indifference. And the great Master has waited, and waited through the long night until his locks are wet with the falling dew, just to get an opportunity to say, "son, daughter, come home. For where you treasure is, there will your heart be also." And that's the truth of it all.

Shipshewana, Indiana.

The Social Gospel

By President Edwin E. Jacobs, Ph.D.

In reading my New Testament the other day, I found several modifying phrases relative to the Gospel, e. g., the Gospel of God, the Gospel of Christ, or of Jesus Christ, or of the Son, and the Gospel of Peace, but I found nothing about the Social Gospel; hence I have been brought to wonder whether there is such a Gospel, or whether it has been overlooked.

I take the so-called Social Gospel to mean the teaching relative to social betterment and social service and the

classical example to illustrate it is taken from Matthew 25, in which Jesus so splendidly points out the way of social service. Here we are told that the Judge of all the earth is pleased when we stop to give the cup of water, to visit the unfortunate, or to help them in their distresses. Those who so do, are to ascend to his right hand, while those who do not, are to go to his left hand.

With this thought in mind, some have identified personal and social salvation and have made them one, or at

least have made the former dependant upon the latter, i. e., have made personal salvation depend upon social service. There have been enthusiastic persons who planted their whole stake upon the value of eutherics, thinking thereby to reform the world. Give the people bread, a clean and wholesome house, good clothes, and a job, and we shall be well on the way to glory, was the doctrine. At the same time both the eugenicist and the believer in true personal repentance, stood back in extreme doubt. That people ought to have bread, a home, good clothing and a job, neither one doubted, but just what the permanent effect would be, was not so evident. It now transpires that changes must be more deep-seated than the coat, if lasting good is to be wrought.

Of hasty reformers, we have had enough,—those who would go to sleep one night and wake up the next day to find the whole world saved. Those who have made any fundamental study of the human personality know that human dispositions, predispositions and predilections are pretty deep-seated and hard to change. Washing the face and donning new clothes do not necessarily connote any real change of heart, ideals, or intentions.

Real reforms are generally hard to effect. Social customs are old and in most cases have been brought forward from beginnings long ago. So personal qualities of heart are not gotten together in a day or in one set of parents and to make any real change in them demands a dynamic commensurate with their stubborn nature.

In teaching a class some time ago, I suggested that one could account for the individual in terms of (a) heredity, and (b) environment. This is the usual category,—parentage and surroundings, "nature and nurture," to quote Galton. Much to my astonishment, a Senior held up his hand to ask if that were all and the majority of the class thought it was, that they had completed the list of influences which could be said in any way to effect the individual. But this young man, non-church member that he was, said that he could think of another influence. Can you?

So he said, "What about the new birth? Can that not be said to enter in as an influence thrust in wholly from WITHOUT, and not included in the usual formula, viz., heredity and environment?" My own judgment is, that the young man had found the essence of a very deep seated truth and one that Science can not pass over lightly.

Why is that not the most fundamental of all reforms? Is that not the one that is all too often overlooked when we speak so glibly of social salvation? Is that not a fac-

tor in human life that is being slighted today? Is it not true that the doctrine of the Holy Spirit is pushed back today? And yet the very heart of the Gospel is not so much human betterment, **ALTHOUGH THAT IS ESSENTIAL**, as it is to have the heart re-made so that the well of living water, promised at the Samaritan well, may be in the personal possession of all believers.

Now, there are those who are very skittish of anything that smatters of social. They scare at the word. This, I think, comes from two sources, a profound misunderstanding of what is meant by anything being social on the one hand, and of its cure-all properties on the other. In other words, those who read misunderstand and those who put forward the social gospel attribute entirely too much to it. For whatever else may be said of it, it can never take the place of personal repentance, personal consecration, and personal salvation. People are not won to Christ en mass, in blocks, by cities or neighborhoods. The Holy Spirit works upon the individual personality alone and in its quietude.

That the majority of people in the world should have it better in the here and now than they have, no person will deny. Too many are wretched and miserable and sick, all of which makes against the best development of the human personality but on the other hand correct all of these and you have not then contributed to the heart's deepest need,—God and his abiding presence in the life

Social salvation, apart and separated from the Gospel of Jesus Christ with his doctrine of personal repentance and the new birth, is a delusion and a snare, but associated with it, it may be made to serve the Kingdom. "Seek ye first the Kingdom," rings down through the centuries since his day. The body is more than its meat and the life is more than raiment. Sparrows may not fall unnoticed, and ye are of more value than many sparrows.

A man in a high-priced automobile, a tailor-made suit, with his pockets bulging with stocks and bonds, may yet be poor and miserable and blind and naked. And yet on the other hand, he may use these things to help bind up the broken hearted and to preach the acceptable year of the Lord. Social salvation aside and apart from personal righteousness and salvation is only an attractive will-o-the-wisp, not new today, but put forward today as an alluring substitute for the rigid self-denial which Jesus so much desired and which he demands on the part of those who would follow him.

Ashland, Ohio.

Challenge to Political Parties

By Senator Morris Sheppard, Father of the Prohibition Amendment

(First of a Series of Articles on Prohibition by Men of Distinguished National Repute)

Guiltier than the professional criminals with whom they indirectly or directly deal are the purchasers and drinkers who move in social and business circles, without whom the boot leg market would disappear; guiltier because opportunity, education, and position make their conduct all the more without excuse; guiltier because they cover their contempt of government and law with a cloak of so-called respectability. When they break one law, they invite the violation of all other laws.

Since they make the existence of the bootlegger possible today they cannot be heard to complain, they cannot consistently invoke the protection of society when the burglar, the rapist, or the murderer invades their homes

tomorrow. With their property, their liberties, and their lives safeguarded by the Constitution they become ingrates as well as law breakers when they disregard it.

Law breakers in high places do more to undermine the foundations of order and progress, to encourage communism, bolshevism, anarchy, crime, and red activities in general, than all the denizens of the underworld. Their example is the chief cause of dissipation and lawlessness among younger people.

The exuberance of youth, however, are soon exhausted. The realities and necessities connected with the earning of a livelihood nearly always form a sufficient antidote for them.

It is the older "flapper" among the women and the older "flopper" among the men who constitute the incorrigible and noisy minority and who are the main source of whatever trouble there is.

Nothing is more certain and more gratifying, however, than the fact that the great majority of the American people have adhered to the pronouncements of Washington and have maintained to this hour an unchanging and unchangeable loyalty to the Constitution and to the system it prescribes for its own alteration. Equally loyal have they been to the laws enacted to carry out its principles and provisions, because they have understood and still understand that the Constitution without statutes to carry it into execution is a dead and empty thing.

Accurately may it be said that no statute in the history of the American Congress has been subjected to severer analysis and attack than the Volstead Act. The wets well understand that whereas it takes two-thirds of both Houses to submit and three-fourths of the states to ratify a repeal of the Eighteenth Amendment, the federal statute which enforces it, namely, the Volstead Act, may be changed at any time by mere majorities in both Houses.

An illustration of the inbred lawlessness of the liquor traffic, of its leprous effect even on those who support its return to a legalized status, is found in the fact that if the wets at any time should obtain majorities in both Houses of Congress they would not hesitate to destroy the Eighteenth Amendment by the changes they would make under the guise of amendments to the Act enforcing it. This is shown in the constant efforts of the wets to amend the Volstead Act so as to secure light wine and beer.

There is but one straightforward, honest, American

way to endeavor to bring back wine and beer and other liquids that intoxicate, and that is an appeal by discussion and persuasion to the American electorate to send representatives to House and Senate who will submit to the states the repeal of the Eighteenth Amendment, followed by a similar appeal to the states to vote for that repeal. Prohibitionists took that course in securing national prohibition.

There is no greater tribute to the Volstead Act and the logic behind its provisions than the fact that after the election of four Congresses since its passage it retains the support of a tremendous majority in both Houses. Prohibition is a fixture in the national household. This fact no political party may disregard without seriously impairing its influence in the nation.

The Volstead Act was based upon the experience of the United States government in endeavoring to run down bootleggers and illicit distillers for fifty years in connection with the license system which prevailed before nationwide prohibition. It will be seen, therefore, that the bootlegger and the moonshiner were here long before the Eighteenth Amendment.

The final test of the efficiency of the Constitution lies in its adequate enforcement. If it is to remain a living factor in our civilization the vigorous and vigilant application of the laws enacted to carry out its provisions is essential. The supremacy of the Constitution and the law is the cause of every true American, wet or dry. In this connection let it be said that enforcement officials in state and nation of undoubted courage, pronounced ability, and unassailable integrity should be persistently and imperatively demanded. All others should be rejected, discredited and condemned.

THE BRETHREN PULPIT

A Preacher's Widow and Her Oil

By D. F. Eikenberry

TEXT: "And there cried a certain woman of the wives of the Sons of the prophets unto Elisha."

II Kings 4:1.

This widow of an ancient preacher found herself in the same position common to the widows of many preachers of more modern times, namely—material poverty; a heavy debt and a dependent family of small children. Indeed, this was no cheerful prospect for her, for this unhappy circumstance afforded no comforting thrill or hope of a near future vacation.

Her God fearing husband is dead. She could no more be comforted by his protection, his support and loving devotion. No more could the strong arm of his might raise itself between her and danger. She now finds herself in a hard, cruel, threatening, circumstance.

She had two boys. She loved them as profoundly as all true mothers love their children. They were as dear to her as life itself, but the heartless "creditor" is come to take unto him, . . . these loved jewels of her heart. They are the offsprings of her own flesh and devotions. Indeed, a hard circumstance.

By way of application, did you ever consider what a terrible, heartless, cruel, debasing, consuming creditor sin is, when once a soul becomes involved in the meshes of its subtle influence and power? The evil one never cancels the mortgage or releases his grips, until his vic-

tim pays the full measure of penalty, unless his deathly power is conquered and crushed by the never failing regeneration of God through faith in Jesus Christ our Lord.

As this creditor sought to tear from this helpless widow her boys, so Satan, the evil one, is reaching to grab the best we have. He wants your boy, that he might blast his future life. He wants your daughter, that he might besmirch her pure white soul. He would blacken your good name; steal your virtue; ruin your character, and strangle your self respect. He wants our love, our service, our devotions. He wants to close the mortgage. But thanks be to the Father, Jesus said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand." (John 10:27-29).

But this woman was wise. She did not sit down and surrender to the impending doom, for she had an idea. A great truth filled her soul. A commanding urge deepened the throbbings of her heart and made fleet of foot

her steps. She must see Elisha, the man of God. How different from many people, who today, when trouble and threatening disasters approach, made the fatal mistake of surrender, just for want of an ideal, a compelling faith, a mastering assurance. They forget Jesus said to the stammering and embarrassed disciples on the occasion of their failure in the healing of the epileptic boy, "For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you" (Matt. 17:20-21). They forget the gripping words of the mighty St. Paul as he declares, "I can do all things in him that strengtheneth me" (Phil. 4:13). Let us therefore, as Christians, be fully alert to our spiritual heritage, and meet the problems of life with heaven's assurance.

What did this woman do? She went to Elisha the man of God and related to him the unfortunate circumstances of her unhappy life. Indeed a wise act on her part. She went to Elisha the Prophet of God, the man who knew God. Elisha could tell her what to do. He said, "What shall I do for thee? Tell me." How much that sounds just like the refreshing invitation coming out of Heaven: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:23). Just plain, comforting rest! How the world of men is hungering for rest! There is indeed a note of sadness in the thought of the stupendous endeavor, the marvelous enterprises, the incalculable energy, put forth by the world of men in order to find rest. But alas! How often they fail. For when the full course has been run, and the last balance is struck; the last examination of the last semester has been made, and the final grades and awards rendered; alas! how often men are then made to bemoan, like King Saul, as he wailed at the time of his humiliation in his cowardly pursuit of the young man David, "I have sinned, . . . Behold, I have played the fool, and have erred exceedingly."

Then Elisha said to her, "What hast thou in the house?" And she said, "Thy handmaid hath not anything in the house, save a pot of oil." Not very much wealth indeed. Just a little oil. But a little oil on earth, poured by the hand of faith, and God in heaven, is sufficient. Nothing more is needed but a lot of empty vessels in which to put the oil. Then he said, "Go borrow these vessels abroad of all thy neighbors, even empty vessels. Borrow not a few. And thou shalt go in, and shut the door upon thee and upon thy sons, and pour out into all these vessels, and thou shalt set aside that which is full."

Now this woman did not take time to intellectualize over this proposed plan of her salvation. Neither did she say, "Now, Dr. Elisha, that is fine sentiment. But in this age we want practical principles and instructions. Your mysterious, mystical suggestions would have been accepted during the age of ignorance and general superstition. But that stuff for this scientific age is not accepted. Don't you know there is no historical basis for such interpretations of the way of Life? Besides, it is altogether unscientific and minus authentic authority." May we hasten to say, such was not the standard of her reasoning. She was too wise, for she interpreted life from the God side standpoint. She looked at the world of sense from the Divine and Spiritual point of view. Hence she saw spiritual forces at work in the affairs of man. Therefore in full obedience, she proceeded to borrow vessels, not a few. She obeyed and God marvelously gave the increase; it is ours to be faithful, but it is God's to give the reward."

The world of unregenerated men has not yet taken

God at his word. Men have not yet caught up with God will in Spiritual and Moral revelation. They are eager to listen to God's will in every secret of discovery and inventions in the physical world. Men call that natural. They forget that all nature, all scientific truth is but expression of God's will in the realm of the physical.

The world of men is selfish, reactionary, materialist; despises discipline and lives largely for self and sense. Hence, when the forces of the great eternal unseen spiritual realm are offered, unregenerated man at once proceeds to throw over his head the cloak of doubt, obscuring his vision of the possibilities of God in human life. But the Christian need not be confused or hesitate over the stumblings and blunderings of unregenerated intellectuality and so called reason. For long ago Jesus and St. Paul answered them in their dilemma. Jesus said, "And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even

Our Worship Program

DAILY SCRIPTURE READING AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

THE DEATH OF LAZARUS—John 1:1-16.

We would be amazed at the apparent indifference of Jesus at the announced sickness and death of Lazarus if we did not keep in mind who he is; but it is not surprising that the Lord of life should not be disturbed about the havoc of the pale horse and his rider. Not even death need cause us to shrink when he is near.

TUESDAY

JESUS COMFORTS THE SISTERS—John 11:17-37.

And that comforting message is to all the world and it is just the answer that the human heart has been seeking to its deepest longing through the ages. And this assurance which Jesus gives is the strongest motive to right conduct that moves upon the hearts of men.

WEDNESDAY

THE DEAD RAISED—John 11:38-44.

They marvelled that the dead was raised; the greater marvel was the Lord Jesus in whom was all the power of God the Father and the wisdom of God. But many had not eyes to see more than the material presence of a man. How much we miss by our blindness.

THURSDAY

THE RESURRECTION OF JESUS—1 Cor. 15:1-8.

The resurrection of Jesus is one of the most faithfully attested facts in history, and it gives guarantee to one of the most earnestly longed-for hopes that the heart of man has laid hold on—life after death.

FRIDAY

PROOF OF THE RESURRECTION—1 Cor. 15:12-23.

Paul's argument is indisputable, that the Christian's resurrection is as certain as the resurrection of Jesus. He could have based it no more firmly. And if this central fact is doubted, the whole fabric of the Gospel is undermined.

SATURDAY

NATURE OF THE RESURRECTION—1 Cor. 15:35-43.

The resurrection is as certain as death and follows naturally as the next step according to the divine order. To this all nature bears witness, and the appearance of the resurrection body is in contrast to the natural body as dishonor and weakness are in contrast to glory and power.

SUNDAY

SPIRITUALITY OF THE RESURRECTION BODY—1 Cor. 15:44-58.

The resurrection body is to be a spiritual body—"flesh and blood cannot inherit the kingdom of God"—but the body is to be no less real because it is to be spiritual. The change is a great mystery. But why should we worry or doubt; cannot he who created life, accomplish the resurrection which he has promised? Verily he shall do it!—G. S. B.

the spirit of truth; whom the world cannot receive; for it beholdeth him not, neither knoweth him, for he abideth with you and shall be in you" (John 14:16-17). While St. Paul in 1 Corinthians 2:14 declares, "Now the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged." In order to know God, men must be spiritually minded, and willing to take God at his word.

Well, in compliance with Elisha's command this woman borrowed vessels in which to pour the oil. There are some beautiful lessons clustering around these empty vessels. Let us briefly notice some of them.

First, these empty vessels measured the strength of her faith. Her faith extended all the way from the first one borrowed unto and including the last one borrowed. Now God worked in her life just as far as extended the empty capacity of her unfilled vessels. What a cheerful thought! How God will work in your life and mine to the full extent of our endeavors and persistence; our obedience, our prayers and love. These measure the strength of our faith. For in this we go no farther than the length and breadth, height and depth of our faith.

Then again these empty vessels measure the bigness of her opportunity. Her opportunity was empty vessels to receive oil, with which to pay the debt to save her sons from a life of slavery. Did you ever stop to think the great needs of our life are but big opportunities for God to demonstrate the full measure of his power and grace? It is so. For therein experience answers back to revelations in full satisfaction to reason. And, as the loving Father fills to overflowing every empty vessel in our lives, by heralding back heaven's answer to our hungering, thirsting souls; by bringing rest to every trembling emotion, by clarifying every perplexing and heart breaking experience; it is then faith becomes reality, and God in the life a never doubting assurance. Then it is we cry, "Abba, Father," and exclaim in the words of St. Paul, "For I know him whom I have believed."

Canton, Ohio.

OUR DEVOTIONAL

Striving For the Heights

By Mrs. Arthur P. Petit

OUR SCRIPTURE

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God. And not only so, but we also rejoice in our tribulations: knowing that tribulation, worketh steadfastness; and steadfastness, approvedness; and approvedness, hope; and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will, one die: for peradventure for the good man some one would even dare to die. But God commendeth his own love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son much more, being reconciled shall we

be saved by his life, and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation (Romans 5:1-12).

OUR MEDITATION

In the struggle and strife for worldly gain we too often lose sight of the real goal in life: we forget Jesus. We glory in the bank account of swelling figures. We boast of property accumulations. We gloat over social achievement, but we are stoic concerning Jesus Christ. We forget to be "zealous for spiritual" things.

Christ has made us joint heirs with him, but do we deserve that name? If we knew we had been named as part heir of a certain relative what would in all probability be our attitude toward that kin? No day would be too busy to perform a task, no matter how menial, for that consanguinity, if that be their wish. But what do we do for Christ? Nothing!

And, yet, how much more desirable are the things which we are to receive as "joint heirs with Christ." We are to have riches such as can never be obtained here on earth. We are to have mansions far grander than any earthly dwellings. We are to belong to his family and live eternally. All these and many other gifts are promised us if—if we but "take up our cross and follow him."

Yes, we must follow him. Not in a half hearted manner but zealously seeking to do his Will. A child must learn the wishes of his parents before he can follow them. A Christian must learn the wishes of his Lord before he can obey them. Just as a driver makes slow progress over a strange road after dark, a Christian makes little or no progress along the Narrow Way without the Light from God's Word. So we must STUDY the Book of Books.

And then PRAY: "Speak oft with thy Lord."

"Take time to be holy

The world rushes on,

Spend much time in secret

With Jesus alone."

In this work-a-day world our brows become furrowed and our minds dull trying to solve the many worldly problems with which we must cope. We turn expectantly to some true friend but receive little or no aid and we struggle on, alone. But these problems concern only passing things. If we seek so perseveringly for a solution of them, how much harder should we seek to solve the problems which confront every Christian every moment of their lives in Christ. But we have one to whom we can turn and who can help us more than earthly friends. It is to him we can bare our hearts and feel that he can and will help us.

After a practice of prayer and meditation has been established by the Christian, his attitude towards his fellowmen will be changed. He will lose self in service for others, as Christ died for us. He shall be called "blessed" because

"By looking to Jesus,

Like him thou shalt be.

Thy friends in thy conduct

His likeness shall see."

OUR PRAYER

Holy Jesus, our Savior and Helper, who lived and suffered temptations even as we suffer today, make us more humble in thy sight. Help us to be strong in temptation. Make us more worthy of thy great sacrifices for us. Lord, help us to strive more diligently to be like the example set for us years ago. Give us a stronger desire for the Heavenly things. Make us more forgetful of self that we might more exemplify our Lord and Master. Amen.

Mount Eaton, Ohio.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for March 13)

Making the World Christian

Scripture Lesson — Matthew 28:16-20; Acts 16:6-15.

Devotional Reading—Isaiah 60:1-5.

Golden Text—Go ye therefore, and make disciples of all nations. Matthew 28:19.

LESSON LIGHTS

Missions the Duty of the Church

This was to make disciples, Christians, of all the world. This is the missionary duty of the church. (1) This is the command of Christ. The church cannot be obedient and let one nation be without the gospel. (2) This command includes home missions as well as foreign; our own neighborhood as well as more distant places. But missionary effort must not be confined to the home field. Every nation needs the gospel as much as ours needs it. (3) It is the nature of a living Christianity to be missionary. That church is dead which is not anxious to preach the gospel to every creature. (4) This is the only way the church will keep pure. Nothing without this can keep the doctrine or life pure; organizations, creeds, persecutions—all have failed. But any church which seeks to save souls will keep pure, because it cannot do its work without the great main doctrines of Christianity. (5) The true broad church cares for the salvation of the world; the narrow church is the one that cares chiefly for itself and for temporal things. (6) The church at home is built up faster by working for the heathen than for themselves alone.—Illustrated Quarterly.

Command of Christ

It is the command of Christ that we preach the gospel to all nations. And even if we could not see results yet it would be our duty to obey. The church cannot be obedient and let one nation be without the gospel. The duty is obligatory, not only on ministers and missionaries alone, but upon the whole church. This commission was given, not to the apostles only, but to the whole body of disciples. And they obeyed the command. Within one generation they preached to every nation in the then known world.

If the church has often faltered in her world-wide task, it is not her Master's fault. He gave the universal vision, the inalienable endowment. He pledged himself to the world-wide and age-long tasks.—R. C. Gillie.

Our Disappointments God's Appointments

Our Bithynias. Had Paul's desire been granted and he suffered to go to Bithynia he might "never have landed on the shores of Europe; never have lifted up his voice in Athens; never have preached the riches of his Savior beside the Roman palace of the Caesars. He was thwarted, and it led him to his crown."

What to others are disappointments, are to believers intimations of the way and will of God.—John Newton.

You may have the door shut in your face with a slam. And it may be done to turn your mind away from petty, meagre success into some thing that has dimensions and content. You can afford to let Bithynia go,

if God is granting you instead a great section of Europe.—Tarbell.

Every Man's Influence—What?

"Every man is a missionary, now and forever, for good or for evil, whether he intends it or not. He may be a blot, radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no moral blanks; there are no neutral characters. Being dead or alive, every man speaks."—Thomas Chalmers.

The Man with the Heart of God

"How would you like to be described as 'the man with the heart of God?' This characterization came unsought to a New England manufacturer, still living, because he sent ten Chinese pastors into Northern Shensi, where no missionary work had ever

been done. Within two years, ten walled cities were entered, ten churches were started, nearly one thousand converts were gathered, mostly of the upper classes, and the work was spreading on every side. Then it was that a group of converts, 680 in number, sent a message of love and appreciation to him in the form of a beautiful silk banner, with this inscription: 'You, sir, have the heart of God. We owe it to you that the grace of God has come to us here in Shensi. How can we thank you? We are utterly unable to do so. Words completely fail.' Was ever a more beautiful testimonial received?"—Rev. Cornelius H. Patton, D. D.

Go forth in the great endeavor to make the mind of the world a Christian mind, the heart of the world a Christian heart, the creative will of the world a Christian will; and behold, from your mighty associated labors, coming forth like a sunrise after a night of horror, a Christian civilization. Be thou in mind, in heart, in will, in experience, in gifts, thyself a foreign missionary,

(Continued on page 15)

Church School News

By Prof. J. A. Garber

Our effort to get the Standard of Excellence before Brethren church schools during the month of January appears to be bearing fruit. School superintendents have been inquiring relative to the way to attain certain points on the Standard.

Flora and Warsaw

Brother Lee Myer of Flora, Indiana, is making an effort to start a teacher training class in his school. Brother F. E. Robbins of Warsaw, Indiana, is checking up on the books required under Point Ten. These are important considerations. Schools failing to give attention to them will probably find themselves unable to qualify when the reports are asked for about April 1st. The National Association decided that the schools would be required to add seven books to their libraries during this year.

The Educator

One leading pastor asked if we really think the people of our church schools know the value of the Brethren Educator. He says that he has been comparing it with similar publications, and finds his best help in The Educator. This pastor believes that the magazine would be prized by people of other churches if they had a chance to discover its value. The February issue deals with Rural Church and Young People's Work. The March Educator will stress Evangelism and Missions. A post card request will bring you a sample copy without cost.

Altoona

Our program of church school evangelism leading up to Easter includes pastor's instruction classes. Thoughtful ministers regard classes of instruction in Christian living an inescapable part of their pastoral work. Our National Association tried to help ministers render this service by publishing the booklet entitled "Studies in the Way of Life." A number of our pastors have used this study text with rewarding

results. A letter from Dr. A. D. Gnagey, formerly Sunday school editor, now pastor at Altoona, informs us that he has two such classes again this year. A similar effort last year enabled him to receive a fine group of young people into his church at Easter.

Gratis

Readers who have been following the reports from Gratis, Ohio, have been impressed with the pastoral leadership of Brother O. C. Starn in that rural community. He has been teaching "The Life of Christ" to high school students. His latest move is the organization of a "Religious Education Association", apparently the first organization of the kind in a local rural community. The purpose is to create a community religious spirit, to promote religious education work and to lead, especially the young, to Christ. The organization provides for a director of religious education who will have general supervision of teacher training, vacation school and week-day school work. Brother Starn is the director, has already started a community training class and planning for the vacation school.

NEW ASSISTANT TREASURER

This new assistant in the treasurer's office will use this signature: John Franklin Puterbaugh. He entered into his present position in the early morning of Lincoln's latest birthday anniversary. If recent remittances to the National Sunday School Association are not promptly acknowledged readers of this item of great importance will understand that Treasurer Milton P. Puterbaugh is busily engaged learning to play the part of "father." Heartiest congratulations to the happy parents and best wishes for the son. "Like father and mother" is a very good wish for John Franklin.

J. A. GARBBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

The Unfinished Task

In one of the great art galleries of the world, it is said, there stands a large block of marble, unshapely, unfinished. One wonders why such a lump of stone, comparatively untooled should be here among the works of beauty. On looking more closely one sees that the work of shaping was begun but never finished. On a plate below is the explanation of the mystery. "At this stage of the work the artist died." A vivid picture of an unfinished task!

Endeavorers began a task only a few years ago.—The support of a teacher in Kentucky. This is a yearly obligation, and our pledges have not been sufficient for this year! Endeavorers, shall we leave it an unfinished task? Yes or No? Surely we will answer an eternal NO.

R. D. BARNARD,
Member of Booster Committee.

AT WORK IN HIS VINEYARD

In early manhood Donald Hankey, widely known as the "Student in Arms," passed through years of mental and spiritual perplexity. God seemed unreal to him. "Oh, that I knew where I might find him!" was the cry of his heart.

One day he remembered a saying once heard in childhood: "If you would behold Christ, he is at work in his vineyard."

Hankey set out on the quest. Resigning his commission in the army, he began to work among boys in the East End of London. That was the vineyard, the crowded, ragged life of city slums, where he looked to find the Master. Nor was he disappointed. At the bedside of a boy who was dying of consumption he suddenly felt the reality of Christ. The Master was there at work in his vineyard. God in a slum? Yes, as surely as God in a garden!

"We have a religion," said Scott Holland, "that finds in humanity the special expression of God's life. God is to be felt in the movement of human multitudes in a more tingling intimacy than can ever be won out of running rivers and silent stars. Something ought to emerge through the city and its throngs that carries nearer to God's heart than woods or water, hills or sun or moon."

Fellowship in city slums and such lowly places of the plain is sacramental. After long and fruitless quest Sir Launfal found the Holy Grail at last as he shared his crust and cup of cold water with the beggar at his gate. Something emerged out of that fellowship; the two became three. So the vision came to Hankey, the young knight of our day, as he shared his love with the dying boy. He learned more in that sodid room than in a whole library of theology.

To many a perplexed soul the word that helped Hankey may prove a kindly light. "If you would behold Christ, he is at work in his vineyard." To find him you must go down into the vineyard, not as a visitor, but as a worker.—Youth's Companion.

In almost all cases where wrong deeds are done the defeat of goodness has taken place first in the heart.—Dean Inge.

LEARNING

By William L. Stidger

I have learned laughter from living
And leaping young mountain streams;
Friendship and courage from oak trees;
And—from the arching sky, dreams.

I have learned love from the whisper
Of winds through the wistful hours;
I have learned hope from refreshing
And friendly mid-afternoon showers.

I have learned patience from rivers;
Poise from the cliffs and the peak;
I have learned, always, to listen
For whispers when beauty speaks.

I have learned wisdom from watching
The beavers and birds and bees;
I have learned music and rhythm
From swaying of wind-swept trees.

I have learned faith through some flowers
That dare to a further height
Even than timberline dareth—
In crimson and Alpine White.

I have learned peace and its beauty
Deep in the heart of the night,
Up where the full moon is sailing
The skies in a silver flight.

I have learned prayer through the subtle
Soft lights of the afterglow;

I have found God and his dreaming
In the sea where the star-streams flow.
—The Christian Advocate.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for March 6)

A Good Turn Daily. Mark 10:43-45

Many, many years ago there lived a woman whose name was Dorcas. This woman was a very kind woman and she had many friends. She lived at a very wonderful time in those countries far across the sea where Jesus spent his life, and she lived during the time that Jesus preached and the time when Peter and John and Paul and others were telling about Jesus.

I am not just sure about the exact things that Dorcas did while she was living but she is sometimes called the good-turn woman, so I am going to try to imagine with you some of the things that might have happened.

One day when Dorcas was just in the midst of her work, there came to her door a little girl. The little girl said, "Please, come with me. Mother is sick and I don't know what to do."

Dorcas knew that the little girl was a child of one of her neighbors but she did not know her very well at all. Nevertheless Dorcas left her work and went immediately with the child. Soon she was helping to make the sick mother comfortable. She cooled the aching head of the sick mother and fixed some herbs for her to take. Finally when the mother was quite comfortable Dorcas said to the little girl, "Now I must go home. Come to see me

real soon and if ever I can help you, be sure to come and tell me."

Dorcas felt very happy because she had been able to help these neighbors of hers. On the very next day as Dorcas was going to do her shopping, she passed some children who were playing in the street. She noticed that there was one little boy among the group who seemed quite unhappy, so she asked what was the matter. The little boy said, "Mother told me that I must stay right here close to our home all day because my clothes are so ragged that I am not nice enough to go away and everybody is fixing to go away and leave me. No one will stay and play with me."

"Well, we will see about that," said Dorcas. "Where is your mother? Let's go and talk to her."

When Dorcas had talked to the boy's mother, she found that she was a poor widow woman and could hardly find money enough to get food and clothes for her children. Then Dorcas asked if she might take the little boy home with her. Guess what Dorcas did for the little boy that day. She made him a play suit so that he could go with the other children whenever he wanted to and she told him that some other day she would make him a nice Sunday suit.

In the evening Dorcas was again very happy because she had been able to help someone. She went along with the little boy to his home that evening and again talked to his mother. She asked her if she would be willing to have some help with her sewing and the poor mother was very much pleased. She thanked Dorcas as well as she could. Now you see why Dorcas was called the good-turn woman. She was always helping someone. There were many other poor mothers and other poor people who needed help. Very often she made them clothing when they were in great need.

Then one day, a very terrible thing happened. Dorcas fell sick and soon died. All these good friends who loved her gathered round her and wept. And they showed each other the clothes that she had made and they said, "Oh, how can we ever get along without Dorcas? She has been so good to us."

Then suddenly someone said, "Maybe Peter, the Apostle can help us."

Soon Peter was there and they showed him the things that Dorcas had made and told him how much they all loved Dorcas. Then Peter prayed and the most wonderful thing that you can think of happened. When Peter took the hand of Dorcas, she opened her eyes and then stood up all alive and well. So the good-turn woman was well to do good turns again and everyone was happy.

Bible References

- M., Feb. 28. A good-turn woman. Acts 9:36.
- T., Mar. 1. Help the other fellow. Gal. 6:1, 2.
- W., Mar. 2. Simon's good turn. Matt. 27:32.
- T., Mar. 3. How Jesus did good turns. Matt. 8:14, 15.
- F., Mar. 4. Folk with the good turn habit. Matt. 25:34-36.
- S., Mar. 5. Reward for good turns. Gal 6:9. Woodstock, Virginia.

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 Financial Secretary Foreign Board,
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MISSIONS

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 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Dr. Gribble Writes from France

18 Rue Nationale, 18 Montpellier France.
 January 26, 1927.

Dear Evangelist readers:

I have indeed neglected writing to you, the chief reason being that I have not found it easy to put aside school, hospital or dispensary duties.

Marguerite's journey, now that her travels are finished and she has settled down to being a little school girl in France does not afford enough of interest for your perusal. She has difficulties of various kinds, and if you read between the lines of her crude little poem you will discover the feelings of a little American school girl in France.

Home and France

"There is a land,
 Where once my hand,
 Was held by Mamma May,
 She said, "My dear, you cannot stay,
 For you must help your mother,
 And be her darling lover."

Children at school, they treat me rough,
 And seem to think I'm naught but stuff,
 Of course you know that this is France,
 Where very few have had the chance
 To take the test,
 And show they're not just like the rest.

Mamma May and Mother,
 Daddy John and Brother,*
 They're all so nice to me,
 Just as nice as can be
 And I hope that this rhyme,
 May repay them sometime!

So I will be French,
 Sitting on a bench,
 And the children who are rough,
 Will think I'm more than stuff,
 And it may be,
 They will play with me."

There is a little more to this first effort on her part to be poetical, but doubtless this will suffice.

Montpellier has passed through a terrible epidemic of grippe, having been in this respect the storm center for all Europe. Marguerite and I have both had attacks, and are grateful to the Lord for the preservation of our lives for the percentage of mortality has been very great.

News has recently been received from the field. I venture to transcribe from some of the letters.

"Mr. and Mrs. Jobson have been returned to their former field of labor, Bassai."

"Mr. and Mrs. Foster have been appointed by the Field Council to work at Yaloke."

"Different stations, from time to time will supply workers to assist at the Bassango station until such time as present workers can be relieved permanently of their duties, or new missionaries come to fill the need."

One of the items from the report of the field council meeting is pathetic.

"Owing to the fact that the government will not permit the proposed leper asylum until there is a doctor resident on the field,

(*Vernon Bishop, for whom Mrs. Weed is caring).

we, in the interim, take the following action:

"(1) Set apart a portion of the church for the use of those infected.

"(2) Discourage natives frequenting mission verandas and houses.

"(3) Employ no lepers as workmen except in special cases where special tools are provided.

"(4) Provide for these special cases—huts apart from the regular workmen: the aforesaid submitting themselves for treatment.

"(5) Adopt a program of teaching to instruct natives in the prevention and spread of this disease.

Different missionaries have been asked what has been the hardest thing in their missionary careers. Personally, I would answer this question thus, "To stay away from the field for the time necessary for the recuperation of the body." Will you not pray, in view of the great need on the field not alone concerning the leper asylum, but along other lines as well, for instance, shortage of workers at the new station, that my return to the field may not be delayed beyond the contemplated month, August." Pray also for the speedy equipment of the Messers Taber and other volunteers for the medical work, that they may be enabled to take and complete their courses in a manner pleasing to God? Then we need to pray also for Miss Deeter, that her return to the field may not be hindered by health reasons, for Ernest and Ethel Myers and other candidates in waiting, that their hindrances may be removed, and for an increase of volunteers.

One of the letters from Mr. Hathaway describes the joy at the arrival of the missionaries. October 24th, Brother Foster came in with a temperature of over a hundred—so he was put to bed immediately—therefore the big dinner we had planned was spoiled for the time being. We took the Jobsons home with us, and Brother and Sister Foster stayed with Miss Emmert and Miss Tyson. This is Wednesday (they arrived on Sunday). As Brother Foster's temperature is normal, we presume he will be getting up for a while today. Brother Kennedy has not yet (October 27) arrived from Bassai, but Mr. Hathaway will be starting out to meet him soon. He cannot go all the way to Bozoum as a bridge is out near Yimbili. When he arrives (D. V.) we will have our season of prayer and conference."

The last news from Bassai was that "Miss Myers had gone to Bossangoa to nurse Mrs. Sheldon as she was reported very ill. She has had much recent illness. She had a severe attack of malaria a few days after the wedding. Brother Sheldon had an attack on his way from Bassai to Bossangoa. Mrs. Sheldon's continued low temperature seems to indicate sun as well as malaria. They are living in the rest house. Permission for building has not yet been received. We are anxiously awaiting news from them. Mrs. Kennedy and Miss Bickel were alone at Bassai (with Lester Junior) during the Conference at Yaloke."

"Must not forget to tell you," writes Mrs. Hathaway, "that tires and tubes

bought in January at Kinshassa have at last arrived at Bangui! We are so glad the auto can again be used. The Fosters have brought a "push-push" which will be fine for village work, and Brother Jobson's motorcycle surely is great. It seems so good to have Brother and Sister Jobson with us again. We like the Fosters so much, too, and know they will be a great blessing to the work."

Brother Hathaway, in referring to the fire at Bassai in May says, "God's hand was with the missionaries even though he permitted that dark hour to come. Whoever heard of a grass roof being saved from fire? The fire would not travel even in the dried grass and with knives the grass was cut from the roof and pitched to the ground. ... The Lord never allows anything to come to his own which is not for their good and his glory. Out of the last fire came Yama, the preacher, in many respects like Paul. ... A blessing both to missionaries and to the work. From the fire, instead of seeing Christians backsliding, we see the church crowded as never before.

"Paper could not tell of the way the Lord has been blessing, the joys in his service, and the fellowship we are having with one another as missionaries. "Just one thing," continues Brother Hathaway, and I must close: "The chiefs are now beginning to attend Sunday school. Yaloke is almost a regular attendant as well as many others who are following his example. The attendance of the last two Sundays was large, this being due, first of all, because the chiefs are coming, and secondly, because of the new missionaries being here. 564 was our attendance of two weeks ago, while last Sunday we had 604, 256 men in my class forced us to abandon the veranda and take to open air quarters."

Beloved readers, "the fervent effectual prayer of a righteous man availeth much." Will you not then continue to pray and to praise?

Faithfully yours in him,
 FLORENCE N. GRIBBLE.

MEXICAN CHURCH AND WOMEN

Miss Rebecca J. Parker, of the American Friends Mission in Mexico, reports: "We hear very little of any religious strife in Tamaulipas. It is mostly Catholic women who are missing the opportunity to attend mass. The great majority of the men are indifferent or frankly opposed to the Catholic priests. The money collected in fees before abandoning their churches was enormous. The civil marriage ceremony is the only one recognized by law and the cost is slight, and in some states is free. But the church does not recognize the civil ceremony as valid and discourages their members from complying with it, at the same time refusing to lower their fees for the poorer classes, with the result that many simply dispense with any ceremony at all. The Government has seen to it that the churches remain open in charge of a citizen's committee, so that the people may go and worship, even if there is no priest to say mass and hear confessions. Our own services and those of all other Protestant churches have continued without interruption or molestation."

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Goshen Opens the Indiana Campaign for Ashland College Endowment

The Endowment Campaign has shifted from Pennsylvania to Indiana. Every church in Pennsylvania has been canvassed except Waynesboro and this was passed up purposely on account of remodeling their church and dedication. This church will be visited when Maryland and Virginia are. A few of the small churches in the Pennsylvania District that are located in West Virginia, Maryland and Delaware will be canvassed in connection with the work in Virginia and Maryland.

Pennsylvania came across for the College in fine shape and if the other districts do as well the Endowment will go beyond our goal. I want to thank the pastors and members for their fine spirit of cooperation and aid given.

Indiana

Indiana is located geographically in the center of our church activity in America and was first visited in the former campaign. We anticipate a pleasant time with our pastors and people in this work which is none too easy at the best. We shall visit the churches in this district as fast as we can and do the job. I FEEL THAT THIS TASK SHOULD REST WITH AS MUCH CONCERN ON THE PASTORS AND OUR MEMBERS AS ON ME IT IS OUR COLLEGE AND OUR JOB TO PUT IT ACROSS. SO ALTOGETHER LET US PULL AND PUT IT OVER. INDIANA HAS NEVER FAILED TO DO HER PART.

Goshen

Jacob and his sons when in need went to Goshen for help and were not disappointed. Following this famous precedent we decided to open the Indiana campaign in Goshen AND WE WERE NOT DISAPPOINTED.

This church is well known to the brotherhood. It is one of our ranking churches, possesses a fine spirit and always anxious to do their best to promote the work of the church.

Brother Stuckman is the pastor, an Ashland graduate as well as his wife, and it is needless to say that every aid and encouragement was given to me in the work here. The church is planning on a building program and have purchased two adjoining properties and expect in the near future to erect an annex to the church. They are very much in need of additional room for their large and growing Sunday school. Just a few days after I finished my work there, a fire was caused in the church by a cook stove which did considerable damage to the building and may hasten the building program.

While the church had recently raised money for the purchase of additional property and anticipating a financial drive for a building, yet with this, they did not excuse themselves from helping the endowment.

I received in Goshen the first \$1,000.00 gift for Indiana in the campaign and the people as a whole did their part. The total gift of the church to date for the endowment was \$3,734.86.

It was a pleasure to work here with

Brother Stuckman, who is one of the Trustees of the College and I trust that Goshen will be but a sample of what I will find in all the Indiana churches.

W. S. BELL.

JONES MILLS, PENNSYLVANIA

The church known as Jones Mills is a rural church located a short distance from the town of Jones Mills which is on the pike between Somerset and Mt. Pleasant. The church is surrounded by hills and from these come forth the finest spring water in the country.

The meeting here began on Monday night following the close of the meeting at Waynesboro. The writer acted in the capacity of song director and evangelist. Brother W. S. Baker is the pastor here and could only be present at the services on the closing Sunday. This of course we felt to be somewhat of a handicap. There was one in our favor throughout the two weeks and that was the weather man. Fear was entertained that a heavy snow and wind would bring the meeting to a close. The very worst we had was rain and a majority of the days it rained it stopped before the hour for the meeting to begin and waited to begin again until the meeting closed. If these good people are able to influence the weather man I would like to know how it is done.

The attendance throughout the meeting was very good and well sustained. Once I was told that some had walked a distance requiring an hour going to church and an hour to return home. And that was over pretty muddy roads, too. The interest was very good and the results seemed to be satisfying to the membership and the pastor.

This church should have a pastor on the field. No man can do his best and drive fifty miles to preach. An almost ideal arrangement could be worked out between Mt. Pleasant and Jones Mills if they had a mind to do it. The two churches should go together and purchase a parsonage on the pike about midway between the two points and then together call a man for full time. He could drive his own car or take the buss which runs between the two points every day. This plan would place the pastor within easy reach of both churches and be no burden upon him. Come on, Mt. Pleasant and Jones Mills, and get your heads and hearts together in the interest of greater things for the Kingdom. You can do it and solve the most perplexing problem of both churches.

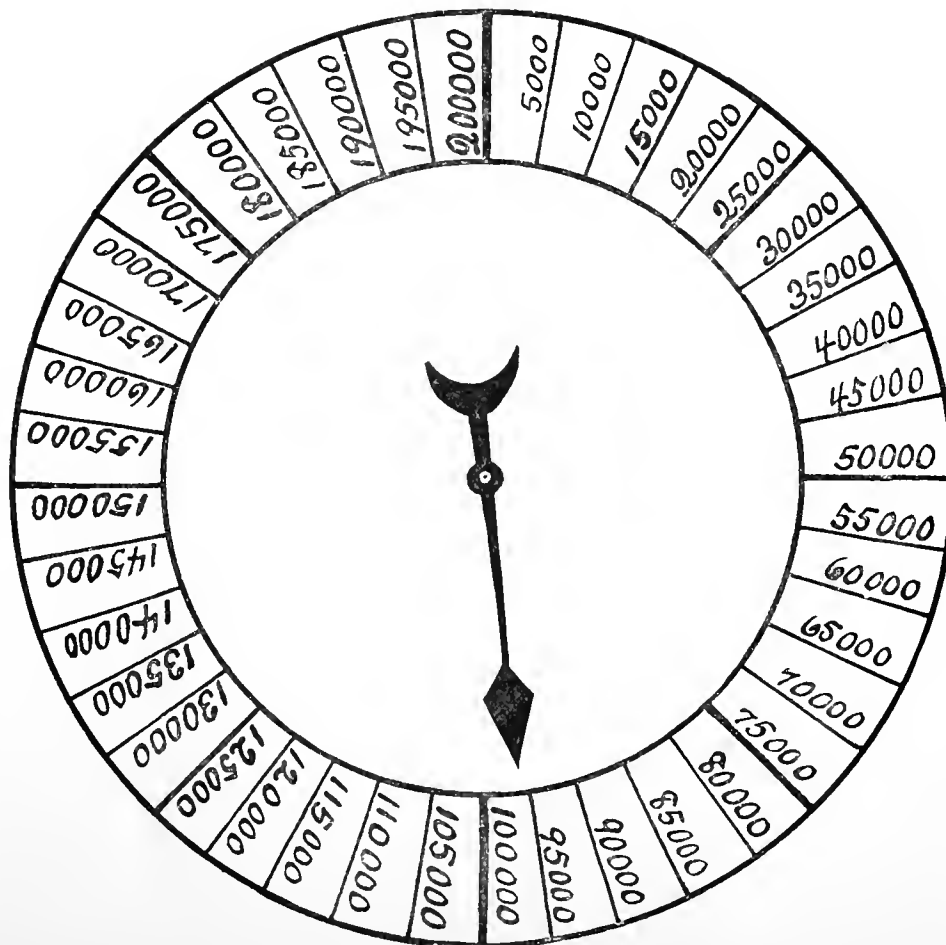
H. E. EPPLEY,

Song Director and Evangelist,
Winona Lake, Indiana.

SECOND CHURCH, LOS ANGELES

Our Evangelist friends have not heard from the Second Brethren church of Los Angeles, but we are very much alive.

At the beginning of this new year we feel that we have much to thank and praise his Holy Name for.



A large representation of the church was present at our annual church meeting, after which was held a prayer and praise service. Then, as the bells were ringing out the old and in the New Year we adjourned to the lower auditorium where light refreshments were served. All must have gone to their homes with renewed fervor in the Lord's work and we are trusting that many more may be brought to know him, whom to know is everlasting life. We feel that every department of the church is in good working condition as we enter into a soul winning campaign, January 23rd, with Rev. Britton Ross, as evangelist, Lev. Polman as song leader and Rev. T. H. Broad acting as supply pastor, until the coming of our new pastor, E. L. Miller of Virginia, during the summer.

We praise his holy name for the many blessings showered upon us during the past and pray that the Second Brethren church of Los Angeles may mean more in his vineyard this year than ever before.

MRS. G. M. MONROE, Reporter.

THE STERLING-SMITHVILLE CHURCH

The above name may sound strange to many of the readers of the Evangelist, but it is fairly well known to members of the Ohio District Conference. It is the name adopted by the old Zion Hill congregation when they moved in from the country, buying a church building in Sterling and later building a new brick church in Smithville. This occurred above five years ago and the work has been carried on ever since that time at both places.

The services are held every other Sunday at each place. A Sunday school is maintained at each place. The Young People's Society of Christian Endeavor, alternates their services between the two places. And the W. M. S. does the same thing.

The membership is scattered over a large territory. Some folks live at Sterling, some in Medina county, some in Smithville and some in the surrounding towns. This makes the task of the pastor more complicated but with the kind of people we have here, it is more productive of results than one would think possible under the circumstances. The membership is about 175 all told.

Our regular Sunday services are keeping up well in interest and attendance. We do not have the difficulty of non-attendance of Sunday school scholars to contend with at either point of our work. The folks, young and old, that attend our Sunday schools always stay for preaching service. The pastor is given fine support in this respect and he appreciates it and tries to preach just a little better and make the services more helpful.

Two prayer and Bible study services are conducted by the pastor each week. The first of these was started three years ago in Smithville. The other is conducted in Wooster for the benefit of our own members and the members of other Brethren churches who have moved into Wooster from surrounding country. Another may be started at Sterling in the near future. We are studying the Book of Romans at Smithville and St. John at Wooster. The attendance and interest are good at both places.

We have a fine group of young people here. They are fully organized as a Y. P. S. C. E. and carry on some very interesting and helpful meetings each Sunday evening. Their monthly business and social meetings are replete with fine fellowships

and helpful associations. The last one was held at the home of Brother Howard King and a weiner and marshmallow roast followed the regular business of the evening. Needless to say a good time was had by all present.

The members of the W. M. S. are a splendid group of hard working women. They have always stood nobly by the pastor and have had a hand in all the good work of the church. They hold their regular monthly all-day meetings in homes of different members during which they sew and quilt and conduct their devotional and business meetings. They also hold pastry sales, dinners at Wooster, and sell hot lunch at country sales. Their treasurer reported a balance recently of \$1700 or more in the treasury. They voted, however, to pay \$1500 of this into the Building Fund to help pay off the remaining debt on the Smithville church. We wonder sometimes what our churches would do without the women. But we have a fine group of men too in this congregation.

This brings me to the last item of this report, namely, the debt on the Smithville church building. When the new church was built four years ago at a cost of some \$20,000, provision was made through pledges and cash to cover all the debt but about \$4500. About two years ago we discovered that the amount was nearer \$6500 than the smaller amount but we did not get discouraged. We kept stirring up those that had pledged and hacking away at the debt until we got it reduced to the original amount. Then the Building Committee had a meeting to see what could be done toward cleaning up the entire debt. The good women said they would give \$1500 of it. A good brother said I will give a third of the remaining amount if the church raises the rest.

We immediately started a canvass of the entire membership for the amount needed and it looks at this writing as if we are going to have a rejoicing time about the first Sunday in April.

I came near forgetting to mention an event that occurred at Christmas time. On Christmas eve there was a knock at the front door, but when the door was opened there was nobody there. But there was something on the porch: sacks of sugar, flour, apples, canned goods, etc. On Christmas morning they were still leaving things on the porch, such as cans of motor oil, chicken feed, flour and money. Then through the mail and on next Sunday after Christmas we received money and more good things to eat. It was a fine present from a splendid group of folks and we thank them again for their kindness and love.

In closing we would say that the prospects are good for some additions to the church. Strangers are to be seen in all our services. Several new families are being interested and some have said, we will get our letters and join your church. May the Lord bless and prosper our church everywhere.

M. L. SANDS, Pastor.

GRAFTON, WEST VIRGINIA

It was through the influence of Rev. J. B. Shaffer, and by the aid of the District Mission Board of Pennsylvania, that we are here. We will not attempt to describe the entire surroundings. The meeting held in November has already been reported by the secretary. Well, the meeting was a success, considering all connected with it. We

found royal treatment and brotherly love in every home. The call by the people and the urge by the Board appealed to us. And it seems that the Holy Spirit was back of it all. This undoubtedly was God's call. So the twenty-first of December, the Howell family arrived in Grafton. We have found many things of interest as well as some of sorrow. The typhoid epidemic has claimed many victims in this city in the last few weeks, but none of our congregation was taken. The neat little chapel site on the high hill above the city among a fine lot of folks who seem to be vitally interested in the cause. We began our pastorate December the twenty-sixth, after the fine Christmas program was rendered on Thursday evening before. This was inspiring and things started off in fine shape. The Sunday school has taken on new life with A. D. Hovatter as superintendent. The Christian Endeavor has been reorganized with Sherman Reed president. All new officers are taking hold with vigor and willing minds to work. The writer went out after the boys and now after five weeks has a promising class from ten to sixteen years of age. We go to the Y. M. C. A. and play basketball, go on hikes to the woods and are making good in the Sunday school class.

We are sure that one of the biggest jobs in the U. S. A. is here in and around Grafton. We have the material and that of Brethren parentage. Yes, there are giants here, but let's go up and possess the land. This is Brethren territory, and why not a Brethren church here as great as any in the land? If in the coming five years there is not a self-supporting church here, it will be because the Brethren conference turns a deaf ear to the cry.

It is an interesting story as to how this Mission came about. It is directly from the Conservative Brethren. Three pastors have preceded the writer, all from the mother church. Everything has not been sunshine with these good folk, but it is certain we have a foundation on which to build. But now is the time, by delay many brethren have been lost, and many more stand a chance of going. We have some twelve or fifteen thousand people to work with, and an opportunity to do in this city what has been done in others. This is a railroad town with two glass houses, and a pottery, as well as other small manufactures. The people are energetic working people, and we believe with a chance, they will find their place in the church and do their part. Finance at the present is the material need, But above all we covet your prayers.

We are planning for passion week services, hoping to make Easter Sunday Brethren day with the largest attendance ever, and the greatest service for this church.

When making up your prayer list, don't forget the Mission in Grafton.

THOS. F. HOWELL, Pastor.

BRETHREN CHURCH, BRIGHTON, INDIANA

We cannot express in words how much we enjoy hearing from our Brethren at the different churches through the Evangelist, and for this reason we will endeavor to help in the Lord's work by sending in a few news items that may be of interest to some of the Evangelist readers.

We are pleased to state that our pastor, Rev. J. W. Brower from Milford, Indiana, after one successful year with us here at

Brighton, will continue to preach for us through this year.

We can say with Rev. Brower that we have cause to thank the Lord for the many blessings that he has bestowed upon us during the past year.

Through the help of our faithful pastor we organized a Christian Endeavor Society; last October, with a membership of over thirty. There are still a great many young people whom we expect, with the Lord's help, to win "For Christ and the Church." We feel that the Lord has truly been with us as there has been no Christian Endeavor Society at Brighton for a long time; nevertheless the interest, attendance and cooperation are fine. Ruth Hendricks is president.

Members of the Christian Endeavor have organized a good orchestra and we find that this adds much to both the Christian Endeavor and Sunday school.

There was a very good Sunday school report given at the end of the year as a result of the faithful service of our superintendent Mr. H. C. Plank. Mr. Plank was pleased with the good attendance through the summer months. We are very glad for our large class of young people.

We have a fine well organized Ladies' Missionary Society here at Brighton, consisting of over fifty members. Mrs. Elias Horner is president. This society is very active in the Lord's work and has done much to help the church.

A large number of the young people did their part on Christmas Eve by singing Christmas carols for the sick and shut-ins.

Mrs. W. E. Harmon from Angola, Indiana, was here on Sunday evening of January 9, and delivered a very impressive sermon.

Dr. Bell from Ashland College was with us a week ago last Sunday. We enjoyed his lectures which were very interesting to all.

Plans are being made for the Rev. N. V. Leatherman of the South Bend church to hold revival meetings here at Brighton about the last of February or the first of March. Our pastor, Rev. Brower, will be glad to send in a report at the close of these meetings. In the meantime we will ask an interest in your prayers as we enter in this Spring Drive on Sin!

LETHA GROVE.

HIGHLAND, PENNSYLVANIA TO GRAFTON, WEST VIRGINIA

Dear Editor and Evangelist Family,
Greetings in the Lord.

After some delay we will ask for space to report, but we hope to bring facts which will inspire the hearts of the readers as well as to fill space in the paper. It seems that Dean Miller's item should awaken a keen interest since regarding the reports from the field. We should work and report about our Father's business in such a way as to inspire the whole church. Enthusiasm is what the church needs today, a baptism of the Holy Ghost and of fire. So with such consideration we need your sympathy, your prayers, and your cooperation.

After serving the Highland congregation a second term we now find ourselves busily engaged in the great mission at Grafton, West Virginia. It is very true that three moves is equal to a fire, in many ways. It is very hard on the minister and his family to move, changing homes, pastorates, and people is some problem that the average

lay member cannot understand. It means broken hearts, friends left behind and new ones to make; it means a real sacrifice financially and a new beginning.

We are sure that we have found no better people than the ones we left, only a larger field in which to labor. While at Highland many good things transpired, as well as some that were not so good, and well pleasing.

The brethren there are having a fight to keep the little church going. There are many things to hinder, as well as some to encourage. Last June, our Brother Zumbach of Tiosa, Indiana, assisted us in our revival effort. There is no use saying that Harley can sing. You who have heard him, know that, but we are glad that he will not have to ask for a place to sing. There are many places in Pennsylvania for him. The results in the meeting were two fine young ladies baptized and received into the church. We organized the Christian Endeavor society and got a very good start, but the weather and roads interfered. The county and township has had a steam shovel on the main road for more than a year making mud holes with a promise of concrete some day. This made it almost impossible to get to the church during the fall, winter and spring. In the last eighteen months the writer assisted and officiated in fourteen funerals, and one wedding.

Highland has some of the finest people ever and we believe they will remain true unto the end, but they need a pastor and the man who can build a rural congregation. We hope he will be found. We can never forget the good deeds and favors of this people.

More than a year ago Sister Emma Garrett was stricken with apoplexy, her chance seemed short for this world. The physician was called, loving hands ministered to her need but seemed of little avail. She was a lifelong member of the Highland church, and loyal to the Master's call. While life was but faint, her memory was clear. According to James 5; the anointing service was administered with great faith, after many months Sister Garrett is yet able to sit in a wheel chair and witness for her Lord and Master. Let us praise God.

NORTH VANDERGRIFT, PA.

It is with pleasure we again report the work of the Lord at this place. Although without a regular pastor for more than half a year, the regular services have gone on with but few interruptions. With the assistance of our District Mission Board we hope to have a resident pastor soon. Beginning December 19, 1926, with our Christmas service, a two weeks' campaign was led by Brother Thomas Presnell of Chicago, and Sister Jessie M. Coons and her daughter Evelyn of Ashland, Ohio. Despite the Holiday season the attendance was good. Miss Evelyn as song leader and with her harp and vocal solos contributed much to the effectiveness of the services. Sister Coons' Bible studies were not nearly so well attended as they merited and would have been at any other than the busy holiday season.

Brother Presnell certainly brings a message true to the Word of God and the Savior it reveals. As he intends to do more of this kind of work as the Lord shall lead, we would recommend him to any church in need of a leader for a soul winning campaign. He can be reached in care of the

Moody Bible Institute, Chicago. The visible results of his all-too-short meeting were three precious souls to come forward. One to accept Christ as Savior and two reconsecrations and an increased interest and attendance at the regular services.

On Sunday evening, February 6, 1927, Elder Samuel H. Buzard baptized two precious souls.

We expect during the coming summer to have a newly paved street passing the location of our church building, which will add materially to our location.

We would request the prayers of all God's people for the work here at this place.

B. F. BUZARD,

Correspondent.

Sunday School Notes

(Continued from page 10)

and an endless and ample supporter of the religion that claims all men for God as his children in the dear, happy helpful life of love—George A. Gordon.

Missions Essential to the Church's Life

Christian Missions a Necessity. "This is Christ's ideal: a radiating gospel; a kingdom of overflowing, conquering love; a church that is elected to be a means of blessing to the human race. This ideal is the very nerve of Christian missions at home and abroad; the effort to preach the Gospel to every creature, not merely because the world needs to receive it, but because the church will be rejected and lost unless he gives it. It is not so much a question for us whether any of our fellow-men can be saved without Christianity, the question is whether we can be saved if we are willing to keep our Christianity to ourselves."—Henry Van Dyke.

Christian the Supreme Religion

Christianity as a World-Religion. Note (1) that we have compared our religion with all the other religions of the world.

(2) There is good in the great non-Christian religions; but we find that there is no good in any other religion that is not found also, and in purer and completer form, in Christianity.

(3) Only Christianity gathers up into itself all the good of all the religions of the world.

(4) There is good in Christianity that is not to be found in any of the non-Christian religions.—Robert E. Speer.

When Napoleon, Alexander and Caesar sent forth their armies to seize many nations, they sent them to take what did not belong to them and what they had no right to take save the brutal right of the stronger; but when Christ sends his missionaries to win the world to himself, he sends them to regain kingdoms which are his from of old, since he created and formed them, and which are doubly his by the infinite purchase of the cross. Every missionary is "a man under authority."—Illustrated Quarterly.

THE TIE THAT BINDS

LAW-PRATHER—Wednesday evening, February the second, 1927, that notable Ground Hog day, Mr. Eldredge D. Law and Miss Wenda L. Prather, both of Lawford, West Virginia, were united in the holy bonds of matrimony at the home of the writer. Best wishes and success greet the young couple by their many friends.

Hoping that their journey through life may be pleasant

and that they may continue to be worthy of the blessings of the Lord, they have our best wishes.

N. D. WRIGHT.

CARNELL-CARBERRY—On Saturday evening, January 29th, 1927, at the home of this writer in New Enterprise, Pennsylvania, occurred the marriage of Clayton S. Carnell and Miss Virginia Pearle Carberry. Both are estimable young people and members of the Raystown congregation, near Saxton, Pennsylvania. The bride is Bible School secretary, and the bridegroom only recently was baptized and received into the church. The best wishes of a host of friends go with them, and may the Heavenly Father's choicest blessings ever be upon them.

W. S. CRICK.

IN THE SHADOW

PRICE—On January 23rd, 1927 occurred the death of Joseph Nathaniel Price, which was the result of an injury to his brain sustained while coasting ten days before. Nathan would have been ten years old on April 2nd, and was one of the bright and promising juniors of the Yellow Creek, Pa., Bible School. His death was unexpected, as it was believed he was recovering from the effects of the accident. He was the second son of Brother and Sister James D. Price. May the bereaved parents and relatives hide their sorrow in submission to the will of a loving Heavenly Father, who will some day reveal his purposes, which "now we know in part and understand in part."

W. S. CRICK.

WEAVER—Jacob Weaver, son of James and Lizzie Weaver was born near West Milton, Ohio, September 15, 1846, and departed this life January 28, 1927, at the age of 80 years, four months, and 13 days.

Brother Weaver was twice married. His first wife before her marriage was Francis Wagner of Fidelity, Ohio. To this union one child, Charles, was born. She died in 1896. Brother Weaver was again married in 1902 to Emma Spitzer of Phillipsburg, Ohio. He leaves to mourn his departure his wife, his son, Charles, two grandsons, besides other near relatives. He was a member of the Clayton Brethren church and remained faithful until death. Services were held in the church, conducted by the writer.

WILLIS E. RONK.

DICKERHOFF—John Dickerhoff was born in Stark County, Ohio, February 25, 1853, and departed this life at his home near Akron, Indiana, January 28, 1927, aged 73 years, 11 months and 3 days.

He was united in marriage to Katherine Price, November 15, 1877. To this union was born nine children, eight of whom are living. One boy died in infancy.

He leaves to mourn his departure his wife, three boys and five girls, one brother and two sisters, sixteen grandchildren, four great grandchildren, and a host of relatives and friends.

Brother Dickerhoff united with the Brethren church and was baptized June 13, 1926. A few days before he was called to rest, he asked to be anointed. This was done according to James 5, 13, 15. Funeral services were held at the New Highland church, conducted by Rev. George E. Swihart, assisted by Rev. D. A. C. Teeter.

GEORGE E. SWIHART.

EAKLE—Miss Laura Eakle, aged 74 years, was called home to glory January 25, 1927. She was for many years a most faithful member of the First Brethren church of Hagerstown. She was a good Christian woman. Funeral service conducted by the writer, assisted by Rev. G. I. Rider.

G. C. CARPENTER.

DEETER—John S. Deeter, a life long resident and highly respected Christian gentleman of Pleasant Hill, Ohio, passed away at his home, south of the village on the evening of October 14, 1926. After four and one-half months illness, death took him just ten days after his seventy-first birthday.

Brother Deeter was known and loved for his meek and kindly disposition toward his family and toward those who worked for him and all who were associated with him in any way. He was born and reared in a home of Dunker parentage and for about thirty-five years was a devoted and active member of the Pleasant Hill Brethren church. A wife, three children, seven grandchildren and one great grandchild are left to miss his earthly presence.

Funeral was held at the house and at the above named church and interment made at Memorial Park Cemetery, Dayton, Ohio. Services were conducted by Rev. Hugh Martin, pastor of the Pleasant Hill Brethren church, and assisted by Rev. A. Macher, pastor's assistant of the First Brethren church of Dayton, Ohio.

A. RELATIVE.

ANNOUNCEMENTS

ANTI-CIGARETTE LITERATURE

We are furnishing upon request, thousands of people annually the most complete and concise scientific information available about the cigarette and its injurious effects upon the human system; also, the cigarette treatment prescription.

Believing there are many people who would be glad to secure the above information if they knew where it could be obtained, we are announcing through the col-

umns of "The Brethren Evangelist" that such literature may be secured without charge, as we are incorporated "not for profit", and our work is supported wholly by free will contributions. Mention this paper when you address:

Boys International Anti-Cigarette League,
Room 507, 58 W. Washington St.,
Chicago, Illinois.

Business Manager's Corner

THAT HONOR ROLL

Yes, we still maintain an Honor Roll of churches that have reached certain established goals in the matter of subscriptions to The Brethren Evangelist; but as we publish this Honor Roll on this page of our church paper only when a new church has been added to it, there are times when it seems like a "long dry spell" between the dates of its publication.

It is true that new churches are not being added to the Honor Roll as frequently as we feel they should be, but there is a rather constant stream of renewals from those churches that have tried out the plan and have found it good.

However we are glad to be able to report a new recruit to our ranks this week and to emphasize the announcement with the statement that it is one of the most worthwhile additions to our ranks we have received for some time. This is the Sunnyside, Washington church where brother J. C. Beal is the energetic pastor. Brother Beal wrote us some time ago for particulars of the plan and stated he was working toward that end. The Business Manager roomed with Brother Beal one year in college many, many years ago, and we know, if he still has the same head he had at that time, when he sets it to do something his nature is to hang on until it is done. We wish we had more pastors with the same spirit of perseverance.

The old list of subscribers from Sunnyside was not up to standard, as is the case with a good many churches, but when they included the cost of the paper in their yearly budget and decided to send it to every family in the church it added one hundred ten new names to their list, which brings their total up to about fourth place among all the churches of the brotherhood. It was a worthy achievement, and we wish to compliment both the church and its pastor.

It may be a matter of some interest to our readers to learn that this list of subscriptions from Sunnyside is distributed among just twenty post offices. It makes some work for us, but we have been familiar with work for many years and are not at all afraid of a little extra now and then. In fact we would like to designate about twenty more churches that would do well to emulate the example of Sunnyside.

The Renewals

The following churches have renewed their Honor Roll lists since our last report, and we wish to invite our readers to note the veterans that still answer "here" at the roll call.

Pleasant Grove, Iowa, fourth year; Ashland, Ohio, ninth year; Berne, Indiana, seventh year; Elkhart, Indiana, eighth year; Waterloo, Iowa, ninth year; Oakville, Indiana, ninth year; Long Beach California, ninth year; Martinsburg, Pennsylvania, seventh year; North Liberty, Indiana, sev-

enth year; Third Brethren church, Johnstown, Pennsylvania, sixth year; Allentown, Pennsylvania, eighth year; Sterling, Ohio, seventh year; Fairhaven, Ohio, ninth year; Hagerstown, Maryland, seventh year; Washington, D. C., second year; Waynesboro, Pennsylvania, fourth year; Buckeye City, Ohio, seventh year; Mexico, Indiana, eighth year.

Will our readers please note the seven, eight and nine year churches in the above list? Where can you find a more worthy testimonial to the advantages of the Honor Roll system for the church paper? In about two months from now we expect to have the first church in the brotherhood that won a place on the Honor Roll to renew its list for the TENTH year. Think of it. A full decade on the Honor Roll, the church paper in every family in the church for ten long years, and yet there are both pastors and churches that do not have the courage to try it out. Come on brethren. It has been done and it can be done again. What others have done you can do also. Will you do it?

Evangelist Honor Roll

Church	Pastor
Akron, Indiana (6th Yr.)	George Swihart
Allentown, Pa. (8th Yr.)	J. E. Braker
Ashland, O. (9th Yr.)	C. A. Bame
Beaver City, Nebr. (8th Yr.)	A. E. Whitted
Berne, Ind. (7th Yr.)	John Parr
Buckeye City, Ohio (7th Yr.)	(Vacant)
Center Chapel, Ind (3rd Yr.)	Geo. Swihart
College Cor., Ind. (2nd Yr.)	C. A. Stewart
Elkhart, Ind. (8th Yr.)	W. I. Duker
Fairhaven, O. (9th Yr.)	(Vacant)
Gratis, Ohio (3rd Yr.)	O. C. Starn
Gretna, Ohio (9th Yr.)	Frank Gehman
Hagerstown, Md. (7th Yr.)	G. C. Carpenter
Howe, Indiana (4th Yr.)	J. W. Brower
Johnst'n, Pa. (1 Ch., 2d Yr.)	C. H. Ashman
Johnstown, Pa. 3rd Ch. 6th Yr.	Gingrich
Lake Odessa, Mich. (2d Yr.)	R. I. Humberd
Lathrop, Calif. (3rd Yr.)	(Vacant)
Leon, Iowa (1st Yr.)	Claud Studebaker
Long Beach, Cal. (9th Yr.)	L. S. Bauman
Martinsburg, Pa. (7th Yr.)	J. S. Cook
Mexico, Ind. (8th Yr.)	O. G. Lewis
Morrill, Kans. (8th Yr.)	L. A. Myers
Mt. Pleasant, Pa. (2nd Yr.)	W. A. Crofford
Mulvane, Kans. (1st Yr.)	Homer Anderson
Nappanee, Ind. (8th Yr.)	S. M. Whetstone
New Enterpr., Ind. (1st Yr.)	D. A. C. Teeter
New Paris, Ind. (7th Yr.)	B. H. Flora
N. Liberty, Ind. (7th Yr.)	J. W. Clark
Oakville, Ind. (9th Yr.)	Harold Frye
Peru, Ind. (6th Yr.)	G. L. Maus
Phila., Pa. 1st Ch. 6th Yr.)	R. Paul Miller
Pleasant Grove, Ia. (4th Yr.)	(Vacant)
Raystown, Pa. (2nd Yr.)	(Vacant)
Roann, Ind. (8th Yr.)	D. A. C. Teeter
Smithville, Ohio (5th Yr.)	M. L. Sands
Sterling, Ohio (7th Yr.)	M. L. Sands
Sum. Mills, Pa. (1st Yr.)	H. L. Goughnour
Sunnyside, Wash. (1st Yr.)	John C. Beal
Tiosa, Ind., (7th Yr.)	J. W. Clark
Waterloo, Ia., (9th Yr.)	Edwin Boardman
Waynesboro, Pa. (4th Yr.)	J. P. Horlacher
Washington C. H. O. (6th Yr.)	Christiansen
Washington, D. C. (2nd Yr.)	Homer Kent
Yellow Creek, Pa. (3rd Yr.)	(Vacant)

The Publication Day Offering

We will not report the Publication Day Offering this week. We have received some very splendid offerings, and some not so splendid, and from some not at all, as yet. So we will give a little more time for the reports to come in before we publish the result.

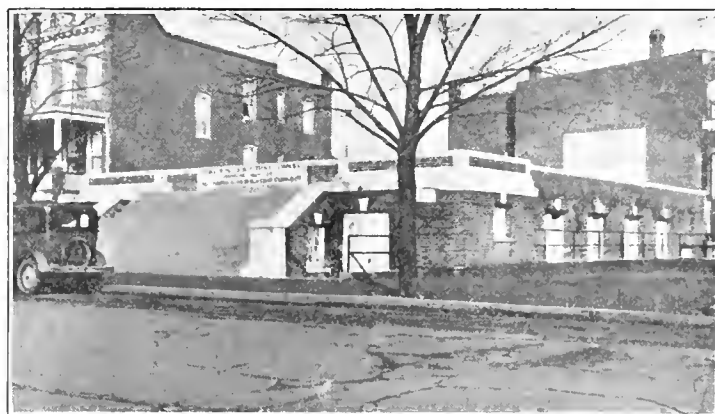
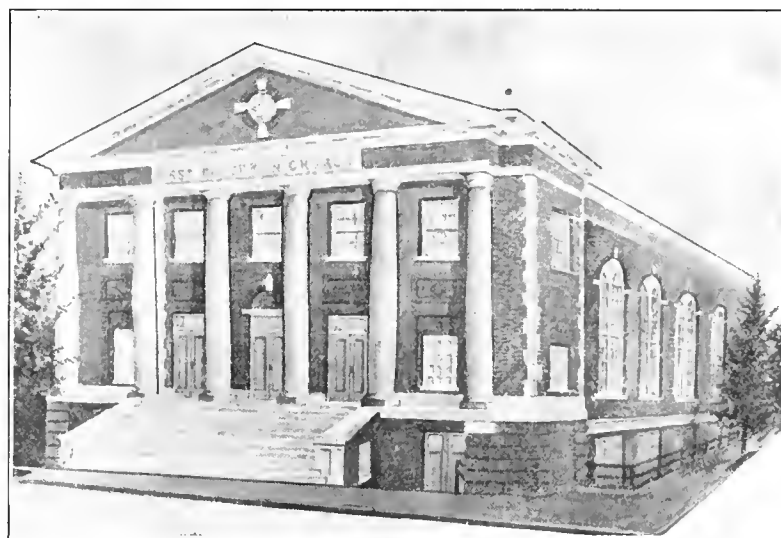
R. R. TEETER,
Business Manager.

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MARCH 5
1927

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



New Brethren Church, Washington, D. C.
The Ideal (above) and the Actual

(See the Report of Homer A. Kent, the pastor, in News Section)

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, Editor
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EDITORIAL

Dr. M. A. Witter---Nobleman

Of the many splendid men it has been our privilege to know, we esteem none more worthy to be designated as a true nobleman than our lamented brother, Dr. Marcus A. Witter. He possessed in a unique degree the high and fine qualities of God's own noble men. He had a gentleness and sweetness of spirit that few possessed, and his life seemed to be animated by a passionate love for his fellowmen. He loved everybody and treated them accordingly. We never saw him greet any one but what his heart seemed to leap forth with unrestrained kindness and good will. And it was as genuine as it was spontaneous, as unfeigned as it was expressive, as impartial as it was free. He was no respecter of persons so far as his kindness and disinterested love was concerned; everybody seemed to come within the pale of his consideration and concern. He had his intimates, of course, but he had enough of the love of Christ for everyone that no one seemed to feel any lack.

He was noble in his treatment of his fellow ministers. They were his brothers and fellow-workers and he loved them. He had strong convictions, but he was not bitter towards those who held different opinions. He would speak what he believed to be right when it was proper to do so, but he was never sarcastic or unkind. He was always willing to do any service possible, but he was never designing or self-seeking. He was humble and without guile, without envy or malice. He was a truly generous and noble soul, on whom the spirit of the Lord rested, and by whose influence he was led.

He was noble as a workman for the Lord Jesus. He never sought the high place, but the place where he might be in the will of God. He was willing to work in the hard fields, the places where no one else wanted to go, the places which required sacrifice and were fraught with knotty problems. He was a quiet, unostentatious worker, but he was efficient. He depended much on prayer, but his faith was accompanied by hard work. He was zealous for the preaching of the Word from the pulpit, but he was also strongly convinced of the importance of the pastor among his people, and few were more skillful at this point than he. He loved lost souls, and their salvation was his chief concern. He had great faith in the power of the Gospel and to it his life and work bore faithful witness. He was a workman who in a high degree had no need to be ashamed, as he sought to divide aright the Word

of truth. Truly did he let his light shine and men saw his good works and glorified the Father who is in heaven. May God bless the memory of this nobleman to our good.

"The Fellowship of Prayer"

"The Fellowship of Prayer" is a program of personal and home worship leading up to Easter, in which all Christians are invited to participate. A remarkable growth has marked its use since it was inaugurated eight years ago. The "Fellowship" pamphlet is an inter-denominational manual for daily devotions throughout the Lenten season. Each year an entirely new volume is issued. And we are now in receipt of the 1927 manual which was prepared under the direction of a committee representing nearly all the leading Protestant communions, the chairman being Rev. Charles Emerson Burton, D.D. "This 'Fellowship'," Dr. Burton states in a foreword, "is issued to aid us in sharing the thoughts, feelings and purposes of God by definitely exposing our minds, hearts and wills to spiritual realities as they are revealed in the Scripture, and especially as they appear in the mind, in the heart, in the life and death of Jesus Christ."

Approximately half a million copies of the manual were distributed last year. This year it appears probably that copies will be placed in nearly a million homes. Any pastor or church worker who desires a sample copy may receive it free on request to the Commission on Evangelism of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York City; or on request to the headquarters of his denomination's department or commission of evangelism. Beginning this week, we will publish in the Evangelist the daily topics, scripture references and devotional suggestions. But space will not permit printing the whole of the very helpful daily devotional suggestions. We advise those interested in having these suggestions to write to the above address.

This year as in the past the daily sections of the "Fellowship" will be a Lenten feature in many newspapers, and day by day it will be used by powerful broadcasting stations to lead hundreds of thousands in worship. It has also been sent to missionaries around the world and the globe will be encircled by a great host of the disciples of our Lord Jesus daily reading or listening to the same passages of the Bible, thinking together the same fruitful thoughts and uniting their prayers to the same great ends. The very thought of such universal cooperation in prayer and Bible reading is inspiring, and if there is power in united prayer, sincere participation in this program ought to have far-reaching results.

The general theme for the "Fellowship" this year is "The Spiritual Life." The separate weekly themes are: "God is a Spirit;" "Man is a Spirit;" "Christ is a Spirit;" "Spiritual Discernment;" "Spiritual Intercourse;" "Spiritual Struggle," and "The Triumphant Spirit." Obviously the program is designed to enrich and vitalize the spiritual life. Nothing is more important or more urgently needed today than this.

The daily themes for the last week, Passion or Holy Week, beginning with Palm Sunday and continuing to Easter Sunday, are: "Love Incarnate Resists Temptation;" "Love Detects Subtle Sins;" "Love Rises Above Treachery;" "Love Finds Peace in the Midst of Anguish;" "Love Triumphs Over Hatred;" "Love Conquers Agony;" "Love Reconciles God and Man;" "Love Victorious Over Death."

A Bible passage on the theme for each day is printed in full and references are given to other passages. The Scripture is followed by a brief comment or meditation; then a hymn is indicated. In concluding, objects for personal prayer are mentioned here and there is a printed prayer or collect.

Suggestions for the use of "The Fellowship of Prayer," include that, in case of an individual, he should definitely set aside a few minutes each day when without interruption he cannot only read but will be able also to pray and meditate upon the matter presented for that day. Every life needs its "Quiet Hour" every day in the year. He who has not such a period will find this an opportune time to get started, and he who has the habit may well put forth special effort to intensify his devotional life during the Lenten season. When the "Fellowship" is used by a family or a group, the father, mother or other leader should note the subject for the

day and call attention to its position in the theme of the week and in the theme for the season. This is a good time to begin family worship in Christian homes where it is not now practiced. By all means some program or plan should be adopted to utilize this sacred season to the deepening of the spiritual life of the individual and the home.

Suggestions on the Divorce Evil

At a time when a divorce seems almost as easily secured as a marriage license and when such decrees are increasing more rapidly than marriage pronouncements, it is encouraging to learn of judges here and there who are inclined to make divorces harder to secure and desertion of family more costly, and that, in places where it might be least expected. "The Presbyterian Advance" remarks:

"Some people are disposed in these days to ask whether any good thing can come out of Chicago, but we have quite frequent reminders that there are yet many good things there. Recently a Chicago judge was reported as ruling that a man who deserts his family and seeks immunity outside of the state may have his property confiscated. It would be an excellent thing if other states had similar laws and enforced them. Later, Judge Kavanaugh, taking over his assignment as Judge of the divorce Court of Chicago, said that in hearing divorce cases he would make it a rule that the cause must be proved and residence in Chicago established. It would be most wholesome if all courts were similarly strict in divorce proceedings. He also expressed his belief that the lack of a home was behind most separations, and said that there were few divorces among people who owned their own homes. He might have said that one great need for Chicago and for the country at large was fewer automobiles and more homes."

And he might also have said that one great need of the American home is more home-life. For too many, home is just a place to eat and sleep, to keep their clothes and to park their cars. Everything of enjoyment and profit they seek elsewhere. Then again, the judge might have said that one great need of the average American home is more religion. That is the most urgent essential of permanent and happy home building, and would prove one of the most effective deterrents to the divorce evil. Indeed, it would be more than a deterrent, it would be a sure preventive. Genuine religion in the home would do away with the causes of divorce.

EDITORIAL REVIEW

Brother Ashman writes that good crowds are in attendance at his meeting at Berne, Indiana during the first week and that two confessions have been received.

News reached us of a splendid victory in an evangelistic campaign at Mansfield, Ohio, where Brother S. C. Henderson was assisting the pastor, Brother R. D. Barnard. More than a score of souls were saved. Full report is promised soon.

Brother W. A. Gearhart's report of Home Mission receipts is only begun in this issue, and if you do not find your contribution in this issue, perhaps it will appear next week. If it does not, then perhaps you have not sent it to our Home Mission Secretary. Give him and this work your faithful support.

President J. A. Garber calls the attention of Christian Endeavorers to several important items—the essay contest, Endeavor evangelism and the great Christian Endeavor convention to be held in Cleveland this summer. Young people who are eligible should get into the essay contest and make plans for the observance of Brethren Day.

Brother H. M. Oberholtzer and his little flock at Fostoria, Ohio, are much encouraged because of the blessing of God upon their labors. During a revival recently conducted by the pastor seven souls made the good confession and four have been baptized. Twenty-six have been converted and twenty-two added to the church within a year. May the Lord continue to bless them with numbers and strength.

Sister Leah K. Bell, wife of Dr. W. S. Bell, whose home is 303 Grafton Avenue, Dayton, Ohio, makes the following request: "Will all believers who so kindly and effectually prayed for my restoration last August, please pray again that I may have complete victory and healing, in the name of Jesus, in the power of the Holy Spirit and in accordance with the will of God."

Endeavorers! you will apparently be given no peace until you step to the front and pledge yourselves for a certain amount for the support of your high school teacher at Lost Creek. Brother Vanator comes at you again this week. And even if this "Booster's Committee" were not so persistent in their boosting, it is vain to think to get peace of conscience except in the discharge of duty. So for your own sake, come across.

Brother Thoburn C. Lyon, pastor of the large parish at Lydia, Maryland, reports commendable progress in regularity of attendance, in increased in the business affairs of the church and in willingness to shoulder the financial responsibilities of the church. Recently Brother Robert F. Porte, of Louisville, Ohio, led in a revival and evangelistic campaign which resulted in five confessions and in deepening the spirituality of the membership, one evidence of which is the increased prayer meeting attendance.

Dr. W. S. Bell reports his success in the College Endowment campaign at Elkhart, Indiana, where Prof. W. I. Duker is the capable pastor. Notwithstanding Elkhart's new church building program, these loyal people gave generously to the College. Their gift was \$1,613.11, which, added to the amount previously reported, makes a total to date of \$96,740.63. Though Brother Duker is principal of a school, yet he has proven himself able to serve in a most efficient manner as preacher and leader of the Elkhart Brethren, and ere long we are expecting to hear of a new church being in process of erection.

Brother F. G. Coleman, pastor of the splendid church at Flora, Indiana, writes of a success in evangelism secured against great weather handicaps. The Lord was with them, and they were blessed with seventeen confessions. Mr. and Mrs. Harry Richer were with them to conduct the music. On a later date another confession was received and Brother Coleman says the revival spirit is still on. The Sunday school continues over the two hundred mark, without "contests" or "drives", but it is evident, not without special effort, for it seems that special effort is being put forth continually. And that, plus consecration, always wins.

The report from Fort Wayne, Indiana sounds good, and Brother J. L. Kimmel and his faithful band have reason to be encouraged. In fact, people who are working as hard as they seem to be, could not be other than happy, and victory encamps in the pathway of the busy and faithful. Fourteen additions to the church roll are reported, since Fort Wayne's last letter to the Evangelist. And the Women's Missionary Society is stepping forward in fine shape in its money raising. Brother Kimmel's seventy-first birthday occurred in February and it was an occasion which his good parishioners seized to do him honor. But we never saw a cake large enough for seventy-one candles; they must surely have some great cake bakers there. That number, however, does not indicate the age of Brother Kimmel. He is still one of our young and active pastors, as is evidenced by the zeal and vigor of his work. We congratulate him on his youth and energy at the age of seventy-one.

Brother Homer A. Kent, pastor at Washington, D. C., tells of the great victory the Lord has given them in recent weeks. The occasion was the dedication of the basement of their new church building, but it made more than a dedication; it was a real revival and season of instruction. Dr. L. S. Bauman was the speaker for the occasion, giving a week preceding the dedication to Bible lectures and conducting a ten days' revival following, during which time thirty-nine souls confessed Christ. The dedication was a time of reconsecration which resulted in the giving of money in amounts that were surprising to the members themselves. The building at its present stage has cost twenty-five thousand, and while not adequate, yet affords opportunity for considerable growth until the church feels able to complete the structure. The architectural design as shown on front page is beautiful and when completed will be a credit to the brotherhood. We congratulate Brother Kent and his splendid people for the great work they are accomplishing in our Capitol City.

GENERAL ARTICLES

Our Duties as Christians

By G. L. Maus

Truth is in order to goodness; and the great touchstone of truth, is its tendency to promote a Christian's duty, according to the Savior's rule—"By their fruits they shall know them."

Good works are such as the law of God requires to be performed by all persons, according to the relations in which they stand, and the positive precepts which he has enjoined, and which are in force at the time. They have been commonly divided into three classes, the duties which we owe to God, to our fellowmen, and to ourselves; but in the strict propriety of speech, all our duties, whoever may be the object, are due to God. He is our instructor, and we are under the moral government of no other.

Though Christ fulfilled the preceptive part of the law of God's chosen people, yet he did not thereby free them from the obligation of obedience to the moral law. Such a release from moral obligation is inconceivable; for it is impossible that a creature should not be under obligations to love and honor his Creator; but if such exemption from it were possible, it would be no blessing but a curse; for our happiness consists in conformity to the law of God. "In keeping thy commandments, there is a great reward."

As the obligation to obedience cannot be removed, so neither can the requisitions of the law, as some suppose, be lowered. Man must ever be as much bound to love God with the whole heart, as to love him at all. If a man fulfilled the condition of the first covenant, he would not be free from moral obligation to obedience, in consequence of his justification. Angels, who are supposed to be now confirmed in happiness, are as much under obligation to love God as ever. The Holy Scriptures abound in exhortations to Christians to be diligent, zealous, and persevering in the performance of the respective duties of their stations; in the performance of which, divine aid may be asked, and confidently expected.

Some duties are incumbent on all classes of people; such as the worship of God, doing good to men, and abstaining from everything which would have a tendency to dishonor Christ, to injure our neighbors, or hinder our own usefulness and improvement. Two things especially are incumbent on all, in relation to their fellow-creatures residing on the earth with them. The first is, the communication of saving knowledge to such as are so unfortunate as to be destitute of this precious treasure. This is the duty of universal obligation, though the means proper to be used by different persons will vary, according to the variety of the circumstances in which they are placed. It is the duty of all Christians to "let their conversation be always with grace, seasoned with salt, that it may minister grace to the hearers." It is also made their duty to exhort and admonish one another, and that daily, lest any be hardened through the deceitfulness of sin. All Christians are bound also to teach by example



ELDER GILBERT L. MAUS
Pastor, Peru, Indiana

as well as by precept, by exhibiting to the view of all who see them a clean life. "Let," says Paul, "your conversation be such as becometh the gospel." And our blessed Lord in his sermon on the mount, commands: "Let your light so shine, that others seeing your good works, may glorify your Father who is in heaven." It is evident from the very nature of this duty, which arises from our obligation to love our neighbor as ourselves, that all Christians are bound to help send the gospel to those who are destitute of this necessary means of salvation; for, "how can they hear without a preacher, and how can they preach except they be sent?" All, therefore, according to their ability, should contribute towards this object, by supporting missionaries, aiding in the printing and circulation of Bibles and tracts, and maintaining institutions of learning for the training of ministers.

But the duty of diffusing abroad the precious seed of divine truth, devolves especially on those who have been called to the holy ministry, who have been ordained for this very purpose, to publish to every creature the gospel of the grace of God. When a dispensation of the gospel is committed to any one, he will incur a fearful load of guilt if he turn aside to any secular employment. This may be learned from the many things left on record by the apostle Paul. He calls God to witness that he was free from the blood of all men at Ephesus, because he had not ceased to declare unto them repentance toward God and faith in our Lord Jesus Christ; evidently intimating, that if he had not been thus faithful and diligent, he would have incurred the guilt of their destruction; which is exactly in accordance with what is said respecting the faithful watchman in Ezekiel (Ezek. 33:1-9). The duty of preaching, to those who are called and have undertaken the office, is not optional, which is evident from what Paul says, in another place, "Woe is me, if I preach not the gospel."

Others, who have the instruction of youth committed unto them, are under peculiar obligations to instill into their opening minds the doctrines of God's holy word. Parents, guardians of orphans, masters of servants or apprentices, and teachers of schools of every kind, are bound by this obligation, from which no human laws can exempt them.

Another duty of obligation is, to pray to God for his blessing on all the earth; and especially on all those who are in authority, not only that they may obtain salvation, but that Christians under a wise and equitable administration of law, "may lead quiet and peaceable lives in all godliness and honesty." All are bound to join cordially and fervently in the public prayers of the church, and not to neglect the assembling themselves together, as the manner of some is. We have encouragement also to agree together in smaller associations for prayer; and are assured that Christ will be present in such meetings,

and that the concordant prayers there offered, will be graciously answered. And who can doubt, that, as we are commanded "to pray without ceasing," and "to pray everywhere, lifting up clean hands," family prayer is an incumbent duty? But in addition to all these, "we should enter into our closets, and shut the door, and pray to our Father in secret; and our Father who seeth in secret will reward us openly."

Among the prescribed duties as Christians, there is none which is more solemnly and emphatically inculcated than a compassionate regard to the poor and afflicted. Indeed, the phrase "good works" is most commonly employed in Scripture, in relation to this single thing. In this we follow the example of Christ, "who went about doing good," by preaching the gospel to the poor, and by relieving the distresses of the afflicted. And it is the assiduous performance of this duty which recommends the gospel to the judgment and conscience of men, more than anything else. "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." Nothing is more necessary to convince us of the importance of this duty, than the representation given by our Savior, of the process of the judgment recorded in Matthew 25, where the destiny of the assembled race of men is made to turn upon the kindness shown to the disciples of Christ. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and

ye came unto me." And, in answer to their inquiry, when they had done any of these things to him? he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And to the wicked, the neglect of this duty is alone mentioned as the ground of condemnation.

Among the good works which Christians are required to perform, relative duties hold a very conspicuous place. These, indeed, in number greatly exceed all other Christian duties, and no day passes in which every one has not duties of this kind to perform. One is a parent, another a child; one is a pastor, another a member of his flock; one a husband, another a wife.

Besides these, there are particular professions and occupations in life; or offices in the church, all which relations give rise to duties, which are incumbent on all who sustain these various relations. It behooves us as Christians to be conscientious and faithful in the discharge of all our duties. And, as there is a necessity for intercourse and commerce among men, the virtues of justice should be constantly practiced, "doing unto others as we would have them do unto us." And, in social relations, to promote good fellowship, there should be real kindness, respectfulness, candor, and courtesy cultivated. The standing rule should be, to do nothing and say nothing which would tend to the injury of our fellowmen; but continually to seek to promote his best interest.

Man is utterly unable to perform works of supererogation. When he has done all that is commanded, he must acknowledge himself to be an unprofitable servant; having done no more than it was his duty to do.

Peru, Indiana.

Mountain Tops on the Horizon.—IV

By Elder G. W. Rench, D.D.

A friend would ask, "Where are you going so early in the evening?" It being a week-day evening his curiosity was aroused. I replied, our communion service is on. This mountain top on the horizon of the church's work was outstanding, and we always viewed it with delight. At that time in our progress but few Brethren lived in the towns and cities. Meeting each other, and those from other congregations, in a good place was always a source of joy. But the urge to this service had several leads. Members from a distance were expected to be present, some of whom we had not seen since the last communion. The "strange minister," the "first" communicants, those from other faiths at the table, the visitors who had come "to see for themselves", made this service the much discussed event for weeks to come. The reports from the congregations, always a source of strength and joy, to the church paper stressed above all things this service. No wonder it was a powerful factor in the growth of the congregation, for the church MADE MUCH OF IT, and here is the secret of the beauty of our mountain top. If we have "ears to hear" what the Lord hath spoken, we will have eyes to see its splashes of color and its inviting shade.

I have recently read of a great church leader who said, "Not until a church is conscious of its mission, and has measured accurately its task, may it expect that fulness of faith and courage which will enlarge its spirit and force its growth." I think that is true. Have we turned it over in our minds and given it any serious consideration? Is our people to have a future, or are we a "dis-

appearing brotherhood?" What are the angles of our strength? Have we "measured accurately our task?" We've spent a lot of time in the last fifteen years in trying to become like other churches. Do you think the nearer we become like them the grater our influence will be as a separate people? Is it not apparent that the nearer we become like others in the things we emphasize that the Scriptures teach, the less use we are in the world? What does the Lord want with us as a separate people unless our task is to become the heralds of some of his neglected truths? We have all but quarreled among ourselves in the past about the need of teaching some angles of Scripture, which will be taught whether we teach them or not. I maintain that at that particular place in the battle-line we are not needed. Why not "go in" where our great Captain has need of us? Our three-fold communion service is different—different as our Lord instituted it, and different as the early church practiced it—therefore our task is different, honorably different. More credit must be given this service than any other in producing some of the greatest characters, in the past two hundred years of Brethren history. It would pay some people to acquaint themselves with this fact. If they did, some folks with "a world-vision" would get a glimpse of a "task-vision", and the job will take care of itself.

I have reasons to believe, however, that the hold the communion service had on the Brethren in the 80's is slipping. Its tremendous spiritual value in holding the young people to the church of their fathers, is no longer felt, as it once was. We don't make much ado over it.

Pulpit and pew passes it by as any ordinary affair. Many of our preachers have no convictions as to its real worth to the soul and to the future of the church. Jesus, our living Creed, has been accepted, and perhaps, as such; and there he stands with towel in his hands and basin filled with water, but so many never see him. He is talking about foot-washing, warning the unwilling, adding his blessing to those who submit; but, alas, many never hear him! What is the cause of this don't-care attitude among us, and who is responsible for it? I think I could answer both questions. Space will permit of but a few considerations.

First, there is this same indifferent attitude toward all specific teachings of Holy Writ. It steals over us in the atmosphere created by other religious teachers and writers. Instead of reading literature which will meet this poison, we take in the poison until we are "taken in" by it. Some never go to the Scriptures for safe guidance, because, like their religious neighbors, they don't care what THE GREAT GOD OF HEAVEN AND EARTH SAYS!

Then, there is the failure of our church leaders to place this service in the best possible light. They expect young men and young ladies, graduates of schools and colleges, to be satisfied with the surroundings which has been "good enough for them for 40 years"; and you could not get them away from the sooty furnace room with block and tackle. They forget that young people very often put the emphasis on the service as shown by the surroundings.

Then, there is the service as carried to the sick. Again and again have I found nothing but the communion of the bread and wine administered in the sick room. Who is responsible for this half-loaf custom? Who can measure the effect of such abbreviated service on the officials, the children and parents of the home, to say nothing about the sick one? Why should two items of the service our Lord instituted be omitted in the sick-room? Isn't it but natural for children to reach the inevitable conclusion that if the bread and wine was all-sufficient for the sick, it would answer the same purpose for the well? And who dares say it will not? That's another

reason why this Scriptural service is slipping. And who is to blame?

Again, there is the loose teaching held by many in the church that there is nothing binding the soul in the communion service, as taught by the Scriptures; that there is no penalty attached in its non-observance. This is perhaps, the underlying cause of much of the indifference observed today. If there is nothing binding on man in the Lord's instructions concerning his Holy ordinances, and the teaching of the inspired apostles, then, sir, these writers have been perpetrating jokes on credulous people. If man is as sure of his eternal destiny without following his Lord in this his divine ordinances as he is if he does not do so, I am anxious to have the proof. You say you have been taught that the three-fold communion service is not a saving ordinance. Saving from what? If you mean salvation from original sin, why, of course not. The blood of Jesus atones there. But do you mean that after past sins have been wiped out by his blood, that from that point on through life none of the Lord's commands are binding? that he can go through life ignoring his Lord's commands, refusing to follow "The Way", and yet be saved eternally? Refusing to bare his feet, Peter was to be separated from his Master here on this earth. Paul's instruction to Timothy was to the effect that poor widows were to be separated from the care of the church, if she had not "washed the saints' feet" (1 Tim. 5:9, 10). "But what has that to do with the widow's eternal salvation", says one? I answer, "Of course, nothing, from the standpoint of the liberalist, who will have men saved in spite of themselves. Peter, separated from his Master, and the widow separated from her church, are just as well off, you say!"

These are some of the reasons why we have lost the URGE, if we would see the church true to her task. It takes an URGE to give a church a future. Ugly insinuations of some of our own preachers on the service of the towel and basin; using this ordinance as a comparison that in other duties we are negligent, and thus leaving the impression that it, too, was of no more consequence than some ordinary duty, has certainly destroyed our URGE. It's a serious thing for one to lose his urge, especially in the ordinances. Shipshewana Lake, Indiana.

Forty Reasons for "Washing the Saints' Feet"

By L. G. Wood

The Elements of the Ordinance are Love, Purity, Grace, Humility, Service.

1. Jesus did it and said we OUGHT to do the same.
2. He said he had given us an example (pattern) and that we SHOULD do as he had done.
3. The OUGHT and SHOULD of the Lord can not mean just their opposites.
4. He told Peter that without it he could have no part with him.
5. He gave it as a memorial of spiritual cleansing, and we will need it as long as we are mortal.
6. He said there was happiness and joy in knowing and doing his will.
7. It foreshadows humility and teaches service and we are his servants.
8. It destroys "class distinction" by furnishing a common level for all of his servants.
9. He commanded his Apostles to teach their converts, to "observe all things whatsoever he had commanded them."
10. The Apostles did so teach and the early Christians did so observe.
11. By it we acknowledge our constant need of spiritual cleansing.
12. By it we express our love for him: "If ye love me, keep my commandments."
13. By it we increase the joy of obedience and service.
14. It is a spiritual means of letting our "light shine" out and his light shine into our lives.
15. By it we acknowledge him as our Lord and also express our subjection to him.
16. It being his word, it is a special means of grace.
17. To neglect it would offend him and endanger our relation to him: "If a man love me he will keep my word."
18. Our Lord is pleased, when we honor ALL of his Words by loving obedience.
19. It is prerequisite to the Supper and the Communion, being the FIRST part in the golden chain of symbols: Cleansing, Fellowship and Communion.

20. It was instituted by our Lord at the same time and place, with the Communion service.

21. We will never be condemned for doing what the Lord said we OUGHT and SHOULD do.

22. DOING it expresses more faith and love than NOT DOING it: "This is the love of God that we keep his commandments!"

23. It expresses our friendship with Christ: "Ye are my friends if ye do whatsoever I command you.

24. The first person we hope to meet in glory (Jesus) will be a foot-washer.

25. The "beloved disciple" said, "He that saith I know him, and keepeth not his commandments, is a liar and the truth is not in him."

26. This service has no resemblance to any Jewish custom.

27. "If she have washed the saints' feet" identifies this service with the church and qualifies this woman for a special recognition by the church.

28. The same principle that would annul this command, should annul every command of the Lord.

29. The spirit that cries "nonessential" and "unnecessary" to the Words of Christ is not Christian.

30. The TIME, PLACE and CIRCUMSTANCES of its institution, clothe it with a religious and sacred character.

31. It was the crowning act of his exemplified servitude.

32. The opinion of some men, who do not believe that Jesus meant just what he said, can not annul what he did say.

33. One case of Feet-Washing has already gone to glory and cannot be recalled.

34. Jesus said: "The words I speak unto you, they are spirit and they are life," regardless of any man's attitude toward them.

35. The OUGHT of feet-washing is just as binding as the OUGHT of love: "If I have loved you ye also OUGHT to love one another"—"If I have washed your feet ye also OUGHT to wash one another's feet."

36. Love always seeks to serve: "By love serve one another."

37. We can never live too close to the teachings and example of our Lord.

38. It is a means of ABIDING in his love: "If ye keep my commandments ye shall ABIDE in my love."

39. Cleansing is the basis of Christian Fellowship and Communion.

40. Feet-washing is the emblem of the purity of the Bride; while the Supper represents the Marriage Feast, and the Eucharist betokens the Marital relation of the Bride (Church) and the Groom (Christ).

A Strong Testimony

Francis Greenwood Peabody, Professor of Christian Morals in Harvard University, in his "Afternoons in the College Chapel," pages 143-145:

"The Lord's Supper is the sacrament of power derived from Jesus; the washing of feet is the sacrament of service inspired by Jesus. You cannot separate the two sacraments. It is vain to partake of the body and the blood of Christ unless they stir in one the works of Christ. . . .

I do not know anything which more completely distinguishes the Christlike life from the life of average morality than this stooping to the sacrament of service."

Fort Scott, Kansas.

You have not fulfilled every duty unless you have fulfilled that of being pleasant.—Charles Buxton.

Efficacy of the Blood of Christ

By Samuel Kiehl

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. . . in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace (Eph. 1:3, 7). Christ is the head of the body, the church (Col. 1:18), which he hath purchased with his own blood (Acts 20:28). Faithful members of the body of Christ, which is the church (Col. 1:24), were (are) not redeemed with corruptible things, as silver and gold, . . but with the precious blood of Christ (1 Pet. 1:18, 19).

First John 3:16, Hereby perceive we the love of God, because he laid down his life for us, is a misnomer. The phrase of God is not in the original. According to 1 Peter 1:19 the phrase of Christ should be there. Being there the verse reads, Hereby perceive we the love of Christ, because he laid down his life for us; agreeing with 1 Corinthians 15:3, Christ died for our sins according to the Scriptures.

God is light, and in him is no darkness at all. . . If we walk in the light as he is in the light, . . the blood (not of God, but) of Jesus Christ his Son cleanseth us from all sin (1 John 1:5-7). "There is power in the blood."

The Lord through grace and mercy in our behalf enable us ever to gratefully say, Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father to him be glory and dominion forever and ever. Amen. (Rev. 1:5, 6).
Dayton, Ohio,

The Eyes of Jesus

By Hamilton B. Williams

I found the Man talking quietly with village-folk . . . and each one's weal and woe lay in his eyes. . . His eyes were crystal lakes in a purple twilight.

I found the Man watching little children play. They'd hedged him in a charmed circle; a flower-wreath crowned his brow. His eyes were a jeweled May-dawn.

I found the Man walking with a lame man. They were a-weary of the heavy way. But their eyes were lighted of a light upon star-pillared roads.

I found the Man weeping by his friend's grave-side. . . he sleeps, surely he sleeps . . I wonder what he who had been in the Shadow saw in his Friend's eyes.

I found the Man bending very low as if shame drew him down. And only she beheld the glory of the light of the morning star in his eyes.

I found the Man at a temple door. 'Twas not the whips that drove the merchants forth. The eyes of the Man were terrible with flame, terrible with tears. . .

I found the Man making clay. The look in his eyes was that which brooded upon the multitudes who groped in darkness at noontide and thought it light.

I found the Man climbing his last hill. 'Twas evening and the world was growing dark. But in his eyes was dawn-light's glory . . from beyond the hill.

I beheld upon the streets today certain ones who looked upon the crowds as comrades look. . . Perhaps they remembered an ancient Dreamer and his Dream.

Well, comrades of the Roads, this world needs nothing quite so much as his Dream.—Herald of Gospel Liberty.

THE BRETHREN PULPIT

Our Task

By Claud Studebaker

(Excerpts from Moderator's Address before Illiokota District Conference at Des Moines, Iowa.)

Our task, is, and has been a common task with all protestant denominations, and yet, we in the fulness of our denominational plea, save some things that tend to differentiate us and give us a distinctive plea that God has intrusted to us and without it, we have no reason for a separate organization. We have taught that man was not permitted to change the commands of God. Therefore it is not for us to choose, only to do, and earnestly contend for the faith once and for all delivered unto the saints.

Going out to do our part to redeem the world from sin, through the gospel of the Lord Jesus Christ with a big heart of charity and grace to all who love our Lord in sincerity. Of course we have a special program, we are to formulate and execute. God holds us responsible not alone for what we do, but for what we may do, and I think a full realization of our possibilities should stir us to greater diligence. I believe there has never been a greater need in the world for strong men of ability and training, called of God and under the power of the Holy Spirit to declare the whole Bible as the infallible Word of God. No amount of organizing and social program can take the place of the true prophet of God to cry out against sin and preach the gospel of the redeeming Christ. Therefore, the first important consideration for us as a church, after we have defined our position on the integrity of the Scripture and her vital doctrines, the person and work of the Christ and the functioning of his living body the church, is the men who are called and ordained to bear the sacred insignia as ambassadors of the Christ. The Brethren church and the church out of which she had her origin, have never yet fully appreciated the value of their ministers, and that they, the ministers are the key to the situation. No church has ever grown, nor will it, with incapable and inadequate leadership in the ministry. A minister may make or break a church. Of course, I am not unmindful of the power of the Holy Spirit, but with the same Holy Spirit and the same personnel in the church and the same opportunity one minister leads on to building a strong church while another wrecks and leaves a blasted cause, discouraged workers and hopeless ruin. "Woe be to the pastors that destroy and scatter the sheep of my pasture saith the Lord." In our history with the background of a gratuitous ministry we have limited ourselves to thousands when we should be numbered in millions. If the church had laid her hands on those young men of ability who would hear the call of God and educated and supported them while they preached, so that they might have given their time continually to the ministry of the Word and prayer, my honest conviction is that we would have had hundreds of churches where we now have a very few. We have always had able men in the ministry and today the Brethren ministry does not need to hang their heads in shame when placed beside the ministry of larger communions, but to the irreparable loss of the church she has failed to occupy the fields that were her obligation under God because she failed to place the responsibility on an able minister and make his support possible so he might give his time continually to the work of the church.

And now in our work the very sparsity of our churches is a handicap to our organization and growth. We lose many members because they move into communities where there is no Brethren church and rightly find their place and give their support to the church in the community in which they live. Only a very few, even if they leave their membership in a Brethren church and because they do not wish to go to another, are loyal enough to take any interest in the growth of the church, and they make their isolated location an excuse for doing nothing, not giving support to any church. This thing I wish to make plain—that if in the colonizing and building of cities and taking up claims and building territories and states our church had sent out her ministers and supported them as they preached and ministered to the spiritual need and physical ailments of the settlers, we today would have thousands of churches where we have hundreds, but we failed and I regret it. But it is no use for us to grieve but to retrieve the loss as far as possible. And in the retrieving, the minister is again the crux of the situation.

We need more men in the ministry. Men of vision, tact, ability, judgment, education, conservation, industry and I think I might use some other qualifying words but because a man cannot make anything else go is no recommendation for the ministry or evidence that God has called him. We need the men who can go into a place and build a church, where one is needed. We have churches already builded and strong enough to support a man for full time, without pastors, and men are not available. Churches suffering for want of a pastor, plenty of places where the faithful minister can go and build new churches, and our home mission board is always confronted with the proposition of finding the man who can put over the work. Not men of genius but men of big hearts and willing hands and trained minds, and if we can have them, and the church will do her part in supporting them, the first big need of our beloved church will be met. And I call and recommend to the young men of our church, those big brained, big hearted leaders out of which doctors and lawyers and educators are wrought, to present themselves to the church of Jesus Christ for call and ordination to her ministry, that the greatest institution in this world may have a strong compelling leadership.

A next important consideration and bearing directly on the question of her ministry is her educational institution. A School for the prophets is certainly an urgent need. The very fact that we are a young church in our physical organization means that we have to concentrate our efforts and build up one good creditable school, where our leaders may graduate and be given equal standing with graduates from other institutions. And with proper support and guidance from the church Ashland College can easily become all that we hope for her, and our leaders coming from her halls of training may take their places, beside others who may come from larger schools, with good standing and prestige because of their ability to teach and preach and lead in the great work of the church. The endowment for Ashland College should meet

with a willing response on the part of both pastor and people and give as we are able that the educational work of our church may be put on a sound basis and may be recognized as a worthy effort of a great church to educate her people.

Our program of church extension should ever be a challenge to the church and the building of new churches in new fields should be taken up in a most wholehearted way. Our home base must be strengthened. Some of our large churches could well take up the building of a mission church and stand by for a few years until it is self-supporting and then take up a new point. Our district is not large and this splendid church in which we hold this conference is possible through our united effort, and we expect that this place may soon grow to a self-supporting unit and we shall take up another point. And we have some good prospects when we have the financial support in hand and the man to take up the work.

Our home mission work must be carefully undertaken and solidly built for all the future growth of every division of the church work, whether it be educational,

foreign or home missions, publishing our message, or any other service we may be to the world, will be effective only as we have strong churches and an increasing number of them.

Again, the whole gospel message of our church is the world's greatest need and today when so many of the denominations are diluting the message, it is only a stronger reason why we should hold steady and press the claim of our Lord. If it makes no difference how men are baptized the next logical step is that it makes no difference whether they are baptized at all or not, and that very thing is coming to many churches. Who has the authority to say baptism is not an essential part of every conversion when Christ said to teach and to baptize. I insist on baptism and I would call our church to a reaffirmation of our historic stand on the importance of Christian baptism, not because some man says it, but because

Christ himself placed it there and the very commission that charges me to preach, enjoins me to baptize. Whoever takes the authority to say it is unimportant is becoming rather presumptuous, especially when they at the same time claim to follow Christ.

The same is true of washing the saints' feet—if Christ enjoins it, who will have the authority to change it? Here is the real situation,—with the breakdown in simple obedience to the commands of Christ there has come that inevitable breakdown in Christian conduct, and it will increase and become a real menace to the church. Our fathers who carefully and zealously observed the holy sacraments of the Scripture, also were known far and wide for their godly lives and charity to all men. Christian life is the inevitable result of regard for the Word of God and disregard for the Word of God will inevitably result in a compromising with sin in the life.

Our historic position on peace, non-resistance, non-swearing and nonconformity should be taken seriously by our church, for God calls his people to be a separate people. We should stand and teach and live against the popular sins of dancing, card playing and the amusement crazed jazz age in which we are living. Because other churches wink at these things is only a strong argument for the Brethren church to stand true to her Lord and abstain from everything that has an appearance of evil. We can never convince the world that our message has redeeming power unless we preach it and live it with a zeal and earnestness that forces conviction to those who see and hear. I have often repeated, the only way to build Brethren churches is to preach Brethren doctrine and live Brethren lives. And I call you in this conference to a reaffirming, to re-energizing, rededication to the cause we represent, and pray God's guidance in this year of labor.

Leon, Iowa.

Billy Sunday Says:

When you protect a bootlegger, he will probably sell his next pint of poison to your boy.

When you protect a gun-toter, he will probably bury his next bullet in your best friend's bosom.

When you protect a rapist, his next victim of lust may be your own dear daughter.

What America needs is a trip to God's bath house and a long wait beneath his hose.

The welfare of any nation is directly dependent upon the righteousness of its citizens.

Our Worship Program

OUTLINE OF "THE FELLOWSHIP OF PRAYER"

(The Fellowship) program begins with Wednesday)

GOD IS A SPIRIT

SUNDAY—God is all-powerful. Jer. 32:17-21; Matt. 19:26; Luke 1:37; Rev. 19:6. God has all power, ability and resources. He is not dependent on outward circumstances. He is limited only by his own righteous will. "Although we have seen but part of his ways (Job 26:14), yet our constantly extending experience is ever revealing to us new and more astonishing evidences of his power, which always indicate an inexhaustible reserve.

MONDAY—God is all-wise. Dan. 2:20-22; Isa. 46:9, 10; Prov. 2:6; 3:19, 20; Acts 2:23; 15:18. God's knowledge is not limited by time or space. He is able to discern all things, everywhere, for he made them. There is nothing hid to the light of his understanding. He knows what is man and needs not that any one should tell him; and he is able to direct our steps aright.

TUESDAY—God is holy. Lev. 11:44, 45; Psa. 22:3, 4; 145:17; Isa. 6:3-7; Rev. 4:8. Infinite moral perfection crowns the infinite intelligence and power of God. That attribute is "the crown of the Godhead." And he requires holiness of his children. "Take time to be holy; Speak oft with thy Lord; Abide in him always, And feed on his Word."

WEDNESDAY—God is Spiritual. Isa. 40:18-31; John 4:24; Gal. 5:22, 23; 1 John 4:8. We think of God as creator, manufacturer, mechanic; but we think inadequately until we think of him as spirit, person, father. Love and all the fine graces—whence come they? Just as fruit from the plant and reveals its nature, so these testify that God is spiritual.

THURSDAY—God is invisible. Job 23:1-12; John 1:18; Mark 11:22; Heb. 11:6. We are troubled because we never see, hear or touch God. But why should we see him? These senses are material, and God is spiritual. We do not see our friends; we sense simply their bodies. Pray that we may follow on, as seeing him who is invisible.

FRIDAY—God is Imminent. Psa. 139; Acts 17:28; Gen. 28:16. We can find God in all the things of this world and in all the experiences of life, if we have eyes to see him. "Be it mine to detect thy hiding place . . . to discover thy beauty sleeping in the grass, thy glory in the dust . . . to see thy presence in struggle and sorrow . . . in Galilee and in Gethsemane."

SATURDAY—God is Personal. Ps. 42; Mt. 23:9; Ps. 103: 13; 139:17. One does not deal with his father or friend as with electricity; nor should I relate myself to the great "World-Ground" (God) as to a machine—rather as to a friend. "My God, . . . let me start again on the path of existence, no longer in search of thee, but with thee."—G. S. B.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for March 20)

The Christian's Hope

Scripture Lesson—John 14:1-3; 2 Cor. 5: 1:10; 1 John 2:2, 3.

Devotional Reading—Rev. 21:1-7.

Golden Text—In my father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.—John 14:2.

LESSON LIGHTS

Introduction

Jesus discovers to his disciples an unfailing refuge from trouble. 1. The refuge of Faith. "Believe in God; believe also in me," etc. Here are the three grand truths which are at the basis of Christianity: God, Christ, Immortality. They are the antidotes to atheism, the helplessness of guilt and the hopelessness of death. 2 The Refuge of Love; a personal relation to Christ. He is the Way of God to man and of man to God. The Truth about all that the soul needs to know and for which natural theology fails to give answer; and the Life eternal and blissful. 3. The Refuge of Hope. Here was a personal bereavement. He was about to withdraw, and the loss was the more inconsolable because he was the object of faith and love. But he compensates this loss by the promise of the Holy Ghost, through whom they should do greater works, in whom the God-head dwells in the church as a body, by whom God is manifest in the believer, and who should abide with them forever. And he promises that he will personally intercede for believers above, while the Spirit intercedes in them below. And so he who goes away actually does not leave them orphans, but comes to them, dwells in them, manifests himself to them and is seen by them. And so this part of the discourse ends as it began with peace. Peace for the mind harassed with unsatisfied cravings, by establishing it upon God.—Pierson.

My Father's House

The Father's House is the place where God is. Christ as a boy of twelve referred thus (according to one translation) to the temple in Jerusalem). Here he refers to heaven, the place where God is to be seen clearly, where our emancipated spirits shall dwell with the Father consciously, blessedly and forever. The word "mansion" comes from the Latin verb meaning "to remain, abide," and so "an abiding place." The Greek noun in exactly the same way comes from the Greek verb, "to remain." Our eternal home in heaven is a permanent abode, not a moving tent, not rented by the year, not subject to eviction, not threatened by fire or earthquake or tornado, not eaten by slow decay—a homestead indeed. "The image is derived from those vast oriental palaces in which there is an abode not only for the sovereign and the heir to the throne, but also for all the sons of the king, however numerous they may be." "Heaven is the Land of Room Enough."—Illustrated Quarterly.

Preparing Us for the Place

It is quite as essential that we should be prepared for heaven as that heaven should

be prepared for us. The same double process is going on with reference to that part of our Father's home in which we may dwell in this life. He is opening doors of opportunity, and preparing a sphere, a place for us on earth, and also preparing us for the sphere he would have us fill, and the work he would have us do. And the work we do here, and our preparation for it, are fitting us the more for our eternal future, in whatever place God puts us.

The Other World

"Why is that other world so vague? Why is it so uncertain? ... It is vague not because it is unreal, but because our faculties

Lesson Poem

"Let not your heart be troubled;"

These precious words, divine,
Comes like a balm of healing
To this poor heart of mine;
When anxious for the morrow,
Or crushed with sudden grief.
This saying of the Master
Brings sure and sweet relief.

"Let not your heart be troubled;"

The loving Savior's voice
Bids me in gloom and sorrow
To hope, and e'en rejoice;
In tenderness he's saying:
"I seek a place for thee;
While ye in God believing
Believe also in me."

And, trusting in his promise,
With all my fears allayed,
Through each day's round of duties,
My soul on peace is stayed;
And, looking toward the mansions
In heaven prepared for me,
I answer, "Blessed Jesus,
I do believe in thee."

—H. M. Greenleaf.

do not enable us to grasp it. ... What can we know of that world of pure spirit, where God dwells? We are not fitted to know ... And so we use symbols. The uncertainty should not dismay us, but should appeal to character. ... When God gives me the dim, vague, unsure world of the future, he appeals to me to live by my conception of duty, by my faith in him."

"The child of a king is sent to an obscure village that he may be educated. He must keep in mind two things: First, that he is not a peasant, but a king's son. He must bear himself like a prince, and commit no act unworthy of his station. Then, second, he must not forget that his father occupies the throne, and that he will sometime be called to the enjoyment of his inheritance. That thought will lift him above his poor surroundings."—George H. Hepworth.

Our Life in Heaven

"There must be different degrees of glory, reward and blessedness in the heavenly life. There is a lower and a higher with innumer-

able gradations between. Heaven will have room for many conditions, with varying powers, attainments, activities and satisfactions, continually increasing as by the Spirit of the Lord. We may be certain, too, that the heavenly life will be full of noble ministries, of elevated work that never ceases and yet never tires. This work will be unfailing joy, as to do the Father's will was meat and drink to Christ. The true and honest friendships which we have formed on earth will be continued with unabated, nay, with increased and purer affection in the upper sphere. We shall know God, whom we have so often mistrusted, and with the perfect image of his beauty we shall be forever satisfied. We shall know our own poor hearts, of which we have been so ignorant, and understand the full meaning of our life's strange story. We shall know each other, and we shall understand what the perfect love means, which has no torment of suspicion or fear."—Rev. J. G. Greenhough.

"A city surpassing glorious, whether we view it as it still lives by faith in the fleeting course of time and sojourns as a stranger in the midst of the ungodly, or as it shall dwell in the fixed stability of its eternal seat, which it now with patience waits for, expecting until 'Righteousness shall return unto judgment' and it obtain, by virtue of its excellence, final victory and perfect peace."—Augustine.

"The Bible is pervaded with the conception of the unseen land being not far away, but being near to us, so that if only an acuter sense of perception were given to us we should understand. As one grows older one gets to think that perhaps we are wrong in imagining the journey of the dying believer to be a long journey, and wrong in thinking of heaven as very, very far away."—John M'Murtrie.

OF INTEREST TO OHIO

Workers in Religious Education

The seventh annual Ohio Educational Conference, to be held at the Ohio State University April 7, 8 and 9, will again provide in its program for a sectional meeting on religious education.

Charles M. Brunson, supervisor of the weekday Bible schools under the direction of the Toledo Council of Churches and the Toledo Board of Education, is announced as the presiding officer for this session.

He addressed the same sectional meeting last year, giving "Practical Suggestions for a Program of Religious Education," based on the Toledo experience.

Miss Blanche Carrier, supervisor of the Dayton and Montgomery County weekday classes in religious education, was also a speaker last year.

This year the speakers on that section program will be J. E. Bradford, secretary of the board of education of the United Presbyterian church of North America, Chicago, and F. L. Kinley, principal of the high school at Findlay.

Last year there was a large attendance of school superintendents at the religious education section, indicative of a growing interest in religious subjects.

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

"Still on the Job"

Have you been reading the little paragraphs that have been appearing in this space the past three weeks? If so, what have they meant to you?

Note the title at the head of this little article. The first word is "Still." That usually means, when taken by itself, "without noise or quiet." It is just another word for "Mum." Someone once asked "If mum means quiet, what does mummy mean?" The answer is "Dead quiet." We wonder if some of our Christian Endeavor Societies have gotten past the "mum" stage? We hope not. But the Booster Committee feels that with regard to the pledges that should be coming in for the National Work, we might say with those of the late Civil War, "All is extremely quiet on the Potomac."

But the word as used in our title does not mean quiet. It means "YET." And the other word means "Work." So the gist of the thought that we want to leave is this: Let us be busy at the task that has been apportioned us. Let us do our full duty to the National work. Ours is not a position; ours is a JOB.

COME ON with that PLEDGE, Endeavorers. Yes, it is getting along toward the time when we want more than just the pledge; we will want the CASH.

But listen now. In a more serious vein. We really need the cooperation of all the Societies to put the work across. Won't you get busy and do your part?

Christian Endeavorly yours,
FRED C. VANATOR,
Chairman Booster Committee.

Remarkable Reminders

By Prof. J. A. Garber

That is there are some reminders concerning which we should remark in these columns in order that important opportunities may be kept alive in the mind of our Endeavorers.

Essay Contest

About the first of the calendar year we sent to the president of each of our societies an outlined monthly service schedule. The first emphasis was Christian Endeavor Week, which appears to have been helpfully observed in various churches. A distinctive Brethren emphasis is the Essay Contest, which is open to all Brethren young people of high school rank. The winners receive worthwhile scholarship aid in Ashland College. Contestants should keep busy in their preparation if the manuscript is to reach the Committee at Ashland by May 1st.

Endeavor Evangelism

Another emphasis was personal evangelism by Endeavorers during the Lenten period leading up to Easter. Here follows an example of the plan with its consequent results, as carried out by the Shaw Union:

First: to have the young people make a survey of their own church or parish list and discover the names of eligible young people for society, church, or Sunday school membership, either in the families already on the church roll or in families in the neighborhood.

Second: to form prayer lists of the young

people whose names were secured in this survey.

Third: to have the Christian Endeavor members take a course in personal work under a competent instructor.

Fourth: to go out and put into practice the things learned in the class.

Fifth: to have the pastors conduct training classes for all prospective new members of their churches.

The plan has increased the membership of the societies, and strengthened them in many ways so far, and it is not nearly complete as yet. At one meeting of the class the members were asked to report on the increase in attendance for the previous Sunday. One reported 100 per cent, another 50 per cent, and another 25 per cent, and all reported some increase.

Honor Recognition

The United Society of Christian Endeavor will award International Honor pennants to societies sending in five or more registrations for the Cleveland convention and International Honor Society banners will be given to societies sending in ten or more registrations. The International Society also offers awards to unions that secure twenty-five, fifty, one hundred or more registrations. We desire to have Brethren societies "endeavor" for Honor Recognition. (Continued on page 15)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for March 13)

Esther, a Girl Who Helped Her People. Esther 4:11-17

Once upon a time there lived in a certain far away country a little girl named Esther. The father and mother of this little girl died and her cousin took her to his house to live. This cousin loved the little girl very much and he did many things for her trying to make her happy. So just like little boys and girls should do when older folks love them and do things for them, Esther loved her cousin Mordecai very much. Now as Esther grew up she became more and more beautiful and Mordecai was proud of her.

One day Mordecai heard that the king of the country was going to choose a queen from the beautiful girls of the country. When Mordecai heard that he said to himself, "Now is the time for me to let people see what a beautiful girl my Esther is. I will let her go to the palace with the other pretty girls of the land. I believe that the king may choose her."

When Mordecai told Esther about his plan, she was surprised and said, "But surely there are other girls in the land who are much more beautiful than I am. It does not seem to me that there is any use in my going when there will be so many to choose from."

However Esther went and the king thought her so beautiful that he chose her for Queen and so you have the story of Esther becoming queen.

Not very long after Esther became queen, she was looking out of her window one day and saw her cousin Mordecai at the gate and she could tell by the way he looked and the clothes that he was wearing that he was extremely unhappy. It was a custom in those days to wear a special kind of clothes when one was unhappy and so Esther knew that something was worrying Mordecai. Now she was not supposed to go out to the street, so she sent a messenger out to Mordecai to find out what was wrong. Then Mordecai sent this message to Esther, "Someone in the country hates you and me and our people, the Jews, and so they have persuaded the king to send out word that all Jews are to be killed. The king is not a Jew and he does not know that you are a Jewess so when this wicked person came to him and wanted to have the Jews killed the king consented."

Now this message made Esther sad. Oh so sad, but she did not know what to do, so she just sent some of the kind of clothes that were worn by people when they were happy out to the gate to Mordecai. But Mordecai did not accept the gift, for clothes could not make him happy.

Finally he sent this message to Esther, "Go in and talk to the king. Maybe you can persuade him not to have our people killed."

But Esther was afraid and said, "Yes, but I am not supposed to speak to the king unless he sends for me to come to the Palace. Unless he decides to receive me, I will be killed for daring to go to the palace without being invited."

But Mordecai sent back the message, "You had better go. You will probably be killed anyhow."

Then Esther decided to risk her own life and try to save her people, the Jews. She dressed up in the most beautiful clothes that she had and then went and stood a short distance from the king. He looked up and saw her standing there and she was so beautiful that he called to her to come and tell him her message.

Esther was very happy because the king had received her kindly, so she went to him and said, "I wish that you would have a feast and have Haman, your friend, come and let me come too."

The king agreed to do this.

Then when they had the feast Esther said to the king, "Please, Oh, King, allow me to live." The king was surprised so she told him that she was a Jewess and that she and all her people were to be killed, and that it was Haman that had made the decree. Then the king changed things entirely. He had Haman killed and all the Jews were allowed to live. Thus Queen Esther saved her people and she and Mordecai and all the Jews were happy.

Bible References

- M., Mar. 7. Esther's cleverness. Esth. 5:1-5.
 - T., Mar. 8. Esther an orphan. Esth. 2:7.
 - W., Mar. 9. Esther becomes queen. Esth. 2:17, 18.
 - T., Mar. 10. Esther's love for her cousin. Esth. 4:1-7.
 - F., Mar. 11. Esther's courage. Esth. 7:1-6.
 - S., Mar. 12. Esther honored. Esth. 8:1, 2.
- Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Rio Cuarto, Argentina

By C. F. Yoder

"He that goeth forth and weepeth, bearing the precious seed, shall doubtless come again with rejoicing bringing his sheaves with him." It is not every time that we write that we have the pleasure of reporting conversions. The farmer spends months in preparing the soil, in sowing and in cultivating and a few days in harvesting. So also the pastor must labor patiently without seeing results, but in due time the harvest ripens.

It is our pleasure this time to write of our reaping time. In October I spent ten days holding meetings for Brother T. K. Hershey superintendent of the work of the Mennonite Brethren and pastor at Pehuajo. The meetings were widely advertised and crowds of new people came to hear the Gospel and 52 made confession of conversion. As most of these were new not all will persevere, but the church was strengthened and the believers were much interested in the addresses on prophecy.

We have now had Brother Hershey's return visit in a meeting in Rio Cuarto for which we prepared with special prayer meetings and teachings. The meetings only lasted eight days but from the first Brother Hershey captivated the hearts of the people and the house was well filled at every meeting. Prayer lists were made and after a short prayer meeting each evening we had a half hour of Bible study on the "Victorious Life." These studies were specially helpful to the members. The sermons were also interesting and much appreciated, and many responded to the ap-

peals to accept Christ. Twelve had been baptized shortly before the meetings began but more than fifty made the good confession during the meeting or a few days after and still more are about ready to do so. Of these all but six have been learning the Gospel in the Sunday school and church services and are therefore fairly well prepared for baptism. However additional special meetings will be held for their instruction and we believe that nearly all will persevere in the Christian life. Pray that they may do so.

Among the members at Rio Cuarto we have one who claims to be a lineal descendant of Marco Polo and another of Christopher Columbus, but they are both now on our absent list, which is the largest list of all. Among the converts one man is chief of the internal revenue department for the district, but the vast majority are as usual from the working class.

We opened our vacation Bible school today and will continue three weeks. As the attendance is larger than last year we will have separate classes for boys and girls. After that comes our Workers' Conference and then campaigns in the branch missions.

The Bible Coach is now here. It had a hard year for work on account of the unusual amount of rain. After seven years of faithful service the motor needed extensive repairs and the body needs painting. Brother Siccardi will make a thorough canvass of Rio Cuarto with Bibles before going out again. We hope to finish the canvass of our district during the year.

We are still the only evangelical denomination at work in a district as large as the state of Ohio. We pray that the church in the home land may feel the pull of this challenge as we cannot help but feel it here.

Rio Cuarto, January 24, 1927.

MORE TEACHER TRAINING IN EGYPT

Sunday school teachers who have had special training for their work are needed abroad as well as in the homeland. Very particular attention is given to such preparation by the representatives of the World's Sunday School Association in charge of the Sunday school work in Egypt. During the past year Sheikh Metry S. Dewairy, field worker, met more than 400 Sunday school teachers in various conferences and gave at least 50 addresses. These proved very useful. The subjects emphasized in the conferences have been Training Classes for Teachers, the Cradle Roll Department, Children's Day and the Sunday Schools for Street Children. An aim for the coming year has been chosen: "Where there are two teachers or more, there must be a class for them." The number of such training classes is now about 120. Many parents who had never come to church have been attracted and won by means of the Cradle Roll. A special order of service was published for Children's Day and the pastors are enthusiastic at the interest which has been aroused. In Alexandria, Sheikh Metry addressed 700 children. In Assiut, where 2,000 were present, he asked how many remembered the subject of his message a year ago. Several hundred shouted in response, "The Tongue."

NEWS FROM THE FIELD

FOSTORIA, OHIO

I am glad to be able again to report progress and victory for this part of our Lord's vineyard. Our revival and evangelistic effort closed Sunday night, February 12, with a love feast. Thirty members participated in the observance of these holy ordinances, which is perhaps equal to the average percentage of attendance among our churches. We now have a membership of seventy-two, but very much scattered, even to distant towns and cities. Our love feast was a most inspiring climax to our revival campaign.

We were hindered very much by icy streets and severe cold during the forepart of our revival effort, but the interest of our membership and of the members of other churches did not wane. However, it was hard to get the unsaved out to the meetings. Yet God graciously blessed our feeble efforts and seven came forward during the meetings and publicly accepted Christ. Four of them were baptized and received into the church. The other three were not ready and their baptism was postponed until a later date. Others seemed interested but did not take the definite stand. Some of them may be reached in our follow-up work.

God's blessing has been upon us. Surely our efforts have been worthwhile. Within a year and four days twenty-six have been converted, of whom twenty-two have been baptized. The little flock of the faithful of the Fostoria Brethren seem very much encouraged. Our Sunday school is progressing. The improvements on the property have been begun and will go forward as funds are procured for the purpose, but we have resolved not to go into debt. Let prayer continue to be offered in our behalf.

H. M. OBERHOLTZER,
 325 Liberty Street.

FORT WAYNE, INDIANA

It is still less than a year, that the writer took charge of the work at this place. We had a mission here for several years but no regular pastor.

Under such circumstances nothing of great importance could be accomplished. And yet the mission undoubtedly did much good. It had a tendency to fan the glowing embers that were burning in the hearts of the people, into a flame, and create an interest among the people in this city and throughout the entire brotherhood.

Much credit must be given to the people

who had the faith and the tenacity to carry on the work here for a number of years under very trying circumstances.

But those who have faith in the living God shall surely have their reward, and those devoted people are now beginning to reap what they sowed.

Our work here is certainly encouraging just now. Since our last report fourteen names have been added to the church roll. Six have been baptized and we have prospects for a number more.

The Sunday school is growing rapidly and the Woman's Missionary Society is doing great things. This society pledged on dedication day three hundred dollars to be paid in two years. Six months have passed and they have raised over four hundred dollars.

At their "apron and socks" social more than fifty people were present and all seemed to enjoy themselves hugely. Suddenly the lights were turned out and a huge cake appeared with seventy-one candles burning. Then it began to dawn on the parson that his birthday was close at hand. There is one distinguishing feature about the parson's birthday and that is that it is so closely associated with Lincoln's and Washington's birthdays.

And while that has no special significance I know; but it is rather consoling, and you do not feel quite so lonely, when you remember that these two great Americans were born in the same month you were.

At any rate the work here is coming good and strong and if our Lord who must have all the praise at last, will continue to bless us in the future as he has in the past a great work will be accomplished here.
J. L. KIMMEL.

school are taken up and given consideration. This is by far the most effective plan we have ever used and we recommend it to all pastors not using this plan.
FRANK COLEMAN.

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

ELKHART, INDIANA

Elkhart is located twelve miles west of Goshen on the Lincoln Highway. It is a city of about 40,000 and a manufacturing center of band instruments. The well known Conn instruments are made here.

Our church has outgrown its present building and has purchased a fine building site. All are anxiously looking forward to a new building.

Brother W. I. Duker is the pastor and has served these people faithfully for the past four years. Due to his energetic and earnest leadership the work has grown and a fund of several thousand dollars has been accumulated for the new building.

Brother Duker is principal of one of the schools in Goshen, so that with the double duty of teacher and pastor he has a very busy life. It was impossible for him to visit with us, but he was given aid by one of the Brethren who was well acquainted with the city and our people, so that we got along nicely.

Our membership is made up almost entirely of laboring people with families to support, so that we got no large gifts, however the members responded well and nearly all did something. The Elkhart church is interested in the college and anxious to see it go forward.

I think our church here has a splendid opportunity for growth. They have secured a fine new location for their building in a community that is not over-churched. With the fine spirit of sacrifice and the mind to work and do things, we expect Elkhart to go forward.

The total gift of the church to the endowment was \$1613.11. W. S. BELL.

FLORA, INDIANA

We are glad to share with the readers of the Evangelist some of the more important happenings in the church at Flora. Our last report was given during mid-summer last year. Last fall the church granted the writer a leave of absence for a period of six weeks to hold evangelistic meetings. These meetings have been reported by the pastors of the Berlin and Hagerstown churches. We need not take space to repeat these reports.

Upon our arrival home we began to plan for our own meeting which was scheduled to begin January ninth. We found that the holidays prevented our making as complete preparation as was desired. We found the church planning for the Christmas program. We departed somewhat from the usual Christmas program in that we used the stereopticon slides giving the Christmas story in detail. At the close of the program colored slides were used to light up a great white cross at the foot of which was laid the White Gift for the King. This service was a very effective one and sent the audience away in the very finest spirit.

We began our meeting on January ninth in a snow storm and enjoyed the experience of having all roads blocked for the first

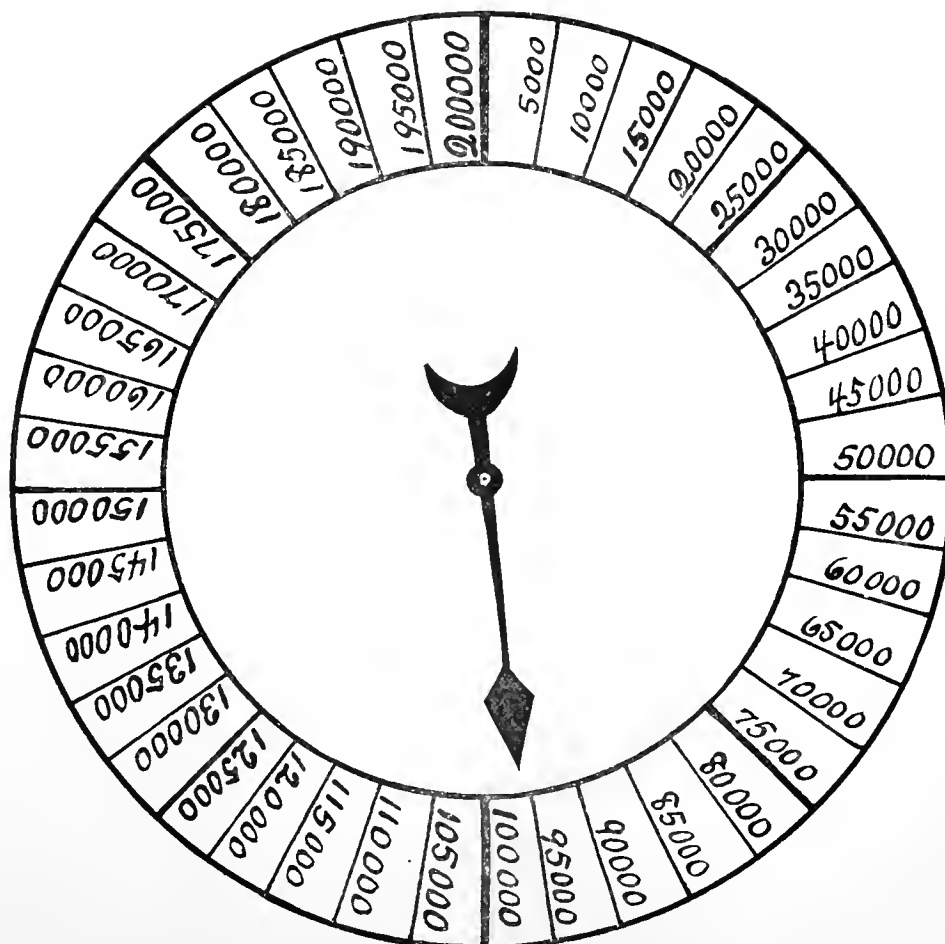
week with a temperature hanging around zero and for several days going twenty below. At no time during the entire three weeks was the weather suitable for meetings. However, in spite of this handicap the crowds were good when they could possibly get out. We were assisted by H. E. Richer and wife of Peru, Indiana. Brother and Sister Richer had charge of the music and proved themselves capable leaders. The results were 17 coming forward. Two of these were by relation. Only three children, the rest being adults. We are happy indeed over the outcome as we reached the heads of several families. The church was greatly benefited by the meeting. The revival spirit is still with us evidenced by the fact that two weeks after the meeting another elderly lady came forward to confess her Lord.

The Sunday school is well organized and under the able leadership of Lee F. Myer is forging ahead. We are now running well over the two hundred mark. No contests, no special drives, we have tried all of these only to find that after they are over the slump sets in. We meet with our workers once a month for the purpose of studying together the situation and adoption of methods to bring the largest results. At this meeting we have both devotional and topical leaders. Then the problems of the

DEDICATION AND MEETINGS AT WASHINGTON, D. C.

The Brethren at Washington are rejoicing in the success of the series of meetings surrounding the dedication of the first unit of their new church which has just recently been completed. Much of the success of these meetings is due to Brother L. S. Bauman of Long Beach, California, who came all the way from the Pacific Coast to lead us in them. Dedication Sunday was January 30, but for a week preceding Brother Bauman preached to us with powerful appeal. The faith of the saints was strengthened, many rededicated themselves to a closer walk with the Lord, and the unsaved were challenged with the mighty challenge of the Gospel. This week of inspirational and instructive preaching served to prepare the way for the day of dedication. We feel as though this day was one of God's passing ways.

Dedication Sunday was devoted to three blessed services. Due to the fact that the first unit of the building cost more than was anticipated it was necessary on this day to raise some five thousand dollars before we could properly dedicate the structure. At the close of the morning service at which Brother Bauman preached upon the subject, "Giving That Costs," he presented the situation and without any begging the people responded with about eight thousand dollars in cash and pledges. Before the series of meetings had closed ten thousand dollars had been given. Thus



being so graciously blessed by this splendid offering which cares for the cost of the present unit, which is twenty-five thousand dollars, we eagerly anticipated the service of dedication in the afternoon. Though the afternoon was rainy every available seat in the church was taken. Following the splendid musical program and the sermon of Dedication by Brother Bauman, the pastor and people engaged in the holy task of dedicating the church to the worship and service of our Lord. We departed feeling that a forward step had been taken in the interests of the Brethren church in Washington.

We regret that at this time we shall be unable to complete the building, for we feel that there is a great opportunity for the Brethren church in this city. The completed structure is needed. But at this time, the Brethren here having done their best, we must abide such a time as the Lord may see fit to open the way for the completion of a structure that shall do honor to God's cause and shall be a source of pride to the brotherhood at large.

Following the Sunday of dedication, Brother Bauman led us in evangelistic services for ten days. Services were held each afternoon as well as evening. These days were fraught with great blessing to the entire church. Such days of mountain top experiences can not soon be forgotten. During this time thirty-nine people came to the front for confession or rededication. Many that had been prayed for for a long time were included in the number. On the closing night of the meetings which was Wednesday, February 9, we held our first baptismal service in the new building. Ten were baptized and received into the fellowship of the church. Another was received into fellowship by letter. Others will be baptized at later services. Many testified that this last service was the most blessed of the entire series of meetings. People were reluctant to leave the church though the hour was late.

We bade Brother Bauman goodbye, loath to see him go, but yet rejoicing that God had sent him this way. He did us all good and his untiring efforts and fervent preaching of the Gospel among us have served to strengthen us both as individuals and as a church. Come again, Brother Bauman!

Communion services will have been held in our new church when this reaches the "Evangelist" readers, as the date is set for February 27. HOMER A. KENT,

Pastor..

SAINT JAMES, MARYLAND

It is now slightly more than a year since the writer came to Saint James as pastor. Though our correspondent has reported the work here from time to time, the pastor has written but one news letter in that time, so we feel that another letter, written from the pastor's angle, would not be out of place.

The temptation always arises to tell of the new bonds of friendship that have been formed, to tell of the ways in which these friendships have manifested themselves—the donations, and other acts of neighborliness; yet we wish to confine our report more to the work itself.

There has been nothing startling in the growth or progress of the work since our coming, yet we feel that we can say, without boasting, that the work is stronger in many respects than it was a year ago. For so widely scattered a community, the at-

tendance is unusually good, and what pleases us most is that it has become increasingly regular; there is not nearly so great a tendency to stay at home just because it looks a little cloudy, and it MIGHT rain!

Another point for gratification is the increased interest that the individual members are taking in the work of the church. At the first few business meetings after our coming, there were not more than a dozen or fifteen out of the entire membership in attendance. We had some really important matters to consider at our quarterly meeting in September; we had made a special appeal, yet only ten came! We turned it into a prayer meeting and set the business meeting for the next week, when there were about thirty out—the highest attendance at a business meeting in the history of the church.

Shortly before our next quarterly meeting, in December, we suffered a staggering loss in the death of one of our most devoted members, Brother Harvey Poffenberger. Aside from his interest in the general work of the church, Brother Poffenberger had for years been the "treasurer" of the church—which means here that he financed the church and waited for his money till they could conveniently repay him. As a result, the church was perpetually in debt to him. His passing left us not only with a debt on hand, but left us without his assistance, both spiritually and financially.

However, at the December meeting the pastor was extended a call for another year; at the same time a committee was appointed to solicit funds in an effort to remove the indebtedness. They began their work about January 1; our revival meetings began January 10, with Brother Porte, of Louisville, Ohio, doing the preaching. This meant no little expense, at such a time, but it proved far more inspiration than burden. Counting what was given toward the expense of these meetings, what was received on back pledges, and what was given expressly for the debt, the folks gave in all well over eight hundred dollars in just a few weeks' time. As a result, we are happy to report that all the debts of the church are paid in full, and there is a slight balance in the treasury. And best of all, the folks are still ready, we believe, to go forward!

Our revival meetings, as already intimated, have proved a great inspiration to the brethren at Saint James. While we planned not to neglect evangelism, it was our expressed purpose to try to bring about a revival, and we believe that this was accomplished to no small degree. Aside from a super-abundance of mud, we had splendid weather throughout most of the meeting—really better than we could expect at that season; the attendance was splendid from the start; there was a delegation from Hagerstown, led by Dr. Carpenter, on the opening night, and several times later in the meetings. There were five confessions as an immediate result of the meetings, and there are still others that we hope to reach as a later result. Our contacts as pastor have been greatly strengthened in many ways. The work of the evangelist, in short, was such as to make it easier for the pastor to continue his work afterward, rather than to increase its difficulty. By using some of the "tricks of the trade," we believe we could have reported a greater number of confessions, but both evangelist and pastor were unwilling to resort to these, believing that it would only prove a

hindrance to the church, as well as to the individuals concerned. Some evidence of a spiritual revival is to be found in the increased attendance at prayer meeting: before, there had only been from six to ten; since, we have had twenty and thirty. There is still room for improvement, of course, but we feel greatly encouraged; a church that won't support a prayer meeting has but little chance of growing, either numerically or spiritually. Two deacons recently elected to that office, were also ordained during the meetings.

We feel that we should not close without mention of our Christmas service. For the first time, the folks here were led to give the "White Gift" service a trial. It included a "chimes" number by candle light; a few recitations and exercises by the children, all expressive of the true meaning of Christmas; a song service embracing the best old Christmas hymns, and a beautiful and impressive pageant by the young women. We feel that it was well worth while, and that the White Gift spirit, as well as the service, has become established. Our Easter service, for which we are already beginning to plan, we expect to be of the same nature. We are of the belief that Santa Claus and the Easter rabbit are alike out of place in a service designed to honor our Lord and Savior.

We had requested the prayers of the brotherhood before our special meetings began; won't you continue to pray that the work that has thus been begun may continue to its full fruition, and bring life, and the more abundant life, to us all?

T. C. LYON.

Lydia, Maryland.

REPORT OF RECEIPTS FOR HOME MISSIONS DURING JANUARY, 1927

General Fund	
Lydia Hites, W. Salem, (additional)	M \$ 5.00
Br. Ch (2nd) Los Angeles, Cal.	211.94
Br. Ch, Kittanning, Pa.,	8.65
Wm. Cousins,	5.00
M. A. Witter,	5.00
R. W. Hooks,	5.00
C. E. Hooks,	10.00
C. D. Hooks,	10.00
Bible School,	8.71
Clinton Matthews,	5.00
W. M. S.,	25.00
Kentucky Fund	
Br. Ch, Kittanning, Pa.,	3.50
Total,	\$ 90.86
General Fund	
W. M. S., Mt. Zion (Co. Line), Ind.,	M 5.00
Br. Ch. (Fair Haven), W. Salem, Ohio,	13.90
David Jalliff,	M 5.00
Charles Myers,	M 5.00
Kentucky Fund	
Br. Ch. (Fair Haven), W. Salem, Ohio,	6.50
Total,	\$ 30.40
Mr. & Mrs. D. Crofford, Hallandale, Fla.,	M \$ 10.00
Br. Ch., Canton, Ohio,	32.50
Vina Snyder,	M 25.00
W. M. S.,	M 15.00
F. B. Lindower,	M 10.00
Lester Bechtel,	M 10.00
Willing Workers Bible Class,	M 10.00
Mr. & Mrs. S. W. Link,	M 10.00
Inez Summers,	M 10.00
Mrs. Henry E. Spice,	M 5.00
Mr. & Mrs. Harry Herbruck,	M 5.00
Mr. & Mrs. F. E. Clapper,	M 5.00
Mrs. J. A. Guiley,	M 5.00
Loyal Women's Class,	M 5.00

Mr. & Mrs. J. J. Hang, M	5.00
Rev. & Mrs. F. C. Vanator, . . M	5.00
Mrs. Frank Sutton, M	5.00
Mr. & Mrs. Frank Smith, . . . M	5.00

Total,	\$ 167.50
Br. Ch., Sunnyside, Wash., . . . \$	249.55
Br. Ch., Clay City, Ind.,	29.50
Br. Ch., Hagerstown, Md.,	25.49
W. G. Barnheisel & Family, . . M	25.00
Laura E. N. Hedrick, M	15.00
Ethel Myers, M	5.00
H. M. Musselman, M	5.00
J. P. Spedden, M	5.00
Ella V. Bovey, M	10.00
Mr. & Mrs. N. E. Fahrney, . . M	5.00
Roy Sprecher, M	5.00
Ladies' Aid Society, M	10.00
Carrie E. Garlock, M	5.00
Mr. & Mrs. J. I. Hereter, . . M	10.00
Mr. & Mrs. W. H. Beachley, . M	10.00
Mr. & Mrs. C. H. Rohrer, . . M	10.00
Alma Miner, M	5.00
Mr. & Mrs. J. L. Carnochan, . M	5.00
Lillie M. Rohrer, M	2.50
Dr. & Mrs. J. M. Tombaugh, . M	5.00
Mr. & Mrs. Sponseller, . . . M	5.00
Mrs. J. E. Beachley, M	5.00
Henry C. Wolf, M	5.00
Fannie Schindel, M	5.00
H. C. Bentz, M	5.00
Allen Long & Family, . . . M	5.00
Effie G. Cost, M	5.00
Mr. & Mrs. H. C. Keplinger, . M	10.00
Altruist Bible Class, M	28.00
Dr. & Mrs. G. C. Carpenter, . M	5.00

Kentucky Fund

Mr. & Mrs. Frank Myers, . . . M	10.00
Laura E. N. Hedrick, M	10.00
Mr. & Mrs. J. L. Carnochan, . M	5.00
Mrs. D. W. Reichard, M	5.00
Mrs. J. R. Laughlin, M	10.00
Mrs. Wm. Artz, M	5.00
Dr. & Mrs. J. M. Tombaugh, . M	5.00
Mr. & Mrs. M. B. Ridenour, . M	10.00
Marie C. Rohrer, M	5.00
Beulah Lohman, M	8.00
Alice L. Schindel, M	15.00
C. E. Soc. (For Ky. Teacher), . M	25.00
Dr. & Mrs. G. C. Carpenter, . M	5.00

Church Erection Fund

Br. Ch., Hagerstown, Md.,	10.00
Della Cross, M	5.00
Lillie M. Rohrer, M	2.50
Mr. & Mrs. M. B. Ridenour, . M	1.00
Dr. & Mrs. G. C. Carpenter, . M	5.00

Total, \$ 382.49

Kentucky Fund

Br. Ch., Mt. Pleasant, Pa., . . . \$	14.36
Br. Ch., Goshen, Ind., \$	224.26
Br. Ch., Peru, Ind.,	37.50

Kentucky Fund

Br. Ch., Mexico, Ind. (Spec. for Krypton),	25.00
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General Fund

Br. Ch., Huntington, Ind.,	12.75
Gertrude Leedy, M	10.00
Total,	\$ 22.75
Br. Ch., (Center Chapel), Peru, Ind.,	\$ 13.00
Br. Ch., Nappanee, Ind., \$	69.79

(The following gave \$5.00 or more)

M. D. Price,	
U. J. Shively,	
Curtis Hummel	
J. N. Rodegeb,	
Harvey May,	
Barbara Musser,	
Jacob Gall,	
Calvin Lehman,	
H. B. Richmond,	
T. C. Leslie,	
B. F. Stutsman,	
Rev. S. Whetstone,	
W. A. Price,	
Perry Miner,	
Alphaeus Lehman,	
Mrs. U. J. Shively,	
A. E. Wright,	
Harry Price,	

Rufus Culp,
C. W. Johnson,

Kentucky Fund

Br. Ch., Nappanee, Ind., \$	69.00
Br. Ch., Nappanee, Ind., \$	50.00

Total, \$ 188.79

General Fund

Wm. H. Miller, Accident, Md., . . \$	2.00
Wm. H. Miller,	1.00

General Fund

Br. Ch., Turlock, Cal.,	30.20
Br. Ch., Waynesboro, Pa., \$	30.00
A Member, M	15.00
D. C. Sheeley, M	5.00
Philathea Bible Class, M	5.00
J. Ed. Cordell, M	2.50
Dessie M. Hollinger, M	5.00
W. M. S., M	20.00

Kentucky Fund

Br. Ch., Waynesboro, Pa.,	3.25
Katherine G. Johnston, M	5.00
A Member, M	5.00
Dessie M. Hollinger, M	5.00

Church Erection Fund

Br. Ch., Waynesboro, Pa.,	2.25
A Member, M	5.00
H. W. Koontz, Masontown, Pa., .	
J. Ed. Cordell, M	2.50

Total, \$ 110.75

Kentucky Fund

National S. S. Association, \$	1,000.00
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General Fund

George Good, Clayton, O., . . . M \$	5.00
Br. Ch., Loree, Ind., \$	50.00
Mrs. Harmon Helms, M	5.00
Glenn Boone, M	5.00
John Boone, M	5.00
Ora Turner, M	10.00
William Deisch, M	5.00
Joseph Anderson, M	5.00

Total, \$ 85.00

Br. Ch., Leon, Iowa, \$	100.00
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H. W. Koontz, Masontown, Pa., . .	
(On pledge, M \$	1.00

Kentucky Fund

H. W. Koontz, Masontown, Pa., . .	
(On pledge, M \$	2.00

Church Erection Fund

(On pledge, M \$	2.00
Br. Ch., Spokane, Wash., \$	12.84
Bible School,	62.00
Truth Seekers Class, M	10.00
Mr. & Mrs. R. Wagner, M	5.00
Miss L. Bowers, M	5.00
Mr. & Mrs. H. Roadruck, . . . M	5.00
Alice Goughnour, M	5.00
Mr. & Mrs. A. Arend, M	10.00
Mr. & Mrs. J. E. Allen, M	5.00
Rev. & Mrs. K. M. Monroe, . . M	5.00
Mrs. Acheson, M	10.00

Total, \$ 134.84

O. W. Whitehead, Dayton, O., . . M \$	10.00
Br. Ch., Limestone, Tenn.,	47.90

Br. Ch., Gratis, O.,	5.00
Br. Ch., Altoona, Pa.,	25.00
Br. Ch., New Enterprise, Ind., . .	34.63

Prof. W. P. Beard, Milledgeville, Illinois, M	10.00
Class No. 5, Middle Branch, O., . M	25.00

Church Erection Fund

S. F. Walker, St. Luke Ch. Va., . .	3.00
Br. Ch., Clayton, O.,	19.50
H. S. Mikesell & Family, . . . M	5.00
Mr. & Mrs. D. M. Detrick, . . M	10.00

Kentucky Fund

Br. Ch., Clayton, O.,	1.00
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Church Erection Fund

Br. Ch., Clayton, O.,	2.00
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Total, \$ 37.50

Br. Ch., Calvary, N. J., \$	20.00
Br. Ch., Dayton, Va.,	
Ida E. Thompson, M	5.00
J. B. Raish & Daughters, . . . M	5.00
John W. Thompson, M	40.00
Total,	\$ 50.00

Kentucky Fund

National C. E. Society, for Ky. Teacher,	\$ 100.00
Grand Total, General Fund, . . .	\$2,111.87
Grand Total, Kentucky Fund, . .	\$1,357.61
Grand Total Ch. Erection Fund, \$	90.25
Grand Total of receipts for all funds up to February 1st, . . .	\$13,705.40

WILLIAM A. GEARHART,
Home Mission Secretary.

"YE NEXTE THYNGE"

"Ye nexte thynge" is a quaint phrase in one of the old Saxon legends. But in spite of its age the phrase contains one of the arts of true living in the world today. "The next thing" is the thing that we do not have to search for, do not have to wait for, do not have to climb up to, but is always right at hand awaiting our attention.

The secret of many a useful life is found in this—simply doing the next thing that comes to hand and doing it well. Most of us are quite willing to be helpful to the world and to those about us. Indeed, most of us are more than willing—we are anxious—to make our lives count for something worth while. In our hearts we dream of doing noble deeds at some future day. But many never realize these desires only because they overlook the doing of "ye nexte thynge."

We have our thoughts fixed on doing beautiful deeds, on heroic actions, on high aspirations some day, and we overlook the opportunity that is right at hand to speak the helpful word or give the cheerful smile of which our neighbor may be in sore need or to meet our discouraged friend with a cordial handclasp and hearty greeting that would make the world a little brighter for him. It is well to follow the great poet's advice and hitch our wagon to a star; but if by so doing the glory of the great things of the future obscures the smaller but no less necessary duties of the here and now, it is a hindrance rather than a help.

The things that belong to the present moment are the important things. Great events often hinge on small events. And if we neglect the opportunity, small though it be, of the present, the greater opportunity of the future is growing farther and farther beyond our reach.

There is no need to think our duties are too complex, too conflicting. If we go to crossing our bridges before we come to them, as so many of us attempt to do, present duties begin to seem small and obscure. There is a way to make life worth while, and only one way. It is by doing moment by moment and hour by hour "ye nexte thynge."

Whether it be large or small, whether it seems important or not, "ye nexte thynge" is the task for our hands.—Christian Advocate.

A religion that does not strike its roots in the supernatural cannot be spiritual.—The Lutheran.

REMARKABLE REMINDERS

(Continued from page 11)

tion through our National Union. Send the five or more registrations (\$2 each) to the undersigned and we will transmit the same to the United Society at Boston. Brethren societies of Ohio, Pennsylvania and Indiana should be largely represented at the World in Cleveland, July 2-7, 1927.

Ashland, Ohio

WE HAVE LOST A GREAT MAN OF GOD

After an attack of pneumonia lasting nearly two weeks, our dear Brother Marcus Witter departed to be with the Lord he loved so devotedly. Though for more than a week great numbers of friends were praying for his recovery, on Monday morning, January 31st, at 5 o'clock, he gave up the struggle. Try as we may, we cannot understand why such a true, noble and devoted lover of souls should be taken from the great work he was engaged in. His church people loved him, his home life was perfect, his ministry was one of power, he had arrived at those years of experience where his judgment was valuable and sound, and he had before him that which seemed to be the most promising opportunity of his ministry. Why should he be removed? There is only One Who knows, and he doeth all things well. Our ways are not his ways, neither are our thoughts his thoughts. Were it not so, we would reverse many a decision of the Almighty! But he who "Loved us and gave himself for us" does nothing that is not in harmony with that same love. **WE CANNOT SEE, BUT WE CAN TRUST!** May the Lord himself be the portion of Mrs. Witter, and son Alton and his wife as they are lonely for this loved one gone.

"Then, O my soul, be ne'er afraid;
On him who thee and all things made
With calm reliance rest;
Whate'er may come, where'er we go,
Our Father in the Heavens must know
In all things what is best."

The funeral was held from the Third Brethren church, at Ella and Tioga streets, on Thursday afternoon at 1 o'clock, and burial was in the old Brethren Cemetery at Germantown. Brethren J. E. Braker, I. D. Bowman and our own pastor conducted the services.—From Philadelphia First Church Bulletin.

A GREAT MAN HAS LEFT US

Anyone who truly may have known Marcus Witter as a preacher of the gospel and a witness for Christ, can only concur with me when I say that this man was great. Not a man with the display of public gifts as some may have, but a man who knew God in a real way, and who could touch men for God in mighty power. There was a quiet power in his life that made him the greatest personal soul-winner I have known in the Brethren church. Sinners trusted him, and good men loved him. When numbers of his former parishioners traveled hundreds of miles to be present at his funeral, it testifies to the great love they bore in their hearts for him.

Marcus Witter was a man of prayer. He didn't "say prayers", he interceded and agonized in prayer to an extent that few have experienced. It was the precious privilege of the writer of these few notes to enjoy a fellowship with this great man of God in his hidden life with his Lord. It was in this prayer life of Marcus Witter's that sinners were won for God, and in which his churches were preserved. He did not preach a life that he had not experienced.

Marcus Witter was a man of one Book. It seems superfluous for me to declare that there was a gripping depth to his teaching of the Scriptures that made the reality of a life with God to assume a powerful conviction. He was not much of a man to roam around over the literature of the world although he was acquainted with it. He spent his time searching the Scriptures which he has often said he felt was most profitable.

Marcus Witter was a lover of souls. I hardly trust myself to speak here, for it was in this regard that I knew him best. He was not a stranger to tears of yearning for lost men. When I think of him thus, I recall the Savior in Luke 19:41. I thank

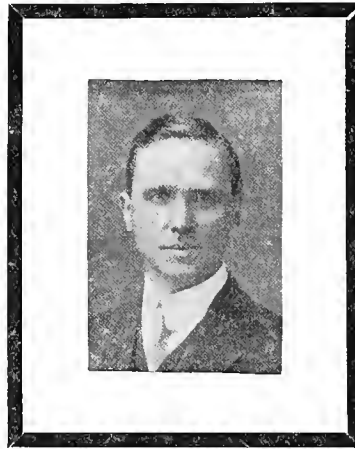
God for what I learned from him in this way.

But God has loved him more than we and has taken him a way to be with himself. He has gone on, but has left some of the atmosphere of heaven with us, which, as a sweet perfume of what Jesus is like still lingers with us and entwines around our hearts. But as the days increase since his going, I am sure that the example of this noble Christian manhood and devoted ministry will serve to stir the rest of us to truer witnessing for Christ Jesus, his Lord and ours.

R. PAUL MILLER,
Philadelphia.

A LOVING TRIBUTE TO A BELOVED BROTHER IN THE MINISTRY BY ONE WHO KNEW HIM

A man of God has gone home to glory. Many are the hearts that are made sad by his early departure. All whom his consecrated life touched were made better. To know him was to respect and love him. He was a good man. He was a faithful minister. We were boys and young men in the same community, members of the same home church, the former Fairview church near South Bend, Indiana, members of the



THE LATE DR. M. A. WITTER

same class at college and seminary, graduating together in 1904. Marcus was one of the best men I have ever known. His family, his friends, his church, all have suffered a great loss, but all can join in thanking God for such a life. Though not long in years it was long in loving service.

John Bunyan drew a sevenfold picture of a Christian minister, and in this portrait I see a composite picture of our beloved brother in the ministry, Dr. Marcus A. Witter. Bunyan said: "He had eyes lifted to heaven, the best of Books was in his hand, the law of truth was upon his lips, the world was behind his back, he stood pleading with men, and a crown of gold did hang over his head."

He was faithful unto the end and has gone to receive the crown and the mansion over there. His life ought ever be an inspiration to those who remain to exemplify Christ's life and live his teachings in body, mind and soul.

G. C. CARPENTER.

A TRIBUTE TO BROTHER M. A. WITTER

By Alva J. McClain, Secretary of the Board of Foreign Missions

No higher tribute can be paid to the memory of Brother M. A. Witter than to speak of his devotion and sacrificial labor for the cause of Foreign Missions in the Brethren church. As this is being written, I have open before me the old book of Minutes of the Foreign Missionary Society. The Minutes begin with a copy of the Charter adopted in 1900, to which is appended a list

of those persons who have the honor of being Charter Members. The list has fifty-one names, and one of these is M. A. Witter. Six years later, in 1906, Brother Witter was elected to the Board of Trustees. In point of service, therefore, he was truly one of the "Elders" of the Board, having served continuously for over twenty years. Only two members of the present Board, Brethren Miller and Bauman, have served for a longer period.

Our Board has suffered a great loss in the "departure" of Brother Witter; just how great, we shall appreciate increasingly as we gather for the next meeting. His judgment was always well-considered and helpful. His patience and courtesy were unailing. Seldom were the times when he was not in his place, always smiling no matter how long the sessions or how difficult the problems. But his greatest contribution to our work was that atmosphere of devotion and spirituality which he brought with him to the Board meetings. Human speech is wholly insufficient to describe the effect of God's Presence in and through such a life as his. One can only say that Brother Witter was to us a constant benediction because his life was filled with God and seemed to radiate his glory. The Apostle describes that of which I am trying to write when he speaks of God "shining" in our hearts, to give the light of the knowledge of the glory of God in the Face of Jesus Christ."

But entirely apart from his services rendered on the Board of Foreign Missions, I personally shall remember Brother Witter as one of the great preachers of Christ and his Word. His messages were always simple, even when he dealt with the deep things of God, and there was a blessed quality in them that stirred the heart. I heard him preach but few times, but those times are to me unforgettable. His preaching was never perfunctory,—that curse which rests like a pall upon many a pulpit; to him preaching was something tremendously urgent. And he had learned from God that precious secret of how to feed the souls of men. Once, I remember, he came to a State Conference held in Philadelphia when I was a pastor there, and preached the evening sermon at the end of one of those long days when much business has been done and everyone is wearied. Very simply he opened the Book and read to us from the Ephesian letter; then he seemed to take us by the hand and lead us up into those "heavenly places" where the soul finds Christ and quiet rest. There are some of us who shall never be able to efface the impression of that message. May God give us more men like Brother Witter.

Ashland, Ohio.

ANNOUNCEMENTS

TO THE MARYLAND AND VIRGINIA CHURCHES

This is to notify you that Home Mission dues for your congregation should be paid in full before our conference meets, in order to vote on mission subjects in its conference this year. The constitution of the church requires this.

GEO. A. COPP,
Home Mission Treasurer.
Strasburg, Virginia.

ANNOUNCEMENT

Open for Evangelistic Meetings.
Beginning April first I will be open to calls for evangelistic meetings. Those interested will address me,

REV. W. C. BENSHOFF,
Berlin, Pennsylvania.

VOLUME XLIX
NUMBER 10

MARCH 12
1927

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

The Winnowing

Lord, thou hast stricken us, smitten us sore,
Winnowed us fine on the dread threshing floor.

*"Had I not reason?—far you had strayed,
Vain was my calling, you would not be
stayed."*

Low in the dust, Lord, our hearts now are
bowed,
Roughly thy share through our boasting has
ploughed.

*"So as my plowing prepares for the seed,
So shall the harvest our best hopes exceed."*

Lord, we have lost of our dearest and best,
Flung to the void and cast out to the waste.

*"Nay then, not one of them fell from my
hand,*

"Here at my side in their glory they stand."

How shall we start, Lord, to build life again,
Fairer and sweeter, and freed from its pain?

*"Build ye in me and your building shall be
Builded for Time and Eternity."*

---John Oxenham, in "All's Well"

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, Editor
R. R. Teeter, Business Manager

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EDITORIAL

That Questionnaire on Religion

The results of that newspaper questionnaire on religion were pretty widely distributed by the newspapers themselves, but some of our readers failed to see them and for their benefit we are passing on the following tabulation. Charles Stelzle was the originator of the scheme, about one hundred prominent clergymen of various denominations prepared the questionnaire and two hundred newspapers in two hundred different cities cooperated. Not all papers reported their results, but one hundred and fifty-three papers showed over 125,000 to have taken the trouble to answer the questions. Following is the percentage of reports from all those who voted:

Question	"Yes"	"No"
1. Do you believe in God?	91 per cent	9 per cent
2. Do you believe in immortality?	88 "	12 "
3. Do you believe in prayer as a means of personal relationship with God?	88 "	12 "
4. Do you believe that Jesus was divine in a way that no other man was divine?	85 "	15 "
5. Do you regard the Bible as inspired in a sense that no other literature could be said to be inspired?	85 "	15 "
6. Are you an active member of any church?	77 "	23 "
7. Do you regularly attend any religious services?	76 "	24 "
8. Would you be willing to have your family grow up in a community in which there is no church?	13 "	87 "
9. Do you regularly have "family worship" in your home?	42 "	58 "
10. Were you brought up in a religious home?	87 "	13 "
11. Do you send your children to any school of religious instruction?	72 "	28 "
12. Do you think that religion in some form is a necessary element of life for the individual and for the community?	87 "	13 "

Some have found in these figures occasion for encouragement with regard to the religious condition of our country, while others have found a warning in the fact that so large a percentage of those who reported—doubtless from the religiously inclined folks, of

whom in the main the best could be expected—have no family worship and are indifferent with regard to religious instruction. The "Religious Telescope" thinks the returns showed "that Americans have not departed from the religious position of their forefathers; that, while the expression of religion is different today, yet religion is making progress in our country." And the following cogent reasons are adduced:

While it is impossible to secure accurate data regarding church membership for the early period of our history, yet since 1800 there has been a marked increase in church membership in our country, as shown in the following statement. In 1800 the Protestant Church membership was seven percent of the population; in 1850, fifteen percent; in 1870, seventeen percent; in 1880, twenty percent; in 1890, twenty-two percent; in 1900, twenty-four percent; in 1910, twenty-four percent; in 1925, approximately twenty-six percent.

Nineteenth Centenary of Jesus' Ministry

Plans are under way for the observance by the Young Men's Christian Associations throughout the world of the years 1927, 1928 and 1929 as the nineteen hundredth anniversary of the three years' public ministry of Jesus. The anniversary falls within those years, according to the general consensus of Christian chronologists. The idea is largely credited to Mr. R. F. McWilliams of Winnipeg, Canada, chairman of the Canadian National Council of the Y. M. C. A. The call for the observance has just been issued by Dr. John R. Mott, chairman of the World's Committee of the Y. M. C. A. to the 40 national councils and alliances represented on that committee. These associations embrace a membership throughout the world of more than one and a half million, besides many thousands of other adherents.

The commemoration in its general form, says Dr. Mott, will be carried forward by "furthering an intensive study of the personality, work and message of our Lord Jesus Christ concerning the whole range of the life and relationships of men." It seems however that no program of method for universal guidance is to be formulated and insisted upon. That, it seems, is left up to the suggestions and initiative of the Y. M. C. A. officials and members throughout the country. The associate general secretary of the National Council, Mr. S. Wirt Wiley, in transmitting the call to the United States, says, "We believe the American associations are in the mood to respond to the suggestion of the World's Conference, but the method of that response cannot be dictated by the national office. The idea must germinate and grow in the field. The proposal staggers the mind with its possibilities."

The current bulletin of the Home Division of the National Council points out that "to recall the days of his Ministry is to be driven back past Christianity to Jesus Christ himself." And it is quite possible that to be driven back past much of current Christianity to an unprejudiced study of the life, and work of the Lord Jesus and the teachings which he committed unto men would be the greatest blessing that could be imagined. We cling so tenaciously to the accumulations of the speculations of men that becloud the real Gospel message, or follow so readily the newly spun and unreliable fancies of unchristian philosophers, that occasionally to turn back to the one and unchanging compass of all truth for a relocation of our religious theories and standards of conduct is quite essential.

Moreover far too much has the youth of the present generation turned its attention away from the Christ to the gods of this world. There is too much shallowness and frivolity, too much seeking after pleasure and profit, too much reckless living and pampering of the flesh, too much disregard of the rights of others and of the laws of God. We need to be brought anew to face the seriousness of life and the necessity of squaring our lives with the demands of right living. And the most vital point of attack is the youth of our land. By that method we may be able to save the next generation from a vast amount of wickedness, and hosts of promising lives for the service of the Kingdom. It would be of untold blessing if that high purpose of the Y. M. C. A. should spread throughout the whole body of Christian believers and cause a far-reaching intensifying of effort in behalf of the young people of our generation. "One can see, as in a vision, a regenerated youth rising to shake off everything that binds us to spiritual ineffectiveness and beginning anew the unending search for Christ's Way of Life."

"The Fellowship of Prayer" Again

We have received inquiry concerning the pamphlet containing the outline of "The Fellowship of Prayer" concerning which we wrote last week. We gave the address where copies could be obtained (and will repeat it here), but did not give cost of copies obtained in quantity. Write to Federal Council of Churches, C/o Commission on Evangelism and Devotional Life, 105 East 22nd Street, New York City. They cost three cents per copy, or \$2.00 per hundred. Any pastor or church leader may secure a sample copy free by writing the above address. It is a splendidly arranged devotional program, well calculated to direct the mind and heart during the Lenten period into the secrets of growth in the spiritual life and merits the interest that is being given to it. One sister who has charge of the Prayer Band of a W. M. S. has ordered a supply to be used in her society, and we commend the suggestion to other leaders of the W. M. S. Pastors will find it profitable to urge it through the regular church prayer meeting, and in fact, to use each week's series as a basis of study in the prayer service. Those who do not care for the full suggestions in the pamphlet, may find the outline as we print it in "Our Worship Program" sufficient. But whether this program or another is followed, every leader ought to seek to capitalize this season leading up to Easter to the highest spiritual good of those whom it is his privilege to lead, whether they be a family group or a church.

EDITORIAL REVIEW

Sister Emma Aboud writes of her work in New York City, where she has been doing considerable preaching, and to large crowds. She has hopes of a church in that city some day. Why not?

Prof. J. A. Garber, general secretary of the National Sunday School Association, gives us another cluster of news items, which every one interested in the church school should read, and that takes in practically every leader in the church.

A personal note from Brother L. V. King, pastor at New Lebanon, Ohio, states that the work there is "going along nicely," and that Brother R. D. Barnard of Mansfield, Ohio, is to lead them in a revival meeting beginning March 13th.

Brother E. M. Riddle, member of the Christian Endeavor Booster Committee, jogs the memory again of those who have not yet responded with a pledge for Kentucky. This committee is certainly doing what it was appointed to do—boost, and they seem determined to keep on until they get results.

Brother Henry Rinehart, treasurer of the Brethren Home, reports the receipts to that institution during recent weeks. Doubtless many have not yet sent in their offerings to this institution and to the Superannuated Ministers' Fund, which offering was supposed to be lifted on February 17th. Those who have been delayed in this should get it out of the way promptly, for the Easter offering for Foreign Missions will soon be claiming your attention.

Dr. Florence N. Gribble's letter contains many items of interest. She indicates the growth in the new field of Bossangoa where Brother and Sister Sheldon are holding the fort. Twenty had been baptized and ten new conversions reported. Sister Myers was restored out of a serious illness with which she was attacked while on her way to care for Mrs. Sheldon who had been ill. The urgent need of a physician and of further hospital facilities is very evident. This and other needs should challenge the brotherhood as the time for the Foreign Mission Offering approaches. Our missionaries rejoice in God's provision in regard to auto supplies at the time of the arrival of the new recruits.

Three items are to be found in the "Announcement" column, this week, two of which are more than personal. Brother Drushal is calling for teachers for the Riverside Institute. He names the kind of teachers and the qualifications required, and is anxious to have the teacher problem answered promptly. Also Brother Bau-

man states that the Foreign Mission offering may be taken any time before Easter rather than on Easter Sunday, if such plan meets the convenience of any church.

Milledgeville, Illinois, has experienced a stirring revival under the evangelistic leadership of Brother A. V. Kimmell and the pastoral supervision of Brother George E. Cone. There were seventeen confessions and four requests for membership, according to the report of the pastor. This doubtless will mean much to the Milledgeville church in the way of added strength and responsibility, and points not only to the power of the preached word, but to the faithfulness of the pastoral leadership, as Brother Kimmell suggests. The evangelist was found to be a workman that needeth not to be ashamed.

Brother Charles H. Ashman, writes of his successful campaign in the First church of Johnstown, Pennsylvania, where he is the efficient pastor. He was his own evangelist, but was assisted by Brother Arthur Lynn, as song director. Forty-five made the good confession, four of whom were reconsecrations. The meetings were well attended and the church was greatly revived. Plans have been laid to continue the evangelistic spirit and effort indefinitely. Their slogan: "An Evergreen Revival" is one that ought to be the inspiration of every church.

Brother Percy L. Yett, our missionary located at Huinca Renanco, Argentina, writes of the new mission point at Realico, twelve miles distant, and of the growing interest at that place. The experience he relates shows the utter need of that land for a gospel that can make real Christians out of men. It is the sheerest folly to look upon South America as evangelized, as some are inclined to do, because the Roman church has spread its lifeless doctrines and pagan priests throughout the land. This condition makes the people all the more difficult to reach, but they are none the less needy than the ignorant blacks of Africa.

Dr. W. S. Bell reports the results of his canvass of two of Indiana's smaller churches—New Paris and Brighton. The former is under the pastoral care of Brother B. H. Flora and the latter is being shepherded by Brother J. W. Erower. New Paris gave to College Endowment \$225.00 and Brighton, \$529.81, which amounts bring the total results of the new campaign to date up to \$97,495.44. It is encouraging to note how the willingness to help to the extent of their ability possesses all our churches, both large and small. Gradually the fund is climbing up to the 100,000 mark, but it is not climbing any too fast; it ought to go to the 300,000 mark among the churches before the campaign stops, and it will require every church and individual of the brotherhood to do their bit and best to reach the coveted goal.

Dr. Charles A. Bame, pastor of the Ashland church, has returned home again, after an absence of three weeks in an evangelistic campaign with the First church of Philadelphia, of which Brother R. Paul Miller is the busy pastor. The revival seems to have begun several weeks in advance of Brother Bame's arrival on the field. During January there were four conversions and seven baptisms, besides numerous reconsecrations. During the campaign proper there were thirty confessions and three to renew their vows. The occasion proved to be a real "home-coming" to Dr. Bame and a very enjoyable season of fellowship was enjoyed.

We are in receipt of two neatly printed church year books, giving records and accomplishments for the year 1926 and the organizations for the new year. They are from the First church of Long Beach, California, and the church at Berlin, Pennsylvania. In the quite elaborate book of the Long Beach church we find among other things of interest the pastor's summary of membership from the date of organization until the present. During that time a total of 1,060 names were added to the church roll and 385 were dropped for various causes, leaving a present membership of 675. During the past year a net gain of 97 was realized. Dr. Bauman has been its pastor from the organization. The Berlin church has a record of which it can be proud also, for the pastor, Brother W. C. Benshoff, reports 46 added to the membership and four lost during the year, besides a splendid new church built during the year.

GENERAL ARTICLES

Mountain Tops on the Horizon.

V—"A Glorious Church"

By Elder G. W. Rench, D.D.

Paul wrote to the Ephesians in triumphant language: "That he might present the church to himself a glorious church."

Yet men abuse the church. Some of its own members join in this stone-throwing. Even some preachers criticize it because it has not done certain things. A few years ago it was no uncommon thing to hear, "The church has failed because it did not prevent the war." What short sightedness! Then science has failed; education has failed; government has failed—everything has failed. Every now and then, from some little conference, the cry goes out, "The church has failed in enforcing the Eighteenth Amendment." The church has not stopped strikes; the church has not put an end to murder; science, education, government, and religion combined have not stopped the crime of stealing. Why, such reasoning is anarchy in religion. The anarchist cries, "Away with all government", because some governments have failed to reach their ideals. "Away with all laws", because some laws are unjust. But governments have not failed; laws have not failed. Red-handed, bloody anarchy has failed, because all good agencies are succeeding.

Who said the church was to be a great physical force, stopping things? Not its great Head, and founder. There is many a branch of evil that it has not chopped off. This is not the church's method. It deals with the root, not the branches. "And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." Luke 3:9. There was a time when the church was engaged in cutting off branches—"when it crowned and uncrowned kings." She did what her Lord had not sent her to do. It resulted in her disgrace. The church is not a police force; not an invading army killing and destroying humanity; the church is "the pillar and ground of the truth" (1 Tim. 3:15). The church upholds truth—eternal truth. The true church through its truth will chop away at the roots of the tree of evil as long as men can be found who will wield the axe. And, the great Head of the church is not contemplating failure, for as the inspired writer says, "That he might present it unto himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (1 Tim. 5:27). Notice, he does not count on weak humanity to present the "glorious church, not having spot or wrinkle" to HIM, for he knew that would be beyond our ability, but HE EXPECTS TO PRE-

SENT THE GLORIOUS CHURCH UNTO HIMSELF. When he comes in the stillness of the night to this old earth FOR HIS CHURCH, the "spots or wrinkles"—the cowards, the hypocrites, and the blasphemers of his holy Word, will be left behind. God's Holy Book closes the vision of that "glorious church" as a city, the new Jerusalem, "coming down from heaven as a bride adorned for her husband" (Rev. 21:2). Think you that a man may despise the church with impunity, trample it under his feet, and yet be included in that holy company "without spot or wrinkle." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God and the dead in Christ shall

rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thes. 4:16, 17). "THE DEAD IN CHRIST shall rise first." That is the time of first separation—when the church will be made "glorious," and when the dross shall be left behind. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter 4:17, 18). Do you see what takes place, "that he might present the church to himself a glorious church?"

Why, Christ walks in the midst of the churches: "And in the midst of the seven candlesticks one like unto the Son of man, . . . And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen . . . The mystery of the seven stars which thou sawest in my

right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches (Rev. 1:13-20). And the estimate Christ placed upon the churches is indicated by the character of the candlesticks. "And being turned, I saw seven golden candlesticks." Not iron, nor brass; nothing but pure gold properly represents the churches as Christ pictured them. And yet, men abuse the church. And a lot of folks can't see the church for the churches. Some are wondering around like a comet amidst the stars—and of about as much use. Instead of following Christ and his church WHEREVER HE LEADS through thick and thin, the only thing they know is Methodist, Baptist, or Presby-

The Church's One Foundation

*The church's one foundation
Is Jesus Christ our Lord;
She is his new creation
By water and the word;
From heav'n he came and sought her
To be his holy bride;
With his own blood he bought her,
And for her life he died.*

*Elect from ev'ry nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth;
One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With ev'ry grace endued.*

*'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great church victorious
Shall be the church at rest.*

*Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won;
O happy ones and holy!
Lord, give us grace, that we,
Like them, the meek and lowly,
On high may dwell with thee.*
—S. J. Stone.

terian. Some preachers don't know what ordinances Jesus instituted in his own church, or they care less. They had rather be aligned with the ten spies who were sent out to view the promised land, than to be counted with the two who saw the same land, but said "we can." The ten did not make a "future"; the two did. The truth of God is what counts, after all is said and done. And don't you forget it, I am looking out for my "future"; but my future reaches far beyond the few days I shall spend here.

I read the other day, and from the pen of a very able writer, this: Speaking of the church he says, "Discursiveness has wasted her strength. Too fondly she has loved novelty in doctrine and practice. Leaders have endeavored to endow and commission her as the world's expert problem-saver. Committees and commissions are appointed to go up and down the earth looking into this and that, and to report progress, whether it be the steel corporation or the Republic of Mexico. She is being asked to take over the education and the hygiene of the heathen. Much of her energy is being turned toward a vague and materialistic something called sociology. So-

cial-service apostles are advising her ministry to adopt the "church forum," a thing invented by the problem-solver to give cranks a respectable place to harangue against God and government. Christ did not send his church to regulate the universe, nor his preachers to solve problems. The only commission appointed by the Founder of Christianity is the commission to preach the gospel, a commission composed of all who confess and follow him. The witchery of the world beguiles the church—the world with its knowledge falsely so called, its glamor of yellow gold, its vain pomp and glory of might and power. The church is sent, not to confer with the world, but to confront the world; not with an olive branch, but with a sword."

So say I. I have served on "commissions", and reported "progress" until I have become a joke, at least, to myself. The supreme need is to line up and hear the great Captain say, "GO", "TEACH", "BAPTIZE." Matt. 28: 19. And when you catch a man leaving out some of the items in Christ's commission, ask him to show you his orders.

Shipshewana Lake, Indiana.

Some Brethren Church Leaders of Yesterday, as I Knew Them

VII. ^{WAMPLER} Stephen H. Bashor, L.L.D.

By Martin Shively, D.D.

Many of the later years of Brother Wampler's life were spent at Apollo, Pennsylvania, in the midst of the Allegheny Mountains, not far from Vandergrift. He was born in Armstrong county, in the Keystone State, January 8, 1837, and so far as I know, he never lived outside of that commonwealth. He united with what we frequently call "the mother church", when he reached the estate of manhood, and ten years later, was called to the ministry in that denomination. Still later, in 1884, he was ordained to the eldership, and both before and after the division in the fraternity, he served as district evangelist. In fact his ministry was largely of the pioneering type, for the fields which offered little in the way of compensation, seemed to appeal especially to his heart. If a congregation was all but down and out, or if a few members in an isolated location desired to make a try for the opening of a new church, he might always be secured to save the struggling group, or to make an effort to establish a new work at the behest of no matter how few. He was an excellent carpenter, and not a few of the church buildings in his state, which had become dilapidated, were rebuilt by him, not only as architect, but actually as builder. Just how many new church buildings he actually built with his own hands, I do not know, but I do know that there were several of them. And from yet other points of view, I know that the church has never had a more loyal son than it had in him. One never heard him in the pulpit without knowing what he believed and why, especially on the matter of baptism, and related matters. Just how much of training he may have had in the schools of his day, I do not know, but there never was any doubt in the minds of those who heard him, about his being a keen student for he knew his Book, and he was particularly well versed in the history as well as the theology of what are often spoken of as the Doctrines of the church. In his later years he compiled a history of Christian Baptism, and so thorough was the presentation of the subject, that all who read it could not but wonder how in the world he could ever

have brought the matter in it together. Folks who united with the church under his ministry, could never be satisfied in any other, because they were so completely indoctrinated, that they were Brethren to the end. He may have been dogmatic in his faith, for he never missed an opportunity to present his faith and the reasons for it, but at any rate, he could never be charged with vacillation, in the matter of denominational loyalty. The church, and by that I mean the Brethren church, was absolutely first in his thought, and no sacrifice which he felt that it called upon him to make, was even for a moment thought to be too great. Thus he was practically never absent from the conferences of the church, either state or national, and was always smilingly ready to undertake any duty which was assigned to him there. Even at 70 years of age, he averaged four sermons per week, from year to year,—an amount of service which would stagger many a younger man. But there was no complaint from him, and he went on until the final break, which culminated in his death.

Just when I met him first, I do not recall, but it must have been quite early in my ministry, and at one of the general conferences of the church, for we rarely missed any of these gatherings. Two things in him, impressed me from the very first,—his keen interest in all things which he felt would affect the church either for good or harm, and his unfailing good nature. I never saw him ruffled in spirit, and his face was always wreathed in smiles, no matter what the occasion might be. And in the days when the Brethren church was being reorganized, at Dayton in 1883, and at Ashland in 1887, with men of such divergent views, such men as he were highly essential to maintenance of balance, and he was not found wanting. Many men who reach advanced age, become more or less touchy and irascible, but not so with Brother Wampler, for it seemed to me that the older he grew, the more mellow his spirit became, and in one of our last talks together, I said to him that I am praying that I might grow old as beautifully as he. Of all the old men

I have ever known, I think that he and Brother Swihart had acquired the art of getting old gracefully, to a degree that is rare.

Brother Wampler passed to his reward several years ago, and his good wife has since followed him. At her request, the books which constituted his library, all of which show constant usage, are placed in the College Library, with the hope, no doubt, that others may find them as helpful as he, and for the same purposes. There are, no doubt not a few of younger folk in our church and even in our ministry, who never knew Brother Wampler, and perhaps not a few, who never heard of him

but there are few who have not in some way or other, been influenced by him, either directly or indirectly. For if the Brethren church is to survive the apostasy which is in the world to so great a degree, it will be largely through the influence of such ministries as his, and thus, though his tongue may be inarticulate, he will yet speak. In some measure he was like that Master whom he so faithfully served for he remained voluntarily poor, that others through his poverty might become rich, if not in worldly goods, then in that thing which constitutes true riches.

Ashland, Ohio.

A Referendum in 1928

By Senator William E. Borah

(Second of a series of Articles on Prohibition by Men of Distinguished National Repute)

We are going to hold a great national referendum in 1928. This may, or may not, be a matter of comfort to those who have recently disclosed an uncommon interest in certain kinds of referendums.

In that year the American people will chose a President, every member of the House of Representatives, and one-third of the Senate. The great political parties will put forth their platforms and make their appeal to the voters.

It is the most impressive exertion of political power upon the part of the people that takes place in any country or under any flag. There is no finer exhibition of popular rule and I doubt if there can be a more accurate survey of public opinion than may be had in the choosing of a Chief Magistrate.

If the issues are framed in sincerity and the political parties deal in candor, I know of no better method to test the sentiment or record the judgment of the American people. It is the way contemplated by the framers of our government, it harmonizes with the practice of more than a century and its accuracy is such that no man need shrink from the test who believes in his principles and has confidence in the intelligence of the people.

It is in this way that the great issues of the past have been settled. It is a source of great pride as we look back and of assuring confidence as we look forward that in these great contests the final judgment of the American people has been singularly free from error.

Thomas Jefferson, who knew more about politics and people combined than any man of his time, if not all time, was never weary of saying that a free people should return from time to time to the consideration of first principles.

There is a first principle to which under the admonition of Jefferson and particularly under the circumstances and conditions now obtaining we may profitably recur in 1928.

We have lawlessness of individuals—and enough of it—in this country. It has been a subject of deep interest, if not of alarm, to journalists and publicists and laymen alike.

But the most significant and startling feature of this unwelcome phase of our national life is the proposal to elevate lawlessness into a principle of government and clothe it with all the sanctity of an inalienable right. If we pierce through the metaphysical maze which envelopes this contention it will be found to amount to simply this: "If I do not like a law, it is my patriotic duty to disre-

gard it, to break it, and to encourage all other people to do likewise."

I do not propose going back over the history of the adoption of the Eighteenth Amendment. Neither do I propose to discuss the wisdom or unwisdom of its adoption. But there the amendment is—a part of the Constitution, the law of the land, binding every individual, every official, state or national, and striking down of its own force all laws in contravention of its terms.

So long as it remains unchanged, no one can legally or morally manufacture or sell intoxicating liquor for beverage purposes anywhere within the wide domain of the United States. So long as this remains a government of law there are only two things to do, enforce it or repeal it. Those who urge its repeal are acting within their undisputed rights. I have no desire to criticize the course which they are taking. It is one of the blessings of free government that people have a right to urge the enactment and the repeal of laws.

But there is a different program proposed and to that I am going to direct attention. It is proposed by political leaders and educators to build up public opinion so as to make the Constitution a dead letter, not repeal it but disregard it.

It is proposed to let it stand, and notwithstanding it remains a part of the Constitution, to nullify it, trample it under foot, and that, it is contended, is a wise and patriotic course to pursue and perfectly sound as a principle of free government.

Let me recur to the arguments and quote the language of those who insist upon this policy. I shall quote at random. "He who obeys a law which is wrong contributes by that to the final debacle, the intensity of which is increased because delayed by that obedience."

This is an appeal, first to law-breaking as a correct principle of government and secondly a denunciation of obedience to law, the rock foundation upon which republics rest. Who decides that the law is wrong? How do we decide that it is wrong? In a government of order and law, that is decided through the processes pointed out in the Constitution, or the framework of government. In a government of disorder and violence it is decided as here proposed by every man taking the law into his own hands.

You will readily recall conditions in countries where this vicious principle prevails. They are countries where property is the luxury of the strong, where the voice of the people is silent, and where security of life may be blown away by any faction coming into power.

"If a large number of citizens are convinced that the national Prohibition Act compels them to live lives of hypocrisy, cowardice and servility, they will feel no moral obligation to observe the law. On the contrary, they will develop an esprit and morale in the breaking of it in the name of patriotism," says one.

Is this doctrine peculiar to a prohibition law? May it be limited in its effect to a prohibition law? If once the poison is put out, can you circumscribe its spread? If a number of citizens feel that our laws of property force them to live lives of servility and abject dependence, it is clearly their duty under this doctrine to develop an esprit and morale in breaking down such laws and all in the name of patriotism! There are plenty of people in the world who think just that, and those same people who preach the above doctrine call upon us to crush them down as a menace to civilization.

Break the law in the name of patriotism! The American system is to repeal the law in the name of patriotism. If you love the principles upon which this blessed republic is founded you will seek to obey the law until according to the processes of government the people in their wisdom see fit to repeal it.

If it is wrong, the people will repeal it, as the people do not want laws which are wrong in principle. There is no safer judge as to a righteous law, than the judgment of the people—that vast mass of intelligence and character upon whom our institutions depend for perpetuity.

Let me quote again: "Some people go so far as to say that this nullification of statutes is wrong in practice as well as theory; that the best way to get rid of a law is to enforce it. But the cost of trying to compel obedience to a law which violates the conscience of the considerable minority of the people or the traditional usages and privileges of anything like a majority is usually too great."

This is the doctrine put out by a distinguished educator whose business it is to train and direct the minds of American youth. In plain, unadorned language, this says that if a considerable crowd can be gathered together they are perfectly justified in breaking the law, in defying the authorities. The learned professor says nothing about the right and the power of the people to change laws, the right of the people to repeal laws, but assumes that the only way the people can deal with the law is to break it.

There is no law upon the statute books which may not be repealed. There is no provision of the Constitution which may not be changed.

I want to ask you: What would be the condition of this country in a single fortnight if every law displeasing to a considerable number of people were disregarded, some disregarding one and some disregarding another? Whose home would be safe? Whose happiness would be secure? How long would we enjoy the blessings of orderly regulated liberty? And why does he speak of a "considerable minority"? If it is good, it is good as a matter of principle, not dependent upon numbers, and just as good for a single individual as for a group.

Again it is said: "The attitude (of those who disbelieve in the law) should be one of acquiescence in and encouragement of the process of nullification." Here is your doctrine. No repeal. No respect for the orderly processes of government, but nullification is the general law-breaking violence. By all means let us have the judgment of the American people upon this policy. Let us recur to this "first principle" to find what the people think of this doctrine of lawlessness.

But let us turn from these teachings to saner counsel and to somewhat safer leadership. In one of the state-

ments sent out to the country by those who are advocating the doctrine to which I have referred, you will find a sentence to this effect: "The nullification of the Fugitive Slave Law developed men like Abraham Lincoln." This seems to be a clear statement to the effect that Abraham Lincoln as to the Fugitive Slave Law advocated nullification.

The very reverse is true—he gave his life for the integrity of the Constitution. As far back as in 1858 he declared in a public speech: "I have always hated slavery."

I do not believe you will find among all his letters and public addresses the use of this word "hate" save in connection with the institution of slavery. The word seems never to have passed his lips except when speaking of human bondage. He did hate slavery. But while he hated slavery, he was devoted to our institutions and believed in our Constitution. He said: "I have always hated slavery but I have always been quiet about it until this new era. . . . By the Constitution all assented to it (slavery) in the States where it exists. We have no right to interfere with it, because it is in the Constitution and we are by both duty and inclination bound to stick by that Constitution in all its letter and spirit from the beginning to the end."

"We must not withhold an efficient fugitive slave law, because the Constitution requires us, as I understand it, not to withhold such a law," he said. In one of the most notable occasions in his career he declared, "Our safety, our liberty, depends upon preserving the Constitution of the United States as our fathers made it, inviolate."

It does not seem to me quite fair to quote Abraham Lincoln in favor of nullification, for I take it that no severer test could have been placed upon his loyalty to the Constitution than to place slavery upon the one side and the Constitution upon the other and ask him to choose his course. He chose his course and never faltered. He did not belong to that group of political philosophers who think because a law is wrong that you have a right to defy it, and that because a constitutional provision does not suit your view of righteousness that you have a right to nullify it and trample it under foot.

"The basis of our whole political system is the right of the people to make and alter their constitutions of government—but the Constitution which at any time exists until changed by an explicit and authentic act of the whole people is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government."

These are the words of one who knew something about republics, for he more than any other one man helped build the only real republic that has ever existed upon this earth. He led our Revolutionary army to victory. He presided over the convention which framed the Constitution and he guided our nation through its first perilous years. He has won the right to speak and to speak to us. He speaks in my judgment the true voice of the American people at this hour. He spoke for those principles of government under which we have gathered strength and won glory. If there are those who sincerely believe that it is wise now at this time to engraft upon the doctrine of Washington the doctrine of nullification, the doctrine of personal lawlessness or group lawlessness, let them put forth their platform and name their candidate.

The good builder is as careful in making a pin as in building a palace.

THE BRETHREN PULPIT

Bobbed Brethren

By Charles H. Ashman

God's Word is a stream of revelation. The best way to understand it, is to step into the stream and surrender yourself to the current. Some people try to dig a canal to divert the stream so it will flow by their truck patch. Or they attempt to carry water from the stream to irrigate their pet theories. Now, we have no truck patch to irrigate nor preconceived ideas to prove in the study of 1 Corinthians 11:1-16. We desire to yield ourselves to the current of this passage regardless of where it takes us, or at what destination we arrive. Will you go with us on such a journey?

It has been said, "The best commentary on the Bible is the Bible itself." Another has said, "The Bible throws much light on the commentaries." We shall follow the rule of interpretation that this passage is a unit of divine revelation, self-explanatory, not needing any light of profane history of customs to reveal its truths. We shall shut ourselves up to the Word alone. It is inspired and perfect. With neither a desire to explain it away, or to prove pet theories, we will permit this passage of Scripture to speak to us its message. Will you?

God's Order of Headship

The theme of this passage is, "God's Order of Headship." This is the central teaching. This is the primary truth from which all others in it radiate. "I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." Paul is writing about headship, not about the changing fashions of the world. He teaches this order, —God, the head of Christ; Christ, the head of man; man, the head of woman. He is writing to "set in order" the "things delivered" concerning this order of headship. This is a profound passage! It goes to the depth and climbs to the heights. It must be studied in all seriousness! It is vital, essential, spiritual!

Woman's Long Hair is a Sign of this Headship

Paul teaches that the long hair of woman is a "veil" intended by God and nature to be the sign of this order of headship, woman "ought to have power (authority—the sign of the husband's authority) on her head." He clearly states that he is not writing about an artificial covering or veil, but that, "her hair is given her for a covering (veil). By way of illustration of the appropriateness of this sign, he says, "Judge in yourself: is it seemly for a woman to pray unto God uncovered (without this veil of long hair)?" Doth not even nature itself teach you, . . . that if a woman have long hair it is a glory to her?" Now, these words are simple and plain. They surely teach that God has ordained through nature that woman's long hair should not only be her "crown of glory," but also the sign of God's order of headship. This is the reason this natural covering of long hair is related to worship. How absurd to suppose that God would put instructions in his Word as to just how women should look in the assembly of the saints. It is not a question of appearance or style, but of the sign of headship.

Now, Paul takes up the consequences of the cutting off of this sign of headship. He maintains under the Spirit's inspiration that if a woman removes this long hair,—covering,—veil, in God's sight she has "dishonored her

head." He further teaches that if she removes this long hair veil at all, she might just as well clip it off tight and shave it off close. "For if the woman be not covered, let her also be shorn", The word "shorn" is the Greek word used in Acts 8:32, "like a lamb dumb before his shearer." It refers to the close clipping or shearing of sheep. If you cut it off at all, might a swell clip it all off! The word "shave" is the same word used in Acts 21:24 in which four men had taken a vow, purified themselves and "shaved their heads." If you cut it off at all, might you well shave your head clean for the sign of headship destroyed. Remember, not as a matter of appearance but as a sign of headship. Some professed Christians have said, "Paul was an old bachelor and was trying to dictate to the women as to the style of wearing their hair." Well, if that is all you think the Word of God

Our Worship Program

OUTLINE OF "THE FELLOWSHIP OF PRAYER"

(Clip and put in your Bible for convenience.)

MAN IS A SPIRIT

SUNDAY—The Divine Spirit Animates Man. Ps. 8; Gen. 2:7; Ps. 82:6. And Jehovah God formed man out of the dust of the ground, and breathed into his nostrils the breath of life and he became a living soul.

Prayer—Thanks for our source of strength. Pray for forgiveness and for non-Christian peoples.

MONDAY—Spiritual Relations are Primary. Gal. 3:1-4; John 4:14; Rom. 12:2. Except one be born anew (from above), he cannot see the kingdom of God. I must have right heart relation with the great heart of the heavenly Father.

Prayer—For the true "birth from above," solution of our problems, establishment of God's kingdom.

TUESDAY—Material Things are Secondary. Mk. 8:31-38; Mt. 4:4; Mt. 6:18, 19. For what shall it profit a man, if he shall gain the whole world and lose his soul? The secret of spiritual attainment is always to consider material things secondary to the spirit.

Prayer—Thanks for the privilege of prayer. Pray for deliverance from self-centered life; for the sick.

WEDNESDAY—The Spirit Should Dominate. Rom. 8:5-17; Mt. 5:48; 18:8. For if ye live after the flesh, ye must die; but if by the spirit ye put to death the deeds of the body, ye shall live. Vigorous discipline is necessary to attain spiritual dominance.

Prayer—For spiritual power; the alert mind that sees clearly; the discouraged.

THURSDAY—Death not to be Feared. Mt. 10:16-39; 1 Cor. 15:54, 55; Gal. 6:8. And be not afraid of them that kill the body, but are not able to kill the soul. He that soweth unto the Spirit, shall of the Spirit reap eternal life.

Prayer—Thanks for our hopes. Pray for deliverance from the fear of death; for the dying.

FRIDAY—We Look for Immortality. Rom. 8:31-39; 2 Tim. 1:10; John 3:36; Hab. 1:12; 2 Tim. 4:8. Our Savior, Jesus Christ, who abolished death, and brought life and immortality to light through the gospel. "Thy hope of vanquishing death is thy possession thyself of the Deathless One."

Prayer—For deathless life within; for true friends; for the unfortunate.

SATURDAY—Practice of Immortality. Col. 3:1-17; 1 John 3:3; John 17:3. And every man that hath this hope in him, purifieth himself. "Let me feel that I am already immortal."

Prayer—Thanks for our wide contacts, temporal and eternal. Pray for fearlessness; for the bereaved.

better get out of the stream and walk the paths of men, but, if you believe Paul is writing under inspiration, surely you cannot escape the seriousness of Christian women bobbing their hair.

Man's Hair Should not be Long

In contrast, this passage teaches that man's hair should not be long. Now, the current opinion that the men in Christ's day wore their hair long is unscriptural. A part of the Nazaritish vow was that the man would not cut his hair. His hair was a sign of the vow. Now, if all men wore long hair, how could this be a sign? To be a sign, it would have to be different. It was to be an external sign to man, but if all men were long-haired how could this be? So Paul teaches that, while the removing of the long hair by woman dishonored her head, the permitting of his hair to be long dishonored the head of a man. "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God." Also, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" Surely, this passage is treating the subject of long hair as the veil or why introduce the contrast between men and women?

A Part of the Whole Gospel

Now, as a church we profess to be a "Whole Gospel Church." Is not this a part of the Whole Gospel? If some can set aside these sixteen verses of 1 Corinthians II, cannot others set aside the sixteen verses of John 13 with equal right? Cannot another reject the last sixteen verses of Matthew 28 including the Great Commission and the formula for baptism? By what rule of interpretation can some annul one passage and maintain that others are binding? Honesty and consistency forces the Brethren church to teach, preach, and practice 1 Corinthians 11:1-6 or else withdraw her claim of a "Whole Gospel Church." Bobbed Brethren are not true Brethren, nor scriptural Christians in the light of this passage.

Personal Liberty or Not?

The question is asked frequently, "What about the sixteenth verse?" "But, if any man seem to be contentious, we have no such custom, neither the churches of God." Some have thought that this means, "You can do as you please about it. It is a matter of personal liberty." What this verse means is,—if anyone is stubborn and refuses to yield to God's order of headship, let such a one know, that the Corinthian church nor any of the churches of God anywhere have no practice of cutting the hair by the women nor do they sanction it. This verse teaches that those disobeying God's order of headship are "bones of contention" in the church. What are the conditions in the Brethren church today? Who is counted the "Bone of Contention?" The one who preaches and insists that the church practice this passage, or the one who excuses or sanctions its violation?

Are We Drifting with Worldly Currents?

Is the Brethren church drifting? We do not bring any such charges, but sincerely ask the question. These are difficult times. Apostate teachers are "creeping in unawares." Itch specialists are turning the ears of the people from the truth unto "fables." We need to exercise extreme precaution in our beloved church or we will be caught in the currents of the world instead of being in the current of God's revelation. The Brethren church will win out on a Whole Gospel Platform, but lose out on anything less. We must be honestly consistent in our plea and not confine it just to the ceremonial ordinances, but make it all inclusive of the Gospel.

Johnstown, Pennsylvania.

OUR DEVOTIONAL

God Our Refuge and Helper

By Mrs. J. R. Laughlin

OUR SCRIPTURE

Psalm 46, God is our refuge and strength, a very present help in trouble, therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the most High. God is in the midst of her, she shall not be moved, God shall help her and that right early. The God of Jacob is our refuge; come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder, he burned the chariot in the fire. Be still and know that I am God. I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge (Psalm 46).

OUR MEDITATION

Here we have the promise of strength, help and constant companionship from one who is omniscient and omnipresent—even God. One who has created us and preserved us and whose will is that not one of his children should perish but that all should have eternal life. He hath provided means of grace, hope and forgiveness even through the sacrifice of his only begotten Son. He hath united all here below who believe in him and hath established and kept through ages past, the church—a great body of believers who have confessed his name and owned his cause; we also have a guide book, the Bible, our book of instructions which God has given us. This book which in the words of the Psalmist is "A lamp unto my feet and a light unto my path" contains the mind of God, the way of salvation, and the happiness of those who believe in it. The Bible contains many, many promises of reward for those who work for him, many promises of comfort and cheer for those who are sad and distressed, those who mourn, those who are discouraged—Yea, all I need in thee I find." Well have the hymn writers expressed it, "A mighty fortress is our God, a bulwark never failing," "God is the refuge of his saints, when storms of sharp distress invade." "How firm a foundation, ye saints of the Lord, you who unto Jesus for refuge have fled," and "Other refuge have I none."

The words of another hymn come to mind as we think of our blessings and the innumerable things God has done for us, "Must I be carried to the skies on flowery beds of ease?" Surely we would not expect to receive all these good things and return empty handed. Possession involves responsibility. To each one of us is intrusted a certain number of talents and God himself places the value on these and knows just what we can do and how much should be accomplished, so let us not be "I can't-ers", when we are asked to help with some work. Of course, refusals must be made sometimes, but with some it seemingly becomes a habit. Let us remember too that, "the reward of one duty is the power to fulfill another."

"For thou hast been a refuge for me, a strong tower from the enemy (Psalm 61:3). A refuge is a place inaccessible to an enemy, and such we find lurking about at every turn; we shall mention a few of the most common

which perhaps seem not so dangerous but unless defeated may cause much unhappiness both to ourselves and to others. They are anger, fault-finding, envy, dishonesty, immodesty and intemperance. There are vices which are not easily concealed and are sure to be seen in our conversation or behavior; they are also enemies to our happiness and to the success of the church. In God, our refuge we find strength and help to subdue these and other enemies which seek to do us evil.

OUR PRAYER

We thank, thee, O God, our heavenly Father, that thou art a refuge and help unto all who seek thee; we thank thee for thy church, for the protection and help it has given. Help us to rejoice in the comfort of thy promises and grant to us understanding and a greater knowledge of things that are true, honest, pure and lovely. In Jesus' name, Amen.

Hagerstown, Maryland.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for March 27)

Review: Studies in the Christian Life

Devotional Reading—Rev. 7:9-17.

Golden Text—If ye love me, keep my commandments. John 14:15.

Lesson 1.—The Christian a Follower of Jesus.

Scripture: Mark 1:16-20; 2:13-17; 1 John 2:6.

Golden Text: He said unto him, Follow me, and he arose and followed him. Mark 2:14.

(1) Four fishermen called to follow Jesus. Mark 1:16-20. (2) Matthew called to follow Jesus. Mark 2:13, 14. (3) Jesus answers his critics. Mark 2:15-17. (4) The credential of a follower of Christ. 1 John 2:6.

Lesson 2. The Standard of Christian Living.

Scripture: Luke 6:27-38.

Golden Text: Ye therefore shall be perfect, as your heavenly Father is perfect. Matt. 5:48.

(1) The law of love, verses 27-31. (2) The goodness expected of Christ's followers, verses 32-35a. (3) Kindness and mercifulness, verses 35b-36. (4) Be charitable in judgment and generous in giving, verses 37, 38.

Lesson 3. The Christian's use of the Bible.

Scripture: Deut. 6:4-9; 2 Tim. 3:14-17.

Golden Text: Thy word is a lamp unto my feet, and a light unto my path. Psalm 119:105.

(1) God's unity and uniqueness, Deut. 6:4. (2) The first and great commandment, Dt. 6:5. (3) The duty of remembering these words and of teaching them to children, verses 6-9. (4) The religious training of Timothy, 2 Tim. 3:14, 15. (5) The value of the sacred writings, 2 Tim. 3:16, 17.

Lesson 4. Prayer in the Christian Life.

Scripture: Mark 1:35; 14:32-36; Matt. 6:9-13.

Golden Text: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Matt. 7:7.

(1) The habit of prayer, Mk. 1:35. (2) The spirit in which all true prayer must be offered, 14:32-36. (3) For what to pray, Matt. 6:9-13.

Lesson 5. The Christian Overcoming Temptation.

Scripture: Luke 4:1-13; 1 Cor. 10:12, 13.

(1) The scene and nature of the temptation, Lk. 4:1, 2. (2) The temptation to use power for selfish ends, to free himself

from the limitations of humanity, Lk. 4:3, 4. The temptation to establish an earthly rather than a spiritual kingdom, Lk. 4:5-8. (4) The temptation to presume upon God's care, Lk. 4:9-12. (5) The tempter vanquished, Lk. 4:13. (6) There is danger in feeling secure from temptation, 1 Cor. 10:12. (7) Temptation may be conquered, 1 Cor. 10:13.

Lesson 6. The Practice of Christian Stewardship.

Scripture: Matt. 25:14-30.

Golden Text: Thou hast been faithful over a few things, I will set thee over

many things; enter thou into the joy of thy Lord. Matt. 25:21.

(1) The commissions, verses 14, 15) (2) How the commissions were carried out, verses 16-18. (3) Reports and rewards, verses 19-23. (4) The punishment of the one who failed to use his talent, verses 24-30.

Lesson 7. Making Our Homes Christian:

Scripture: Eph. 5:25 to 6:4.

Golden Text: Let us love one another, for love is of God. 1 John 4:7.

(1) The duty of husbands to love their wives, 5:25-33. (2) The duty of children to obey their parents, 6:1-3. (3) The duty of parents to forbear from irritating their children, 6:4.

Lesson 8. Serving in and Through the Church.

(Continued on page 11)

Church School News

By J. A. Garber, General Secretary

Evangelist readers may have observed from references in these columns and news letters from the churches that commendable work is being done by our church schools. It is, indeed, gratifying to learn of the enthusiastic and determined efforts of our workers.

International Council

In this regard we find ourselves in line with fellow workers of other churches. Through the Executive Meeting of the International Council of Religious Education, held at Chicago during the week of February the 13th, we learned of very heartening progress among thirty-six Evangelical denominations. To this number three more were added, namely: the Cumberland Presbyterian, Presbyterian of Canada and the Mennonite Brethren in Christ. Brother George H. Jones and the writer, who represented our National Association, regard this late meeting as being prophetically significant. The very finest cooperative spirit prevails and a program of concerted effort which promises much for the future is being projected.

Statistics

So far one has to be content with general observation, for it appears impossible to get reliable statistics. The interdenominational leaders experience a difficulty in common with denominational leaders. One report said, "The whole matter of records and statistics is in a deplorable condition. The public has a right to look to us for complete and accurate figures but we are not able to give them. When we come down

to the rock bottom facts it will be discovered that many local churches are not able to make reliable reports on their work because no accurate records are kept." We refer to this matter lest a like difficulty arise with our church school officers when we call statistical reports within the next month or two. Now is the time to check up on your records, particularly in relation to the requirements of our Standard of Excellence. We suspect that the two points with which the schools will have greatest difficulty are: teacher training and the addition of new books to the workers' library.

Awake and Alert

We are happy to note that certain of our workers are awake and alert to this issue. References have been made to schools organizing training classes. Recently we received request for examination questions for a class at Berne, Indiana. Brother Charles W. Mayes of Lanark, Illinois, wrote for a book list. This will be found in the workers' Hand Book. We are submitting an additional list of new books from which selection may be made in the April Educator.

Magazines

This issue deals with children's work. Children's Work is to be observed April 24th to 30th. The February number of the International Journal of Religious Education features Missionary Education in a very complete manner. The March number of the same journal deals with the work of the adult division, department and class in the church school.

J. A. GARBER, President
Ashland, Ohio

E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

The Value of a United Front

Many a sermon or address has been wielded after the above caption, and yet that is exactly what we mean to do in a few words. A "united front" made up of every Christian Endeavor society in the Brethren Church would make these appeals unnecessary. If every society should take a small share in the supporting our Kentucky teacher, how easy it would be!

We have a task, a work that is ours. We will only present a united front, when we all get down to it at once. The following little account, on the subject, "Getting Down To It" may be helpful. A smart buyer telephoned for the price of a car of birdseed. Later he asked if the same price would hold good on half a carload. Having been assured this, he called later if the same would be true for a 500 pound sack. Finally the seller agreed. Later, he called again to know if the same rate was good for a 100 pounds. The dealer, out of patience, replied, "If you will send your canary to our ware-house we will feed him for nothing." Endeavorers, let us get down to this fine piece of service in earnest and within a few weeks, see a report that will be pleasing to all.

E. M. RIDDLE,
Member of the Booster Committee.

Sunday School Notes

(Continued from page 10)

Scripture: Matt. 5:13-16; Acts 2:42-47.

Golden Text: We are God's fellow-workers. 1 Cor. 3:9.

(1) Responsibilities of disciples, Mt. 5:13-16. (2) Life in the early church, Acts 2:42-47.

Lesson 9. Making the Community Christian.

Scripture: Gal. 5:13-25.

Golden Text: Have no fellowship with the unfruitful works of darkness, but rather even reprove them. Eph. 5:11.

(1) Christian freedom, verses 13-15. (2) The power of the spirit, 16-18. (3) The works of the flesh, 19-21. (4) The fruit of the Spirit, 22-24. (5) The final counsel, 25.

Lesson 10. Sharing the Good News.

Scripture: Acts 8:4-8; 2 Cor. 5:14-20.

Golden Text: Ye shall be my witnesses. Acts 1:8.

(1) Sharing the good news in Samaria, Acts 8:4-8. (2) The vicarious sacrifice of Christ and its influence upon men, 2 Cor. 5:14-17. (3) The good news, the ministry of reconciliation, 2 Cor. 5:18-20.

Lesson 11. Making the World Christian.

Scripture: Matt. 28:16-20; Acts 16:6-15.

Golden Text: Go ye therefore and make disciples of all nations. Matt. 28:19.

(1) The commission to make the world Christian, Mt. 28:16-20. (2) The hand of God in missions, Acts 16:6-15.

Lesson 12. The Christian's Hope.

Scripture: John 14:1-3; 2 Cor. 5:1-10; 1 John 3:2, 3.

Golden Text: In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. John 14:2.

(1) The promise of Christ, Jn. 14:1-3.

(2) Paul's expectation of a heavenly body, 2 Cor. 5:1-5. (3) To be with Christ is best, 2 Cor. 5:6-8. (4) The day of judgment, 2 Cor. 5:9, 10. (5) Our future destiny, 1 Jn. 3:2, 3.

In simple trust like theirs who heard
Beside the Syrian sea

The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow thee.—Whittier.

SIMON THE CYRENIAN SPEAKS

He never spoke a word to me,
And yet he called my name;
He never gave a sign to me,
And yet I knew and came.

At first I said, "I will not bear
His cross upon my back;
He only seeks to place it there
Because my skin is black."

But he was dying for a dream,
And he was very meek,
And in his eyes there shone a gleam
Men journey far to seek.

It was himself my pity bought;
I did for Christ alone
With all of Rome could not have wrought
With bruise of lash or stone.
—Countee Cullen, from "Colors"—
Harpers and Brothers, Publishers.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for March 20)

Taking Christ as Our Leader John 10:9-14

Once upon a time there lived a little boy whose name was John. This little boy lived over in the country called Palestine. In fact he lived on the Coast of the Sea of Galilee. This boy lived with his father and mother and brother James. The father was a fisherman and oftentimes John and James went with their father on his daily trips after fish. As soon as they were big enough they began to help their dad to fish. Sometimes they helped to draw in the big nets with fishes in it. When they would get in a net with a lot of fishes in it, they would pick over the fish. Some of the smallest ones had to be thrown back in the sea. Then some of the other kinds of fish could not be used because they were not the right kind, so those had to be thrown back too.

We might compare that dad to a leader in a game of "Follow the Leader." You know in that game, everyone has to do just what the leader does. And so James and John watched their dad and tried to do just like he did. They cast the net in the sea like their dad did and they sorted out the fish like their dad did. Their dad was the leader and they followed him.

One day, after James and John had become men they were with their dad, down by the sea shore mending their nets and preparing to go out for some fish. As they

worked they were talking about some of the things that had been happening in their community. James probably said something like this, "You remember that time when John the Baptist baptized a young man named Jesus. Well, last night I was talking to some of our neighbors and they say that they heard this young man. He is in a town near here and he is preaching. Many people have been going to hear him."

Then it seems to me that John must have replied, "I wish that we might hear him, too."

Soon they fell silent and were all just working and thinking when a shadow fell across their net and they looked up. There in front of them was a very friendly looking young man, and with him were Peter and Andrew, two other fishermen of that country. Very little conversation passed between these men but James and John soon realized that this was Jesus. Then Jesus spoke directly to them and he said, "Follow me."

James and John looked at each other and they looked at their dad and they thought, "Does this man want us to come with him and leave our father? All our lives we have been following our dad and doing the things that our dad wanted us to do. Does this man think that it would be better for us to follow him than for us to follow our own dad?" But somehow the young man, Jesus seemed so friendly and so interesting and they felt like they wanted to go with him. And so it happened that these men who had been following their dad all their lives left their dad and started following Jesus.

Their lives changed entirely. No longer were they making money for themselves, instead they spent their time helping others. Just like they had followed their dad in the things that he did, they followed Jesus in the things that he did. Whenever they could they did things for Jesus. John especially loved to do things for Jesus and he is sometimes called, "The disciple whom Jesus loved." Sometimes when Jesus left the rest of his apostles he would take James and John with him. Thus with Christ as their Leader, these men became very happy and strong and helpful followers.

John loved his leader so well that he has written a book, called the Gospel of John. In this book John tells everyone, you and me and all the people who read his book, how they may become the followers of this wonderful leader, Jesus Christ. I hope that some day everyone will read that book and decide to follow Jesus like James and John did, don't you?

Bible References

- M., Mar. 14. Following Jesus necessary.
Luke 14:27.
T., Mar. 15. Christ leads to knowledge.
John 8:12.
W., Mar. 16. The Shepherd leads. Ps. 23:1-3.
T., Mar. 17. The leader as our example.
Eph. 5:1.
F., Mar. 18. Begin by believing in him.
John 3:16.
S., Mar. 19. Obeying our Leader's word.
Matt. 7:24-27.
Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Our Mission at Realico

By Percy L. Yett

Realico has a population of about 4,000 souls and is about 12 miles from Huinca Renanco. It is in the Province of the Pam-pa.

We have been holding meetings there since the Bible Coach was there last November. Our worker goes there every two weeks from Huinca Renanco.

Interest continues to grow and the prospects are very good for this mission point. Last week forty were in attendance at our meeting. The room was crowded and no more were able to enter. If our work is to go we must secure a larger place. And if we secure a larger place we will likely have to pay rent. At the present we are holding our meetings in a believer's home. Pray that the Lord will help us solve this problem that is facing us there.

Last week before the meeting our worker went to the plaza for a few moments to study and meditate. While there one of the workers in the plaza, a man about forty years of age, came and wanted to know Brother Zeche's mission for he had seen him in the plaza on several occasions. Brother Zeche told the man that he came to Realico every two weeks to hold religious services. The man said, "O, I don't believe in any religion. Those priests are a band of thieves, and I don't believe in making confession to them; neither do I believe in worshipping the saints." Brother Zeche

said, "neither do I believe in those things." The man was surprised, for he thought, as many of the people do here, that the only religion in the world is the Roman Catholic Religion. When he learned that we were not representing the Roman Catholic church he became interested, and in his conversation he confessed that he had a desire in his heart to do the right thing. He said, that many times when he had committed some sin and his conscience condemned him he would go out into the country where he could be alone and he would kneel and pray for forgiveness. He did not know who he was praying to, whether Nature, the sun, or the moon, for he did not know who God was. But he said when he returned to his house that he usually felt better; although he did not have the assurance that his prayer was heard. This gave our worker a wonderful opportunity to begin and teach this man that, "All we like sheep have gone astray . . . but the Lord hath laid on him (Jesus Christ) the iniquity of us all." Also, "That God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The man said, "I want to learn more about God. Where do you hold your meetings?" It will not be long until this man will know who God is, and that God hears and answers prayer.

Huinca Renanco, Argentina.

The Situation in the African Mission Field

18 Rue Nationale, 18,
 Montpellier, France, February 8, 1927.

Dear readers of the Evangelist:

My heart has been turning back during recent days to that time ten years ago when the pioneer Oubangi-Chari party was just wending its exploratory way, so to speak, up the West Coast of Africa. Since that time what hath God wrought!

Again permit me to transcribe from letters recently received from the field. From the new station under date of October 23rd we read:

"We are still living in the rest house. The concession is getting quite well cleared, so that it looks less like a wilderness. The oversight of the work is rather difficult, since the rest house is an hour away from the concession. About twenty have been baptized. Ten more accepted the gospel this morning. Those who come seem to be thoroughly converted. We are using Sango at present in our preaching services, but will of course have to learn Baya as the women and children do not understand Sango. The garden is producing well. A well has been begun, but cannot be finished until the dry season, as there is too much water. The French doctor passed through here a few days ago, vaccinating for small-pox. He says there is no sleeping sickness through here. We see a tse-tse fly occasionally, but not many. Four weeks today since we received any mail. You know how anxious we always are at such times."

"We still have a Karre cook and table

boy. I am training a little Baya boy and he also is doing fine. Yengedi came over from Bassai with the big gun a few days ago. He killed a buffalo and we certainly do have a feast of meat. Did you know Yakanenze named his baby Bomba, after Mr. Gribble?"

From the same station, November 9th, "Fudge and raisin pie today! (Mr. Sheldon's birthday).

"The Johnstown people sent us some dried fruit, so that is how we come to have raisin pie!" . . . "We take turns preaching at the daily services. The Lord is working miraculously in keeping us in good health at this time in spite of untoward conditions."

From Yaloke, November 14, 1926—"Miss Tyson and I are happy in having the Fosters stay with us. I feel they will be very helpful in the work here. Mrs. Fosetr is much interested in gardening and is trying a dry season garden. (The rainy season will soon be over."

From Miss Tyson, under same date—"It was wonderful the way the Lord provided in regard to auto-supplies for the coming of the new party. There was not the sign of an auto tire until the party reached Bangui. Brother Jobson picked up tires at Kinchassa that Brother Hathaway had ordered from the homeland. Brother Jobson had bought some at Antwerp but they did not get on the boat with the rest of the baggage. The ones you bought in January were still at Libuenge (Congo

Belge—across from Bangui) and we were told that the original bill of lading must be sent to release them. Also Brother Hathaway had ordered tires through another source, but because they had not what was asked for they sent balloon tires.

"So we sent tepoys to Bangui to meet the missionaries. But it was not long until we heard that runners were coming with "Yangou-ke-Koutou-Koutou" (automobile tires), and sure enough, these runners brought four tires, two that Brother Jobson picked up at Kinchassa, and the others, two of those from Libuenge which had been released without the papers asked for by the customs officials here. It surely was the working of the Lord and we still continue to praise him. Mr. Hathaway left that afternoon for Bangui. The rivers were quite high and he could not cross near Bangui; so he waited in the rest house, and sent word to the waiting ones in Bangui. They hired an auto and soon they all met at the second river and came to us on Sunday afternoon, October 24th.

"We gave them a royal welcome and rejoice indeed that they arrived safely. Mr. Foster had fever, so we put him right to bed. (Between Bangui and the first river, they had been caught in a heavy rain, and being in an open truck, had no protection. This doubtless caused his fever). He was ill but a few days.

"Much freight has arrived lately—medical orders placed in May, 1925. Also part of an order previously placed (before my arrival).

"Also your amputation instruments. Of course since we are not permitted to do major operations they will not be used until your return (or the arrival of another physician). Am anxious for that day, so that I may be first assistant to the surgeon!"

From Miss Myers of Bassai, although written from Bossangoa, October 23, 1926—"I came over from Bassai to nurse Mrs. Sheldon when she had fever. Miss Bickel and I each wanted to come, each of us fearing the other was not well enough for the trip."

"On the trip I was running a low temperature all the time. Three miles from the next to the last rest house my tepoi broke and I walked the remainder of the distance. It was about noon and the sun was very hot. When I arrived I had a severe headache, temperature 102 degrees. I went to bed and kept Garcon and Noatemo putting cold cloths on my head the rest of the day. I never before suffered so with my head. I cried unto God for healing. What else was there for me to do? The boys were frightened, I could not raise my head even to drink water. I prayed that I might not lose consciousness, for I felt I was near death. The boys offered to carry me the rest of the distance on my bed. I felt it was of God, and consented to go as soon as the sun was down. The night was very cold, but I kept cold cloths on my head, and felt a relief. After being out an hour or so a big storm came up. The lightning flashed and the roar of the thunder seemed everywhere present. What were we to do?"

"There was nowhere to seek shelter. The run was very long. We could do naught

but pray. I remembered how the Lord Jesus controlled the waves and calmed the storm and I prayed for God to have mercy upon us. The boys were all excited and I told them to pray. Not many Christians were with us, but they prayed earnestly. These words came to me, "I will care for thee; I will not leave thee." And I had peace that whatever happened would be for his glory.

"Suddenly the electrical storm ceased and the clouds rolled away. I realized God's care more than ever in my life before, for he stopped the storm just for me!

"We reached our destination at 3 A. M. My temperature had dropped two degrees. In the morning, Brother Sheldon anointed me, my headache left and my temperature gradually dropped to normal. I praised God. Mrs. Sheldon, too, improved, and we all had a time of rejoicing. I am waiting, now for a tepoi to return to Bassai. I will travel by moonlight to avoid the sun."

Regarding Bassai news, Miss Myers adds: "We have had a good many hospital patients lately. Miss Bickel has made fine

beds, and we use mosquito nets for all patients. Native sacks filled with straw are used for mattresses. We are waiting for muslin for the sheets. Even fever patients can use sheets underneath instead of blankets. This would facilitate washing. Miss Bickel was making lockers when I left. These are to be used for blankets, etc. We shall be glad when the other unit is completed, so we can have better facilities for treating the patients. The stone house is being enlarged for the single ladies' residence, so that the two married couples (Jobsons and Kennedys) may have the two brick houses. Should one of us be transferred to another station, the other one will live in the stone house alone. God has wonderfully lessed Brother and Sister Kennerly in the health of their child. He is growing so large and is so well. Mrs. Kennedy is also well. (Proper housing such as is now possible on this our oldest station, Bassai, means much for the health of mother and babe).

"Mr. Kennedy has been busy building the hospital units. He has accomplished so

much, working so hard, and solely for the glory of God. The longer he is here, the more his value is apparent. Miss Bickel is building a chicken house. We intend to go into the chicken business again. We are burying rocks as far as possible for they harbor mosquitoes.

"We are praying very much for the leper asylum. We have had three cases of leprosy break out recently on the station. The soldiers in the villages are driving the bad cases away into the jungle. We cannot take them into the general hospital because of infection.

"We pray much for godliness among our native Christians."

Surely this combined picture of conditions on our three stations in Africa will lead you to persevere in your prayers for the work, for the supply of every need, for the return of missionaries on furlough, for the thrusting forth of waiting candidates, for the completion of hospitals, for the opening of leper asylum, and for the glory of God.

Faithfully,
FLORENCE N. GRIBBLE.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

New Paris and Brighton, Indiana

New Paris

New Paris is located five miles from Goshen and is a small town. Our church here is numerically small and is being served by Brother Ben Flora, one of our faithful veteran ministers. It was only recently that he and his good wife celebrated their golden wedding anniversary and they still have the glow and smile of newly-weds. Brother Flora lives at New Paris and is serving as pastor at New Paris and Dutchtown.

The talented and consecrated Smoker families live here and are a great help to the work. They also have with them Brother and Sister Jobson's children.

The church building is very commodious, well kept and is serving an important place in the community life.

My stay here was brief as there were only a few families to visit. I found most of the people interested in the College and while having about all they could do to keep their own work going, they did their bit toward the endowment. The total gift here was \$225.00.

Brighton

The Brighton church is located in a small country hamlet near the Michigan State line, about 35 miles northeast of Goshen.

This community has gone through some trying financial conditions, which has led to bank failure and several going into bankruptcy. They are still continuing their church services and are being served by Brother Bowers, who has been doing good work there. They have a fine group of young people, a live Sunday school and a fine Christian Endeavor society. This should be a good field for our work and while it may never be a large church, yet it has splendid prospect for growth.

Our church is the only one in the town,

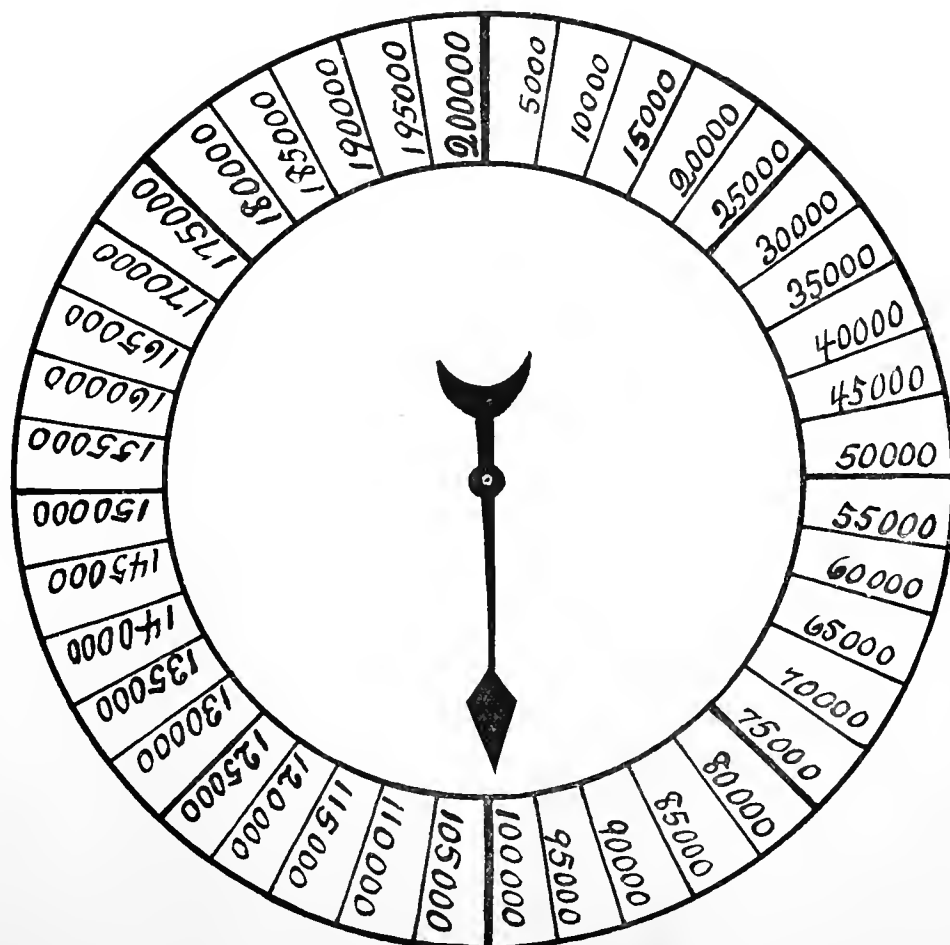
is in fairly good condition and has a fine parsonage, but is separated by quite a distance from any other church of ours.

For a pastor to locate there, he would have to take on other work, as they are

not able to pay for full time. One would have to teach in the school or have another church with it.

The people here were very cordial and interested in the College and I consider they did well for the few there and the financial stress through which they are passing. Their total gift was \$529.81.

W. S. BELL.



TRAVEL FLASHES

Philadelphia

Another great blessing has come to me. In the providence of God, I have been privileged to spend three weeks in Philadelphia—not only with the First Brethren church but it seems almost true that it was spent with the First Church of the Brethren where I had been pastor 1907-1910. Socially, it was like a three-week's reunion; meeting old friends and making new ones. Many people do not know that it was in the First church that I was received into the fellowship and the ministry of our church; and so, it was also, in a sense, returning home to be here. In this church the Kolbs, Cassels and a few others seem very near to me, because of old fellowships. Seems strange that I had never been able to return before. But the old-timers seem scarce in this church now. Perhaps with a single exception, this church is composed of people foreign to Brethren training and parentage more than any other. Young people who have grown up in the church but whose parents do not belong and that other large group who have entered our church here because of her stand for the whole gospel.

I am quite sure that it is entirely possible for us to go into any great city in the country and there build a great strong church in a few years, if—well, if well financed and managed and if—the whole gospel is preached. There are yet thousands who have not bowed the knee to the Baal of modernism and tomfoolery, who will gladly break all their old ties to be with the people of God who fearlessly uphold his truth. I pray God above all else that we shall not remain asleep much longer in our Home Mission policy but go out in the land to capture it while it is OUR BIG DAY OF OPPORTUNITY. I am not saying this on the strength of what we did in this meeting but what has been done in the last several years when there has been no uncertain sound to our whole message.

Historically and socially, Philadelphia is a city of its own kind and to one who likes shad, oysters and leg of lamb (as I do) this is a fine place to go to stay three weeks among friends. Really, I was feasted in homes of former parishioners in the old church where I had not been as pastor. Never a service, I think when some of my former people were not present and almost always from six to twelve. My home was with Brother and Sister Ed. Wolf was as good as I ever had and if not as good as an evangelist needs, then I would not know what to ask for. It is a great blessing to have just all you need in a time like that of a revival. To keep the evangelist in good humor, provide him with food of the right kind, a good bath and good bed in a comfortable room, well, IT PAYS! I'd like to say a good many things about Mrs. Wolf as a hostess but I am afraid all the preachers would ask to go there, hereafter. To keep my voice in a campaign is my big problem, but this time I could have finished with a solo (had I had the chance.)

This revival began rather unexpectedly, I am told, on the first Sunday of 1907 and continued right through the two months that have elapsed since. We had about a full third of the confessions the first week, several on the last Sunday and there will be more. It was the best organized meeting for prayer and personal visitation I have ever held. For that reason, we know the revival will not stop with the departure

of the evangelist. Besides the pastor is an evangelist and a teacher of evangelism in the Philadelphia School of the Bible, loved of his people and used of God to enlist men in the Master's service. May the Lord richly bless them for the work they need to do for him in this great growing city and may they "keep the unity of the Spirit in the bonds of peace."

Third church needs a good thorough Brethren pastor to take the place of the much lamented Dr. Marcus Witter.

My next open month is August. Should a church need my services for a part of that month, I shall be glad to help.

CHARLES A. BAME.

OUR REVIVAL IN PHILADELPHIA—
FIRST CHURCH

As we were making preparation for our special meeting under Dr. Bame of Ashland, Ohio, someone (not a member) asked us, "Why does this church need a revival?" I think you have a revival." That sounded good and was also true. For we started right off in January with a great outpouring of God's Spirit upon us, so that in two Sunday services 33 of our people dedicated themselves unto the Lord. Some of these were renewals of broken vows, some giving their lives for definite service. During the same month we had four conversions, and seven baptisms.

So, perhaps, we could hardly expect a great response, so soon again. However, as Dr. Bame reminded us on his last night, "that joy shall be in heaven over one sinner that repenteth," surely, we can rejoice over thirty that repenteth during these three weeks of evangelistic effort, and three that renewed their confession!

We are glad, too, to report unusual attendances at times, when unusual weather prevailed (as they say in California). We worked for and had the biggest Sunday school during this meeting that we have had for a long time, and rejoiced to see some of our boys and girls step out for Christ, after an earnest message and appeal by Dr. Bame to the Sunday school.

At one of the week-day evening services, too, nine of our Sunday school boys came at one time to acknowledge Jesus as Lord.

The last Sunday, February 27th, was made an all day meeting, with an afternoon service to which we invited all the Brethren churches of Philadelphia. We had a full house, at this service, and a splendid sermon entitled "Some Strange Commandments" which discourse made us glad, we had accepted the position of the Brethren church and found the promise of John 13:17 verified, in so doing.

We express our appreciation of Dr. Bame's earnest preaching and efforts in every way to reach the unsaved, and believe the end is not yet. For we know that many attended these meetings who have not made the surrender, but have been convicted, and no doubt will come later.

Matthew 6:6—do we hear Dr. Bame say? "Yes! we shall continue to pray in secret, believing God shall continue to reward us openly.

MRS. H. RAUDENBUSH,
Church Correspondent.

MILLEDGEVILLE, ILLINOIS

The Gospel, which is the power of God unto salvation is still moving the hearts of men and their lives also. Milledgeville has had the preaching of the Gospel for lo these many years, so it was no new message we

had to give them, and even after many days of earnest preaching there are yet many who should be saved.

Before arriving at the place of meeting we thought we were going to a place where we were scarcely known but when the field was reached we found some whom we had known before and a host of relation of people whom we had known both in the East and on the Pacific Coast so that it was no difficulty at all to get acquainted. The church here is composed of the substantial, permanent sort of people for the most part; people who stand high in the community both in business and the church, therefore there was no need to overcome prejudice or denominational opposition as in the newer places. Many of the members live in the country, but the country is no longer the country in these progressive days so the parish is just as large as the automobile makes it.

Brother George Cone, the pastor, is a fine fellow. He has a standing in the congregation and in the community of being a man engaged in the Lord's business and he has the happy faculty of attending strictly to that business, as all preachers ought. He is a teacher of the Bible as well as a preacher and his work is bearing fruit in the community. The teaching of Dispensational Truth is making the Bible a new Book to many members of this church, thus he is proving himself a workman that needeth not to be ashamed rightly dividing the word of truth. Mrs. Cone is a tireless worker and is doing a great work with the young people. This is the hope of this church as not many new people are coming to the town and there are many old people who will never accept the Lord with saving faith. Their hearts are hardened. They have resisted too many appeals. The crying need of such is to take their eyes off men and look upon the Lord Jesus Christ who alone hath the words of Eternal life. This is always the case when men have been taught to emphasize the works of the Bible rather than the Person, the Christ of the Bible. It is upon Christ alone that men can look and live.

I was not much acquainted with Brother Cone before the meeting but I cannot express the splendid fellowship I had with him in every way. May the Lord richly bless his ministry at this place. My home was with Brother and Sister W. L. Miller. This is truly a, "Preacher's Home." Their thoughtfulness and kindness will never be forgotten. They are instruments in the Lord's hands used to minister to the Lord's servants. He will not forget. All the Brethren of Milledgeville must have great big hearts and they just opened them wide open and took the evangelist in. The bounties of a wonderful community were placed before us and we did all that a two hundred pound man could be expected to do, but always there were many fragments remaining.

This was an easy church in which to preach, the members were with you all the way. The attendance was very good. It was quite regular. Members from other churches came often, especially the Church of the Brethren. On Sunday nights the other churches dismissed services and came over. There were not many empty seats during the meeting. Permission was given to present the work of the Evangelistic and Bible Study League and on this night a number of members were received for the League. When it came time for the offering for the evangelist they were most generous,

and the offering came with such good will that we say again, "Thank you, Brethren."

"Grace be with all them that love our Lord Jesus Christ in sincerity."

A. V. KIMMELL,
Whittier, California.

REVIVAL AT MILLEDGEVILLE BRETHREN CHURCH

The people of Milledgeville, Illinois and community have just had the privilege of twenty days of forceful and BIBLICAL evangelistic effort. Brother A. V. Kimmell of Whittier, California, was our evangelist. We feel very fortunate in having been able to secure the services of such a sound, forceful and consecrated man for this meeting. The effort was consistent and absolutely free from sensationalism. Not even one topic was announced which would savor of sensationalism. It was the thought of the evangelist to have the messages such that the Holy Spirit could honor them by working in the hearts of the hearers. We are glad for that attitude and we commend it most highly. The Spirit did honor the messages with results to the glory of our Lord. We praise God for this.

I believe there are few, if any who heard the messages consistently, but that would highly commend Brother Kimmell to any church wishing a consistent, powerful, soul-saving campaign. The Word is honored and in turn good results follow. We are highly pleased.

The visible results of the campaign are very worthy. I suspect no evangelistic effort ever closes but that we feel that others should have been won to the Lord. That is the case here. It is not the fault of the evangelist that they were not won. Neither do we believe it is the fault of the church people or the pastor. We say this justly, we believe, for the evangelist, the people, and the pastor were busy in prayer and personal work a great deal of the time. When people will not accept the invitation to hear the message the one who has invited them can do no more. When men and women will not accept the invitation of the Christ as one does personal work the worker can do but one more thing and that is to call on God, for peradventure they might yet accept. Prayer is being raised to God for those who are away from him. There were seventeen confessions and four requests for membership in the church. Of these, eleven have been baptized. Others will be soon. Of the twenty-one it is quite likely that eighteen will eventually be united with this church. It is usually true that some are of parents who belong to other churches and that is true here.

The services of our Brother A. V. Kimmell were that highly appreciated that a very good offering was presented him on the last day of the meeting and an almost unanimous vote that they would be glad to have him come back and serve us again some day. Those who did not vote were all people who were there for the first time and had not, as yet, ever heard him preach.

The afternoon Bible studies, conducted during the two weeks, were a very praiseworthy feature of the meeting. Being at the afternoon hour not so many could attend but those who were able to attend are more than gratified for the work was of a very high order.

The writer would recommend Brother Kimmell for either an evangelistic campaign or a Bible conference to any church

in the brotherhood. May the Lord bless in the meetings elsewhere richly as Brother Kimmell and others labor for the salvation of souls. We rejoice in the victories in all the churches. Doubtless Brother Kimmell will send in some word for the Evangelist readers. GEO. E. CONE, Pastor.

THE FIRST BRETHREN CHURCH

Johnstown, Pennsylvania

In the month of January, we enjoyed a successful evangelistic campaign. The victory did not come easily. We knew it would not. Within the last five years over 400 members have been received into the church. As far as the families of the church and the Sunday school are involved, the field was "well gleaned." Then too, the pastor was asked to be the evangelist. We were in our sixth year and had held an evangelistic meeting the year before becoming pastor, so we knew that the task ahead of us was a difficult one. But, the church pledged loyal support and was insistent that we be their leader, so we yielded in faith that the Lord would bless and give victory to his Word. We trusted in him to overcome the custom expressed in the words of the Master, "A prophet is not without honor except in his own country." Naturally, we began the campaign in "fear and trembling." In faith, we entered into it, "with boldness and confidence."

God honored his Word! He answered prayer! He gave victory to personal soul winning! The campaign was a pronounced success in many ways. There was the largest average, sustained attendance of any meeting in the history of the church. The audience on the last night was the largest ever gathered in the church, except one,—being surpassed only by that which gathered for the Baccalaureate Sermon of the Central High School a few years ago. There was a fine interest and excellent unity of effort. The campaign was first of all a genuine revival. The spiritual life, tone, and standard of the church was deepened, broadened, and heightened. Then, there was an ingathering of lost souls into the church. Forty-five public confessions were received, 4 of these were reconsecrations. Thirty-five of the others have already become members of the church. In attendance, interest, spirituality, and visible results, the campaign was a success.

Gospel singing was made an attraction along with the Gospel preaching. These were the only two "drawing cards" used. They were advertised as the prominent features of the campaign. There were no delegations, each night was "everybody's night." Prof. Lynn, of Dayton, Ohio, known as "Arthur" was the soloist and chorus director. He is an artist in this line. He has been appropriately named, "The Golden Tenor," for his voice is as clear as a bell, strong, and rich in tone. His solos were an inspiration. As a chorus director, Lynn is an expert. Experience and training have fitted him for this. His selection of solos and choruses are such as are appropriate for evangelism. The gospel choruses averaged 39 in attendance during the meeting. An illuminated cross was used to make the songs magnifying the blood more impressive. We can very truthfully say that the Lord used Brother Lynn and the gospel chorus in a wonderful way in this meeting.

We have adopted a program of evangelism whose purpose is to maintain a per-

petual revival. Every Sunday service will be strictly evangelistic. Instead of the customary anthem, the choir will render a gospel chorus. The congregational singing, sermon, special music, and all will be strictly evangelistic. A director of evangelism has been appointed in the Sunday school whose mission will be to inspire the school to continual seeking out and bringing in the lost. At least two, if not three, decision days will be observed in the school instead of the annual one. Personal evangelism is being stressed. We are persuaded that soul winning must be made a perpetual and a personal privilege if the church is to maintain her spiritual life and growth. The special campaign is most essential, but it must be made only a part of the evangelistic program. Our slogan is, "An Evergreen Revival."

Pastor, CHARLES H. ASHMAN.

BRETHREN HOME

Money Received Since August first, 1926
for Brethren's Home

H. B. Showalter,	\$ 4.75
Blanch Lockhart, .....	.75
Ed Duker,	2.50
Mr. & Mrs. Calvin Kimble,	1.00
David Enders,	2.00
Ben H. Smith,	1.00
Enos Bechtel,	5.00
Seltha Dawson,	1.00
Clara J. Neible,	2.00
Fred V. Kinsey,	2.00
B. H. Baxter,	1.00
L. B. Shock and wife,	2.00
A Friend,	5.00
Carrie M. Stoffer,	1.00
Isaac Grull and Wife,	5.00
Ernest B. Inboden,	5.00
D. O. Berkeybile,	5.00
M. C. M. Bachy,	10.00
Mrs. Grant Cray,	10.00
Mrs. Anna Clays,	5.00
Mrs. T. Glenn Locke,	5.00
H. R. Worley,	5.00
Olive Garber,	5.00
Jennie Garber,	5.00
Altoona Church for 1926,	20.00
Campbell Church for 1926,	19.63
County Line Church,	3.00
Hagerstown, Maryland,	50.00
Masontown, Pa.,	1.00

HENRY RINEHART, Treasurer.

NEW YORK CITY

Dear Evangelist Readers:

Greetings in Jesus' name from the "Big City." Some of our Brethren desired that we write again about our work in this city. The work has been going on in the "open air" under God since the early spring of last year. I was privileged to preach to multitudes on the sands of Coney Island, and at Columbus Circle and Broadway, which is one of the theatrical districts.

We had bad weather at the Island but God gave us many souls from among his ancient people, Israel, for which we praise and give him the glory.

At Columbus Circle we had a longer period of services which lasted till near Christmas. There we battled against the tide of Atheism. They not only opposed the Gospel but tried to prevent the preaching of God's Word. The Lord was with us in power to the salvation of thousands for which we thank him.

The police have been most kind to me, granting permission and protection. This is of course a great encouragement. The

Bible Society also gave us several hundred gospels which were distributed. And thousands of tracts were also given away.

Since the first of the year we started two Bible classes in private homes. May God grant us a Brethern church some day in this large and needy field, for Jesus' sake, Amen.

EMMA M. ABOUD,
2150 8 Ave., Astoria, L. I.,
New York City.

FOR OUR BOYS AND GIRLS

BIRTHDAY PRESENTS THAT WERE DIFFERENT

Mother, I am tired of parties, they are all so—so alike."

"Why, Betty."

"They are, mother."

"We will see what can be done about it, dear," said Mrs. Dean.

On the morning of her birthday, Betty ran down to breakfast to find the dining room empty, not even a ribbon-tied package at her plate, simply a pile of numbered envelopes.

Surprised, she opened the top one—

Dear Miss Betty: You will find your breakfast in the oven. Please wait on yourself. NORA.

"How funny of Nora," thought Betty.

Just then envelope number two caught here eye and hastening to open it, she read,

Dear little Daughter: I have gone to market. Will be home early. Please answer telephone for me. MOTHER.

Betty was surprised, but she was also hungry, so concluded to eat her breakfast.

The contents of envelope number three delighted her when she read,

Honey-girl, meet me at the office at twelve. FATHER.

Number four was very exciting.

Dear Betts: Bring along some Pollyanna stuff, and help me out. Two o'clock, sharp. UNCLE DOCTOR.

The last was a tiny pink envelope numbered five, and Betty found the message.

Sweetheart, come up to my apartment at three o'clock. AUNT MERRY.

Promptly at noon Betty skipped into her father's office and found him chatting with a little girl.

"Ah, Betty, here you are," he said. "This is Davey Clark and I am going to ask you to play hostess at a near-by restaurant with Davey as your guest. Here is a two-dollar bill, and if there is any left after your luncheon, you may spend it as you like."

Presently the little girls were seated at a round table with a bright-faced waitress in attendance.

"Do you like chicken broth with rolls, fruit salad, and whipped cream pie?" asked Betty.

"Oh, yes," returned Davey eagerly.

"So do I," said Betty.

After paying the bill, Betty found she had just fifty cents left.

"What do you want most of all, Davey, I have fifty cents," said Betty.

"Oh, nothing," answered Davey.

"But you must," cried Betty. "Father said I could spend it as I liked."

So Davey finally chose a white apron for her mother, who always wore such big dark ones when she scrubbed the office floors.

Back again at the office, Betty found father ready to take her to the hospital.

"Whom am I going to visit?" asked Betty, dancing along the corridor, her hand in Uncle Doctor's.

"You'll see in a minute," ushering her into a room as he spoke.

"Good afternoon, Jackie, I've brought my little niece to visit you."

"Don't want a girl fussin' round," was the ungracious reply.

"Look here, Jackson Meredith White," said the doctor, "it is a pity when you broke your leg, you sent your manners flying to the winds, but I'll lend you some until you find them, and the one to begin with is, always treat a lady politely. Now Betty, I am going to leave you to amuse Jackie."

"Do you like games?" asked Betty.

"Nope."

"Puzzles?"

"Nope."

"What do you like?"

"Nothin'."

Betty was troubled, but Uncle Doctor had asked her to amuse Jackie and she must not fail him.

Leaning back in the white rocker, she began to sing a gay little song. Another song and when she commenced America, a whistle, bird-like in its clearness, joined her and kept on in perfect tune until the last note was reached.

"Oh, Jackie, how wonderfully you can whistle," cried Betty.

"You can sing nice, too," returned Jackie with a shy smile.

"Come Betty, we have just fifteen minutes to get to Aunt Merry's," called Uncle Doctor at that moment. "Good work," as he noticed the happy faces.

"Come again," called Jackie.

"Of course she will," answered Uncle Doctor for Betty.

Aunt Merry met Betty at the door and whisked her into the kitchen.

"Help me stuff dates and make fudge, will you, dear? I have heard of two little girls in Dakota who did not have any Christmas, and you and I are going to send them a Summer Christmas box."

"Oh, what fun," cried Betty.

After the dates were stuffed and the fudge made, Aunt Merry and Betty packed a box with dolls, books, games, and the goodies.

That evening when Betty and mother were alone, the little girl said happily, "It has been the nicest birthday I ever had."

"That is because you gave so much to others, dear," said her mother.

"But I didn't give one single thing, mother."

"You gave yourself, little daughter, and that is better than all other gifts."—M Fielder, in Western Recorder.

OPEN FOR EVANGELISM

I am open for evangelistic work, as the Lord may lead. Any one interested may write me at the following address,

EMMA M. ABOUD,
2150 Eighth Avenue,
Astoria, L. I., New York City.

LOST CREEK, KENTUCKY

The Institute is now lookinf for teachers for the coming year. It is hoped that the teacher matter may be all settled very soon.

Some of the qualifications that are sought in the teacher here is as follows: A real belief and confidence in the Bible as the source of our information as to the origin of life and its development, and not that organic evolution accounts for the same. A real belief that I am called of the Lord to the work, and not coming for the experience. At least a Normal education and training should be enough so that if necessary a certificate can be issued on your scholarship.

Then just now there is much need of a young man, with the above qualifications, or with sufficient qualifications to teach in the grades, about 4th to 8th, or somewhere there, and then with this added qualification, that he can handle the athletic activities of the school. This young man with the athletic qualities IS MUCH NEEDED.

Should this reach anyone who might be interested will you please write us at once? Will you join us in prayer that God will call out this young man for the work, and also just such other teachers as may be needed. There is also a real, yes, a very real need of a music teacher here, and also domestic science. Who will answer these calls for service? Also a woman to act as matron is needed, this a woman who can be a mother for the girls.

G. E. DRUSHAL.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp.) by Miller, per dozen 75 cents, single copies, 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.

Advantages of Being a Member of The Brethren Church, (18 pp.) by Rensch, per dozen, 25 cents.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,

ANNOUNCEMENTS

MONEY FOR FOREIGN MISSIONS

All money received for Foreign Missions after March 1st, 1927, will be credited as part of the Easter Offering. Churches therefore may take their Easter Offering, if they see fit, any time during the month of March. We are giving this notice inasmuch as some churches in the Brotherhood will not have regular services on Easter Sunday and may prefer to take their offerings before that time.

L. S. BAUMAN, Treasurer.

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1927

The BRETAREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

Redeeming the Time

PAUL rejoiced in his sufferings because he felt Christ was with him, still reconciling the world to God. And that is true of every genuine disciple of Christ. If Christ is in us, then we are seeking the goals of Christ. He answered the messenger of John the Baptist, "The Blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have the gospel preached to them." Christ asks proof of our discipleship. Can we answer, "The lost are found, the sick are healed, the poor are fed and clothed and spiritually led, the rich are become stewards of the earth's bounty, the exploiters are exposed, the vicious are restrained, the burdened are relieved, the sinful are recovered, the young and old and weak are protected, the acceptable year of the Lord is being preached to the ends of earth?" It is to this task that we must consecrate ourselves with that same abandon which has marked the life of every disciple who has wrought righteousness in his generation.

—DR. CHESTER B. EMERSON in *Preachers and Preaching* in Detroit. Fleming H. Revel, New York

THE BRETHREN EVANGELIST

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EDITORIAL

Revival of Belief in the Providence of God

In various ways our attention has been called to what we believe to be a revival of belief in the providence of God. Among our own brethren incidents have occurred that are refreshing for the faith they indicate in God's presence and activity in his world in behalf of mankind. In correspondence that has come to our office, in contributions written of the pages of this paper and among the exchanges that reach our desk, we find many evidences of a growing confidence in the provision and protection of the Almighty. It is not surprising that it is so, for men have never been content with a god who is a mere force, a power, impersonal and unresponsive to human needs and pleadings. And though materialism may have its little day of cold, cruel sway now and then, it cannot long maintain its place, for the empty, yearning hearts of men will soon rebel against its unsatisfying, fateful philosophy. To think to hold men to such a belief as the nature of God is about as foolish as to attempt to turn the affections and confidence of a child to a plaster paris model used to display women's apparel. Such a materialistic conception is empty and meaningless, and so has no attraction for mankind. We who are made in the image of God cannot long be turned from the belief that God is active in his world and that he cares for his own.

One of the most satisfying utterances of this nature that have come under our notice recently was an editorial in the "Christian Evangelist" which we are taking the privilege of reproducing for the inspiration and reassurance of our readers. This editor was inspired to write these words after reading the book he mentions by Dr. W. F. Tillett, whose ripe experience, scholarship and Christian character have made possible a book of great value. Our fellow editor writes:

It is very gratifying to note a decided turn in human thought and feeling away from cold, impersonal naturalism to a lively belief in divine providence.

For years the word "providence" seemed almost to have faded out of the pages of literature, and I am unable to recall when I heard it in the pulpit. It has been almost as if we had forgotten entirely the wonderfully beautiful and the beautifully wonderful words of our Savior: "Be not anxious for your life. What ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on, . . . for your Heavenly Father knoweth that you have need of all these things."

I used to hear my mother talk about providence when I was a child too young to fully understand, but I saw even then that the belief gave her calmness and sweetness when others were in com-

plaining and bitter mood. She had many limitations of life. The walls of our little home that shut out the cold were never very thick, and in long winter nights I have heard the wolves howl up on the mountains. They were hungry, and so were we—three or four small children. It seemed that our daily bread must be a miracle—how else could it come? To this day I cannot tell. It was a miracle, but then is not everybody's daily bread a miracle, both rich and poor? We must always pray, "Give us this day our daily bread." Many are the days since then, many and checkered, more than half a century, but the doctrines of providence I learned from the Bible and from mother and from my own experience have kept my life steady and happy.

Providence simply means that this is God's world, that he is in his world, that we "frail children of dust" are his children, and that he is down here with them in their struggles and sins, down with them to lift them up and redeem them.

And now the sublime old world is coming back. Many are speaking of providence again as have many in the past. Here, for example, is a great book by a great professor of Christian doctrine in one of the great schools of the land telling us the old story of it again in terms of learning indeed, but in learning made luminous by faith. I refer to "Providence, Prayer and Power" (Cokesbury Press), by Dr. Wilbur Fisk Tillett, of Vanderbilt University. Here also are books by other great men like "Providence, Divine and Human," by E. Griffith Jones. Besides these, Dr. Tillett finds a great cloud of witnesses saying the same thing in fresh, strong books, such as "The Place of Prayer in the Christian Religion," "The Power of Prayer," "The Way to Peace, Health, and Power," "Landmarks in the Struggle between Science and Religion," "The Great Partnership," "The Philosophy of the Christian Religion," and no doubt dozens of other Christian books.

It all reminds one that some of the most eloquent tongues that ever spoke the love of God gave way to the power, the mystery, the beauty, and the rhapsody of the theme—Bushnell, for example, telling his people and age that "Every man's life is a plan of God" and Henry Ward Beecher warming the heart and illuminating the mind with a sermon of surpassing eloquence on "God's love specific and personal."

The poets have had more even than preachers to say of it. The everlasting classic on the subject is by poor, sad Cowper:

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm."

Men more modern, like Lowell, teach us to believe that if men must live and suffer, in the darkness

"Standeth God within the shadow,
Keeping watch above his own."

And the good Quaker poet of seraphic and prophetic vision had his life made grand and strong amid the plain and magnificent simplicities by the faith he sang:

"I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

The wonderful idea of providence reaches to the heart of theology, of law, of history and moves majestic across little lives and the lives of all the ages in sunshine and in shadow, in tragedy and in triumph, wherever men try to do something and suffer. But if one wants to see it in fullness he must go where God chooses the weak things of earth to confound the mighty. It is a dispensation that unmistakably moves among missionaries of the cross. It has done so from the first. It hovers like light over orphanages and the home of the helpless, which always seem to be in the atmosphere of miracle.

The Congress of the World League Against Alcoholism will be held in Winona Lake, Indiana, August 17-24 inclusive, according to announcement by Dr. Ernest H. Cherrington, general secretary of that organization, who says that the Congress will take up the entire week's program at the Winona assembly.

"There will be an attendance of 3,000 delegates," Dr. Cherrington said, probably 500 or 600 of them coming from other countries." Coming as it does immediately preceding the Brethren National Conference, many of our own people may find it possible to attend this great gathering and be profited by this possible contact with world leaders and the world situation.

"The World League Against Alcoholism is a league of all the National Temperance organizations in all the important countries and its constituents are 55 such organizations in 34 countries. The World League was organized in Washington, D. C., in 1919. Its first convention was held in Toronto and 66 countries were represented. That convention was the greatest reform convention ever held in the world. It is expected that the Winona Congress will surpass in size, importance and far-reaching effect even the Toronto Convention of 1922."

EDITORIAL REVIEW

A CORRECTION—In making up the paper last week the name of "Stephen H. Bashor" was placed at the head of Dr. Shively's article on "J. B. Wampler" on page 5, and the mistake was not discovered until most of the papers had been printed and mailed. We are very sorry for the error and hope our readers will be kindly forbearing.

We are informed that Brother A. L. Lynn, pastor of the Pittsburgh Brethren church is quite seriously ill with some throat infection and has been taken to the Mercy Hospital. His friends are asked to pray for his recovery.

The many friends of Rev. Miles J. Snyder of Danville, Illinois, will regret to learn that he was stricken with paralysis on March 10th. His entire left side is paralyzed and he is reported by Mrs. Snyder's parents, Brother and Sister Guilford Leslie of Ashland, to be in a critical condition.

Miss Johanna Nielsen writes an interesting account of her visit to various mission stations in the Argentine, "in search of ideas as to new and efficient methods," as she puts it, and her visit seems to prove quite pleasant, and her report of it is informing and will doubtless be much enjoyed by our readers.

From Winchester, Virginia, we learn that the mission church, which is yet quite new and is shepherded by Brother E. J. Rohart, is thriving. Nine were recently added to the membership, four by baptism and five by letter. The Sunday school is going good and a Christian Endeavor society has recently been organized.

Brother W. A. Gearhart, Home Missionary Secretary, makes an appeal in behalf of a new project to be launched on the farm at Lost Creek, Kentucky. Brother Early believes the farm can be made more profitable by going into the poultry business, but it costs something to get started, and it is to aid in starting that business that Brother Gearhart asks help. See his notice in this issue.

Brother D. A. C. Teeter, pastor at Roann, Indiana, recently conducted his own evangelistic campaign, assisted by Brother Harley Zumbaugh as song leader. Fifteen souls were added to the church, ten of whom were men. Three others are expected to be received into the church in the near future. In addition to the increase in membership, the church is said to have been greatly strengthened spiritually.

Our correspondent from Oak Hill, West Virginia, writes of the splendid progress of the church under the able leadership of Brother Freeman Ankrum. They have gone forward from victory to victory, and now they have their hearts set on a new church building, and it is not difficult to believe that with the same splendid cooperation that the membership has given in the past few years, their pastor will lead them to victory in this new project also.

Brother A. V. Kimmell, secretary of the Executive Committee of General Conference, announces the date for the 1927 conference as August 22 to 28. This date is somewhat early, but it may not prove to be a disadvantage, but possibly the contrary, especially with the announcement coming so early in the year. It gives ample time to arrange summer vacations so as not to interfere.

Dr. Florence N. Gribble again favors Evangelist readers with a good report concerning conditions on the Yaloke mission field in Africa. Building operations are progressing rapidly, and it is apparent that they are very much needed, and haste is quite necessary, inasmuch as "hunting season" is soon to open, "when no man works." It will be a great protection to the health of our workers when adequate buildings are built in sufficient numbers. The school building is especially needed and is soon to be completed.

Brother Austin R. Staley, pastor of the church at Conemaugh, Pennsylvania, writes an encouraging report of the work at that place. Notwithstanding the difficult situation, they are able to

rejoice because of victory. As the result of a revival in which the pastor and wife featured as preacher and song leader respectively, five souls were saved, and during the six months of their leadership thirteen have been added to the church and two await baptism. The prayer service has received commendable support, the average attendance having been "close to fifty." A new Christian Endeavor society was recently organized.

Nappanee, Indiana has experienced a great revival, with the pastor, Brother S. M. Whetstone, doing the preaching and Mr. and Mrs. Harry Richer leading the music. Fifty-three confessions were received, and forty-seven have already been added to the church. After the close of the special campaign two others were received, making fifty-five, and others are expected. Every department of the work is said to be moving forward. At the Gravelton church, five miles distant, served by Brother Whetstone, twenty accepted Christ under the pastor's preaching and the singing evangelism of Brother Harley Zumbaugh. All these were baptized and received into the church.

General Home Mission receipts for the month are reported by the secretary, Brother William A. Gearhart. Doubtless these funds can be expected to come in the year round, but it seems they should have come in a little heavier in the early months following Thanksgiving to have allowed such a marked dwindling down during the month of February. If we have estimated aright, there has been something over \$14,000 received for the several funds of the General Home Mission work. That may be a creditable amount all things considered, but at this rate, the total for the year is likely to fall far below an average of ONE DOLLAR PER YEAR FOR EACH MEMBER OF THE BROTHERHOOD, which has been the amount aimed at for several years, yet never reached. Is the goal too high? Or have we really tried to reach it.

Dr. Bell's Endowment Campaign report comes from the First Church of South Bend, Indiana, where Brother N. V. Leatherman is the loyal pastor. This church has faced some heavy financial obligations for a number of years past, and they are not out from under them yet, but they did what they could for the college. Their gift was \$1,613.39, which, added to the amount previously reported, makes a total of \$99,108.83 to date. Let us not forget to pray for the campaign, that God may work upon the hearts of men and women and prepare them for Brother Bell's coming, and pray for Brother Bell himself and also for his wife, that her health may be restored. The campaign was begun in prayer, and it can only progress as it should as we continue to realize that it is greatly dependent upon prayer.

President E. E. Jacobs reports the proceedings of the college board of trustees in their recent meeting, at which time, among other items of business, the building of a new gymnasium was placed in the hands of the president and the local trustees as a committee. It is said that this building is to be ready for the opening of school in September. The gaining of the recognition that membership in the American Association of Colleges and in the North Central Association of Colleges would mean is a goal earnestly coveted by the management of Ashland College, and it is a thing that is highly essential to the largest continued usefulness of the institution. The one thing that has been lacking for some time is the amount of endowment necessary for such membership. But it is hoped that the present campaign will make up this lack and that our college will soon be placed on the accredited list. The action of the Board of Trustees is an expression of confidence in the generous response of the churches. They fully expect them to meet the need. That faith and the need itself constitute a real challenge to the churches that have not yet been canvassed, to answer Dr. Bell's appeal in a big and fine-spirited manner. The splendid financial report of Dr. Shively shows that the funds in hand are being faithfully cared for, and that the college is doing its best to help itself when the tuitions for the year almost cover salaries of the teaching force. That income in itself is another challenge to the brotherhood, for the income from the endowment in the properly financed school, we are told, should equal that from the tuitions. But at Ashland the investment income is scarcely more than a third of the tuition income. And this challenge will be continuous, for as the students increase, the endowment must be expected to grow.

GENERAL ARTICLES

The Christ and Power

By A. E. Whitted

"I can do all things through Christ which strengtheneth me," says Paul to the Philippians (4:15). Success is the natural right of every life, and if this be true then failure is the unnecessary imposition of the enemy of our lives. The human spirit has always chafed under weakness. On the other hand success is exhilarating, inspiring, glorious to man. It is because success is God's great plan for every life. We surely live "unto the praise of his glory" when we are successful in life.

Fellowship with Jesus the Christ, the sublimest of all human experiences, is the secret of success and power. "I can do all things through Christ which strengtheneth me." The Holy Spirit is amazingly successful in the development of this fellowship, providing we will but yield to his touch. This developed fellowship with Jesus Christ means developed power. If you will listen while the great organist plays a masterpiece you will notice that the deep, rich tones of the bass give body and majesty to the great composition. So power in the human life rounds out the dream of the blessed Christ who is the source of all power and who is pleased to see this power manifest in his children. There is volume, depth and grandeur in character when it is under-girded with power. This power is not a gift, but rather a development. It seems to be on the trolley plan rather than that of the storage battery. To grow it must be used, to develop it must be drawn upon. Remember the parable of the talents. The used talents doubled, yea trebled. So the beauty and power of our Christian lives are to be unfolded, developed. In the tasks of life, in the tests and straits of life, in all life's perplexities, he leads with the hope that we shall draw on him for guidance and power. When we step out in his strength we win. One victory gives courage for a larger undertaking. The larger service brings the larger victory. So step by step we learn how unceasing, how unlimited, how wonderful is the undergirding of our lives when we remain in this unbroken fellowship with our Christ. Perfect obedience is the secret of power. Keep moving in the direction of obedience. Great experiences are up ahead. Let Christ lead—you can experience power.

I. Power to Speak. Christ would speak through us. Our talk is so often meaningless. Even when our human talk is well thought out and beautifully worded, it sounds empty and cheap. We hear men say, "I cannot talk." Perhaps it is well so; let Christ speak through you. A few words, brokenly spoken, will often touch the heart and give greater encouragement than an elegantly delivered human address. We have too many addresses when what is needed is heart messages. Let God have his way to use you. If you never fail the Christ, he will lead you through experiences, rich and full, so that you will really have some very interesting things to tell. Great achievements come through great endeavor. So however he leads, wherever he leads, follow on.



ELDER A. E. WHITTED
Pastor, Beaver City, Nebraska

"Follow on, follow on,
Where the Savior in the way before has gone
Till you rest beside him up in heaven's golden dawn
I will follow on, follow on."

Year by year you will have an accumulation of experiences. These will give you power of speech. One can talk if he has something to tell. Let us use every opportunity to witness for Christ. You never know what great purpose may be back of the promptings of the spirit in your heart to witness for him. Be heroic in your witnessing.

II. Power in Prayer. We all have witnessed the sweet hush that falls over human hearts when a sincere soul talks to God. The sentences may be broken and the words scarcely audible, yet the prayer from the sincere heart is, as another puts it so beautifully, like breaking the alabaster box of precious ointment. The fragrance fills the house. God wants to bless other lives through your voice in prayer. Power to pray grows through praying.

Let us allow the Christ to indite our petitions. Begin to pray. Trust him for words. He wants to pray through you as well as speak through you. Pray every chance you get and you will soon become a great blessing to others through this precious channel of power. Satan will try to close your lips and seal them in sinful silence; don't allow it. If you cannot pray as well as others, or as well as you like, what matter? Pray as the Spirit gives you utterance; that really after all is GREAT praying. Be active in prayer. This will give beauty and poise to your whole life.

"When the day is dark and dreary,
Don't forget to pray;
Prayer will make your pathway brighter,
Drive the clouds away.
For your loving heav'nly Father
Listens when you call,
And in mercy he will answer,
Trust him for it all."

III. Power for Service. Christ gives us many opportunities for service, they are all about us. The Holy Spirit gives to every one vision to see human need; he gives us hearts that feel for others; he gives us heart hunger to be a power in their lives; but best of all he will supply this power for success in all our undertakings. So again I say, let him lead. See to it that you follow closely. As you undertake whatever may come to your hand to do, whether you have ever done such things before or not, just follow on; draw on God for power and he will never fail you. Treat every opportunity for service sacredly. Never refuse to do what you are asked to do without the most careful consideration. These opportunities are sacred. They are doors opening for usefulness.

God definitely plans and wishes that every one shall be very useful. He is versatile in his plans. He will daily lead in your growth and unfolding with ever a view to your future usefulness. With every day will come experiences which will bear directly on future usefulness. Thus every day should be held sacred. It should be lived as though it were our only day. It is days lived like this in fellowship with the Master that keeps life where lessons are learned and training is gladly received. God's promise was and is, "I will make thee an eternal excellency, a joy of many generations" (Isaiah 60:15).

IV. Power to Live a Beautiful Life. There are many things that mar the beauty of a life. Fear, hatred, anger, envy, worry, impatience, wilfulness and laziness are a few of the elements that would take away the beauty of life. But why allow these to enter? God is the keeper of life. He moves down the path of life just ahead of you. You have no problems too difficult for him. So many assurances are given in the Word—"I am thy shield and thy exceeding great reward." "My God shall supply all your need according to his riches in glory." "Flee to him in temptation." "Hide behind Jesus and then if the enemy gets you he will have to take Jesus first." "When the enemy shall come in like a flood the spirit of the Lord shall lift up a standard against him." "Thou wilt keep him in perfect peace whose mind is stayed on thee." "Trust the Lord forever for in the Lord Jehovah is everlasting strength." God wants us to live in his will. He wishes us to live such beautiful lives of power that all who know us might find us a real stay in all of life's hard places.

A strong, true life is God's greatest asset. It isn't talk that counts. It's life. Let's be pleased to call a halt to the careless talk—just hush a bit—and listen to God that we might know his plan. He has a plan. He plans for you and me a wealth of goodness. Yes, God will most gladly teach you how and give you power to live the life of the unblemished day.

V. Power for Gladness. Gladness is becoming a lost art. Hurry and worry, and worldly, frivolous living have robbed life of its joy and gladness. The great friendship of Christ, a life of power, a life of usefulness divinely guided, a life of prayer furnish enough gladness in one's life to make the soul thrill with deep rapture. Why not? Don't we belong to the Royal Family of the universe? We are children of the King. Your soul is not a hovel, but a palace. God himself is our keeper. "All things work together for good to them that love God, to them that are called according to his purpose" (Rom. 8:28). There is a mighty tide of God's great purpose bearing you on through the passing years. Then why worry or fear or fret? Why should you allow anger, envy or jealousy to steal through the corridors of your soul's palace?

We imagine that crown princes feel their station. How much more should the children of the Highest feel the wealth of life. If you will cultivate gladness, if you will refuse every other mood than gladness, if you will live deeply enough and let CHRIST be your all-in-all, your gladness will be to you an abiding power of enthusiasm. Your very being will burn and glow with it. You will be good to look upon. People will count it a joy to be with you. Let God keep you and gladness will grow.

VI. Power to Win Others to the Beautiful Life. This is my last thought and it is also the most beautiful. People are deeply hungry to live beautiful lives. They do not know how to begin, nor how to proceed. They think Christianity is all duty—a system of don'ts. They think of the narrow path that leads to life but they are not aware of the great broad highway of great living after

one has found the way of LIFE. The path leading to life is all exclusive, but the way of life is all inclusive. The real Christian finds in life a wealth of character, a wealth of inspiration, a wealth of association which is most wonderful and helpful. The one who is not in Christ sees none of this. Are you living this beautiful life, so that others may see and believe? There is nothing complex about it. It is all very simple. Just trusting, that's all! Just living a life of unbroken friendship with Jesus! What more can be said that will cause you to awaken to your possible wealth of power. Unused powers lie within you unawakened. Nothing but the touch of the Master's hand to your heart will ever awaken them. You have all no doubt heard the story of the old organist, but let me tell it again as I close.

A stranger hearing of a great organ in one of the cathedrals of Europe sought opportunity to feel out the possible volumes of music. Entering the cathedral he was met by the old organist who refused him the privilege of trying it out. After much persuasion the old man finally consented. However, he stayed close by to see that nothing went amiss.

As the stranger sat down to the keys there came over his spirit dreams of a wonderful symphony. He began to play it out. The music came and went like mighty tides of the sea. Combinations of tones were found that the old organist never knew were there. The music rolled in deep thunderings until it seemed that the very symphonies of heaven had burst forth in a storm of gladness and glory. As the music died away the old organist stood with his wrinkled face bathed in tears. He fairly ran to the stranger and said, "O stranger, tell me who you are." The stranger answered, "I am Mendelssohn." Trembling, the old man said, "Mendelssohn, the master organist. And I came so near shutting you out from my organ! And what a loss it would have been to have failed to hear the volumes of music I never dreamed were there."

So dear friend, the Lord Jesus is the Master Organist of your soul. He will amaze you if you will permit him to bring out the music hidden there. Such harmonies of beautiful living, such volumes of gladness, such rhapsodies of love revealing the fact that your life, your spirit is the instrument made to be used to express the beauty and gladness of the heart of God!

Beaver City, Nebraska.

Jesus the Son of God, God (the Son)

By Samuel Kiehl

Hebrews 1:8 a quotation from Psalm 45:6 represents God addressing the Son as God. He is therefore God (the Son). Consequently the Son of God and, God (the Son) are synonymous titles belonging exclusively to our Lord and Savior Jesus Christ; who says, "I came down from heaven, not to do mine own will, but the will of him that sent me (John 6:38). He also saith, This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent (John 17:3). Take notice, God is the sender; the Son of God, God (the Son, not God the Father) is the person sent.

Paul to Timothy says, Great is the mystery of godliness; God (the Son, sent by the Father) was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory (1 Tim. 3:16). Who was received up into glory, God, or Jesus Christ the Son of God, who is God (the Son)? Forty days after Jesus' resurrection he led his

disciples out as far as to Bethany, and he lifted up his hands, and blessed them, and while he blessed them, he was parted from them, and carried up into heaven (Luke 24:50, 51), and sat on the right hand of God (Mark 16:19). Now, according to Hebrews 4:14 the answer to the preceding question reads thus, We have a great high priest that is passed into the heavens Jesus the Son of God, God (the Son) who ever liveth to make intercession for those who come unto God by him (Heb. 7:25).

The writers of the Scriptures say, To us there is but one God, the Father, and one Lord Jesus Christ (1 Cor. 8:6); the Son of the Father (2 John 3), God (the Son, Heb. 1:8), who came into the world to save sinners (1 Tim. 1:15). Yet there are those who say, We will not

have this man to reign over us (Luke 19:14), crucify him (Mark 15:14). To such Jesus says, Ye will not come to me, that ye might have life (John 5:40).

Let others, saint or sinner, in the church or out, Think and say about Jesus their **best** friend, their **only** Savior (there is none other, Acts 4:12), what they will! The Lord enable us, and all God-fearing men and women, boys and girls, every one to say with Paul, I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me (Gal. 2:20). **Glory be to his holy name for ever and ever.**

Dayton, Ohio.

Reasons for Prohibition in This Generation

By Colonel Raymond Robins

(Third of a Series of Articles on Prohibition by Men of Distinguished National Repute)

First, prohibition came to the United States in this generation, in part, because of the close of the frontier. You may think I am far afield. I am not.

People saw the promise of better things, and started their movement westward, seeking to escape from economic, social and religious pressure. Ever westward has been the vast trek of mankind.

Western Asia, Eastern Europe, Western Europe, the British Isles and then across the surging Atlantic to the bleak New England shores and to the happier shores of the South, was the challenge of a new hope, a new means of escape from the past pressure on the human race. There their sons picked up the trail and carried it over the Alleghenies, and ever westward, over the bosom of the Father of Waters, across the Great Plains to the foothills of the Rockies, and there it rested for a time, and then ever westward over the Continental Divide, and then on to the shore of the beautiful Pacific. There it rested for 20 years, and then we picked it up, westward and northward, and carried it forward until we reached the Behring Sea on the north.

Eager-hearted boys in the District of Columbia, in Maine, in California, in Florida, wherever they are, boys and girls with questions in their hearts, with desire to free themselves and get away from the shelter, possibly, of a father's home—that is the quest of the human heart. What are they thinking about? About the frontier.

Th old frontier has ceased to exist. They are thinking about Chicago, New York, San Francisco, Pittsburgh, and the great industrial towns of New England, and they are today pouring into those communities. This nation began 96 per cent rural. It is 54 per cent urban at this moment, and that percentage is increasing rapidly.

The social implications of individual action are wholly different in the two situations. A man getting drunk in his farm home, or driving along a country road with mules or oxen going six miles an hour, was not so serious. The mules or the oxen would take him home. But now in a sixty-miles-an-hour world, with crowded communities, the drunken hand on the wheel has a wholly different social implication. There you find one of the reasons why society has had to relieve the community from the danger and menace of alcoholic waste, poisoning, inefficiency and incompetency.

There is another reason. We are the greatest mechanical and engineering people in the world. Power under control—for that is all an automobile is—has more de-

vices in this country than in any other nation in the world. Thirty years ago we made a rule that locomotive engineers in this country could not drink; they had to be teetotalers. Nobody wanted to limit the personal liberties of locomotive engineers, but everybody knew that locomotive engineers, whose business it was to protect life and property, could not do so if they were drinking engineers. And nobody in the country wanted to ride on trains that were run by engineers who were drinking men. And nobody from President Nicholas Murray Butler, who has so much to say about personal liberty and prohibition laws, down or up, if he were going from Chicago to New York on the Twentieth Century Limited, would want to have a drunken hand on the throttle. That condition which was necessary for a class 30 years ago, has now by reason of the diffusion of mechanical and engineering power throughout the mass of the people become necessary for the whole people, to protect the life and property of all of us.

There is a third reason. The diffusion of a better standard of living, of a larger means of recreation and of personal happiness in a material sense. The spread of general education has been greater in those 30 years than in any other previous period in the world's life.

The part that liquor played in the social life and habits of the people has been wholly changed, so far as the necessity for it is concerned, within the 30 years. These 30 years have seen the widest diffusion of general intelligence; the widest diffusion of general recreation, the coming of the movie, the radio, the Ford car, giving all kinds of opportunity for a better type of recreation. These things have changed the burden and necessity of artificial stimulation so far as the vast mass of the people is concerned.

And side by side with that education has gone on another education. . We have learned the effect of alcoholic stimulation and poison upon the human body. We have learned that it is injurious in every way.

A group of Germans have been studying the effects of alcoholic stimulation on men and women, and in a unanimous report which they have made, they tell us that it has the effect to deflect the accuracy of the message sent by the brain along the nerves to the muscles, so that a fine marksman shot a little off after he had had a drink or two; and that a fine draftsman drew his lines a little irregular after he had had a drink or two. And a peculiar thing in that study by the Germans was this, that

the lower the type, or more phlegmatic or stolid the subject, the less the effect, and the more sensitive and higher the nervous tension, the higher the type of mind, the greater the effect. So when a man says to you that he can take three or four drinks without affecting him, it may be true, but it is not very complimentary to him.

There is another reason. We men and women of America are not a temperate people. We might as well be honest with ourselves. It is a fact that we may think we are following the Scriptural injunction, and we do things in a large way, "Whatsoever thy hand findeth to do, do it with thy might." We throw ourselves into anything we do or undertake until we overdo it.

All this talk about light wines and beers is pure unadulterated bunk, and the people who are doing the talking about it do not want it. They do not want light wines and beers. They want whiskey and they want it straight. They want cocktails and highballs and whiskey sours and mint julep. I come from Kentucky, and I know. And the reality is that the people of America, by reason of their characteristics and their social tendencies, can not be temperate with alcoholic stimulation. And the fact is that we want a kick, and we want it fast, and if we do not get it with one drink we take another to get the kick. This has been one of the reasons why it has been necessary in our present day to have prohibition.

There is another reason. The liquor traffic, itself, is more responsible at this hour for prohibition and its immediacy in the United States than any other one single force. I am not a fanatic.

I know some distillers, and there are some mighty fine men among them. But the more commercially-minded among them said, "We are not getting as much money as we could get out of this," and they began to buy up every available corner and established saloons, and they began to pick up the ex-convicts, and put them behind the bar, and said, "Get the booze across; get the booze across, and we will pay you a commission in proportion to the amount you put over."

That was the organized saloon. And that kind of an organized saloon soon gathered around it organized gambling and organized prostitution, and it was not long

until it became a stench in the nostrils of the people of the community, and a menace to the children, to the homes, to the church and the school. The aroused conscience of the country arose and outlawed it, and made the saloon an outlaw among the institutions of the land. And now there is not a single saloon under the flag, and in my judgment the saloon can never come back to the United States.

That is the force, economically, socially, educationally, which, more than agitation, than mere moral enthusiasm, is responsible for the coming of prohibition to the United States.

The God of Forces. Dan. 11:38

By Dr. C. F. Yoder

Behold the mighty modern "God of forces",
He guides the universes in their courses;
Provides for all creation quenchless sources,
"But he does not know nor care!"
Electrons are his tiny, faithful actors,
In all material forms they are the factors,
In all the forms of energy the tractors,
"But, they cannot answer prayer!"

From out the depths of endless ether spaces
Mysterious waves all find their lawful places,
And form at last the climax,—human faces,
"Throne-room of this god of power."
Behold the man, from atoms still evolving,
Who, while secrets of his being solving,
By war and vice his highest hopes dissolving,
Worships himself this very hour!

He speaks of all his many great inventions,
And boasts of all his many great intentions,
But plunges down through vice and dire dissensions,
To where,—he does not know nor care.
Thank God we all may know our true Creator,
Who reigns, e'en o'er earth's blasphemous dictator,
Whose love is law and reaches e'en the traitor,
And he loves to answer prayer.
Rio Cuarto, Argentina.

THE BRETHREN PULPIT

The Message That Gets Results

By C. E. Johnson

And there they preached the gospel.—Acts 14:17.

The statement of my text is a significant one. When we look back to the ones who were preaching and the circumstances under which they were preaching plus the results obtained we realize that they must have had a wonderful message. Paul and Barnabas as missionaries had been preaching in Iconium until persecution became so strong that they were forced to flee to the cities of Lycaonia. This was not their first persecution, neither was it to be their last. But persecution or no persecution wherever they went, they preached the Gospel.

One of the outstanding facts in church history is that the Gospel has always made progress under persecution. After the resurrection of Christ we find persecution in its worse forms being meted out to the Christians. The same Paul who is now being persecuted was in the beginning the master hand in directing the destruction of those who believed in the Gospel of Christ. Because of

this wanton destruction we find the early Christians fleeing to the religions round about Jerusalem. In the eighth chapter of Acts, verse four, we find these words: "Therefore they that were scattered abroad went everywhere preaching the gospel." It is because of this preaching that Paul started on his journey to Damascus to continue his persecution. Now we find him no longer the persecutor but the persecuted, and as the early Christian went everywhere preaching the gospel, so Paul the persecuted continued to preach the gospel wherever he was led to go.

There is no question in the minds of people today that the church was wonderfully blessed in the treatment of the early Christian. Because of the trials through which they went there was of necessity a weeding out of those who were weak-kneed. Because of this weeding out those who went forth becoming ambassadors for Christ,

preached the Gospel regardless of results to themselves. Because of this preaching the cause of Christ was given such impetus that people everywhere were compelled to recognize that its message was a message of power. If the church of Christ today, were made up of members who, wherever they went, preached the Gospel, can you in your imagination realize the wonderful growth the church would make? This is the thing that Christ wants his followers to do. Turn with me to the Great Commission in the last chapter of Matthew. Three outstanding words, "Go, Teach, Baptize." What shall they teach? All the things that Christ commanded them. As the church prospered under persecution because they preached Christ's message, let us look for our time in present conditions.

With each succeeding year there is a greater spirit of unrest and a feeling that all is not right within the church of Christ. It is because of this condition that we have so many fads and isms springing up and leading people astray. If you believe that the Gospel is being preached in all the churches today, turn with me to any large daily paper that prints church notices and see how many of them deal with the Gospel. Rather we find Psychology, Social Science, Child Welfare, Criminology, Astronomy and most every subject but the Gospel of Christ. Is it any wonder that the church is in a state of unrest? Is it any wonder that fads and isms find such fertile ground in which to work? Is it any wonder that the world criticizes the church and says that it has outlived its usefulness in the world? Oh that the church would come back to the Gospel of Christ and let the world take care of its own.

Can you imagine with me what the results would have been if Paul in his hours of persecution would have turned from the Gospel and preached on the wisdom of the day. He was qualified to do so. He was a learned man. He had studied under the greatest scholars of his day. Undoubtedly he could have stood in the place of the disputers of his time and been granted a hearing. If he was ever so tempted we have no record of it. Rather as we turn to Philippians 3:13-14 we find him saying: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus."

Let us now look for a time at the results. The magnitude of the work of Paul is beyond the mind of man to fathom. In his earthly ministry, by word of mouth, we find him preaching and establishing churches wherever he went. Literally thousands were swept into the Kingdom because of his fearless teaching. Turn with me to the New Testament. What a small book it would be if we were to remove from it the writings of Paul. To whom were his epistles written? To the churches he had established. To the people to whom he had preached the Gospel. Today after nearly 2000 years we turn to his teaching for help in our daily lives.

But what of today you ask? I say to you without fear of contradiction that the church of today that is making progress is the church that is preaching the Gospel. Not fanaticism or scarehead subjects but the simple Gospel preached with understanding and power. The average man of today wants to be amused but when he goes to church nothing so disgusts him as to hear the one who should be preaching the Gospel, dealing with some subject foreign to the teachings of Christ. Paul and the early founders of the church won their place in the religious world because of their fearless delivery of their

message. Also is it true that the men who are making a place for themselves in the religious world of today are those men who without fear of the world are delivering the message of Christ to a dying world. Christ taught the people that heaven and earth should pass away but of his Word he said it would never pass away. Why, then, we often wonder, do men preach that which to God is foolishness while they sidestep the Gospel with all its power?

In closing, let us not overlook the fact that the preaching of the Gospel is not in the hands of the ministry alone. It is in the hands of every follower of Christ. Your minister may preach the Gospel wherever he goes but if you as members of his congregation fail in your duty but little progress will be made. When all, working together, preach the same message of power, then the Spirit of Christ will bless. With his blessing the world will be drawn to the church and it will come to learn more of the Master. Brethren, I plead with you. Wherever you go, whatever the circumstances, preach the Gospel, for it is the only message that can save a sick world.

Irwin, California.

Our Worship Program

OUTLINE OF "THE FELLOWSHIP OF PRAYER"

(Clip and put in your Bible for convenience.)

CHRIST IS A SPIRIT

SUNDAY—Christ is Spiritual, Col. 1:9-23; Jn. 1:1, 2; 8:58. "In the beginning was the Word, and the Word was with God, and the Word was God." He is love incarnate, producing in himself the fruits of the spirit, and begetting spiritual life in us.

Prayer—Thanks for Christ. Pray for greater appreciation of Christ, also for pastors and theological students.

MONDAY—This Makes His Words Significant, Mt. 7:13-29; Jn. 6:63; 8:28; Mt. 7:24, 25. "The words that I have spoken unto you are spirit, and are life." "The multitudes were astonished at his teaching", and so are we. . . . I will understand it if I can, I will live by it whether or no.

Prayer—For light on God's word; for victory in vexations; for church schools; for young people's societies.

TUESDAY—It Makes His Life Significant, Phil. 2:1-11; Jn. 14:9; 1 Cor. 15:45; 2 Cor. 3:18. "He that hath seen me, hath seen the Father." "The first Adam became a living soul; the last Adam became a life-giving spirit."

Prayer—Thanks for our ideals and joys. Pray for submission to God's will; for honest doubters; for schools.

WEDNESDAY—It Makes His Death Significant, Isa. 53; Jn. 10:30; 12:32; 2 Cor. 5:14; Eph. 3:19. "I and my Father are one." "And I, if I be lifted up from the earth, will draw all men unto myself."

THURSDAY—It Means He is Present with God, Jn. 16:25-33; 14:12; Heb. 12:2. "I came out from the Father, and am come into the world; again, I leave the world and go unto the Father." God lives; so does Christ. The Spirit brings him to us.

Prayer—For trust in God's blessing on our gifts and charities; for the discouraged.

FRIDAY—It Means He is Present with Us, Jn. 16:1-24; Mt. 28:20. "Lo, I am with you always, even unto the end of the world." May my contemplation open the door for his presence, and make me a self-sacrificing servant of mankind.

Prayer—Thanks for the gospel record. Pray for the presence of the Holy Spirit; travelers on land and sea.

SATURDAY—It Means That We Shall be with Him, Jn. 14:1-24; 1 Jn. 3:2; Col. 3:4; 2 Tim. 2:12. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." God, Christ and man, all being spiritual, quite naturally in a common spiritual society.

Prayer—Thanksgiving for health of body and soul. Pray for the spirit of holy adventure; for the aged.

OUR DEVOTIONAL

Our Devotional Life

By Dessie M. Holinger

OUR SCRIPTURE

There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh but after the Spirit (Rom. 8:1). If we say we have fellowship with him and walk in darkness, we lie and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin (1 John 1:6, 7). I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me (Gal. 2:20). Walk in the Spirit and ye shall not fulfill the lust of the flesh (Gal. 5:16). We walk by faith and not by sight (2 Cor. 5:7).

OUR MEDITATION

By our devotional life we mean a life surrendered, consecrated and strongly attached to our Christ as the life of every true Christian will be. Our devotional life is not merely the time we spend in daily Bible study and prayer or in attendance at church services, but it constitutes more, yes much more in our everyday walk with God. It is not a cloak which may be put on for special occasions; it is something which must be a part of us to be real. It is an atmosphere which can be felt.

A young married couple, and older ones as well, who truly love each other will each in his or her daily acts, have in mind the desire to please and uplift the other, to ennoble their lives. So it is with the devout Christian. He or she desires above all else to please God. Hebrews 11:6, says, "Without faith it is impossible to please God."

Faith, then, is one of the primary essentials of our daily walk with God, to perform the duties of each new day. Oh, brethren! how often we forget the help and strength that Christ is only too glad and willing to give, and fret and worry about things in our own weakness. We want to walk by sight instead of by faith, like a self-willed child. In the time of the Israelites, only morning by morning did manna fall, only as the meal in the barrel wasted was it renewed, only as the need of every day requireth are we assured our strength shall be. God gives Morgan declares: "It is when you begin to do what **you** can't do, that you do it in the power of the Spirit." That which is impossible with man is possible with God. "Whatsoever is born of God overcometh the world and this is the victory that overcometh the world, even our faith." Note the power of faith in God.

Another fundamental of our devotional life is our prayer life. Prayer is the key that unlocks the secret treasures of God's storehouse. It is a vital part of the Christian's life. Someone has said, "Prayer is the greatest spiritual instrument in the hands of man." It is talking to God, believing that he will answer our prayers according to what is best for us. The prayerful life is the powerful life. We have no finer illustration of this fact than the life of Christ himself. How often he prayed to the Father for strength and wisdom for the duties ahead of him. One of the best times for prayer is upon arising in the morning. A new and unseen and untried day is before us and we very much need God's guidance for the day we have never traveled before. We need to be always in a prayerful attitude of mind. We believe

this is what Paul meant when he said we should pray without ceasing. Prayer is a healthy spiritual growth. Romans 8:5 says, "They that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit." For the Christian lives above the world. There is said to be a little insect that has the power to clothe itself with a coating of air and go to the bottom of the most stagnant pools. Prayer has been called such an atmosphere. What a great blessing to know we can pray to our heavenly Father, no matter where we are or under what circumstances.

A third important element of our devotional life is Bible study. Oh! how much we need it. Some say, "Well, I don't understand it very well." That is partly because we do not dig deeply enough and because we do not take the Holy Spirit as our guide. 1 John 2:27, says, "And ye need not that any one teach you; but as the same anointing teacheth you of all things and is truth—ye shall abide in him." Again, John 7:17, "If any one willeth to do his will he shall know of the doctrine." Here is splendid evidence that we can learn from the precious Book in a simple manner. It does not say we shall not also learn through Christian colleges, through association with Christians and through the reading of some of the splendid books written by many great men of God. We must take time enough to study, to get into the heart of the matter just as we go into any work for which we receive direct compensation. The Bible is a gold mine, the richest in the world. This is what it is called by a valuable little book on how to study the Bible; namely, "Getting the Gold out of the Word of God," by B. A. Torrey. Its suggestions are very simple and practical and it is most interesting and inspiring.

Another element which is most essential is Love. "Now abideth faith, hope and charity (or love), but the greatest of these is love." Love will solve all our difficulties, if we only have it to apply. Love implies that our will be surrendered to God. It is only when our wills are really surrendered to him that he can really help us, is it not? The Christian who has learned to lean on Jesus for counsel and comfort has learned the secret of the Lord—"the peace that passeth understanding." Have you not noticed among your Christian friends some who speak less of the faults of others, more about their good qualities, though they may be few apparently? These try to help them to a higher plane of living. Do not such show a true spirit of love by the faith manifested toward these less faithful ones? Think of the faith and love which Jesus manifested in Peter, that ignorant, impulsive fisherman, yet under the influence of the Master Teacher he became the great man of God he was.

OUR PRAYER

Heavenly Father, forgive our failures in the past and help us to more fully realize our responsibility to thee that we should honor thee in our daily walk, and to our fellowmen that they see not us, but Christ living in and through us. Grant that we may find great joy in the privilege of daily witnessing for him in some way through our lives. For Christ's sake. Amen.

Waynesboro, Pennsylvania.

Many a life that suffers from inevitable limitation . . . amid uncongenial surroundings, might become radiant and beautiful if it could discover the secret of service. Many a heart, beating its life out in bitter and unavailing protest against its unhappy conditions, might become blessed in becoming a blessing to others.—Youth's Companion.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for April 3)

Second Quarter—The Life and Letters of Peter

AIM: To discover, through a study of his Life and Letters, the contribution of Peter to Christian belief about Jesus, and how this belief should influence our lives.

Peter Becomes a Disciple of Jesus

Scripture Lesson—Mark 1:14-18, 29-31.

Devotional Reading—Isa. 55:1-5.

Golden Text—Come ye after me and I will make you to become fishers of men. Mark 1:17.

Introduction—The Evangelist Mark is generally thought to have written his Gospel at Rome, under the Apostle Peter's dictation. There is nothing in the work itself to contradict this common tradition of antiquity, but on the contrary much to recommend it. Peter himself was a missionary to the Jews scattered all over the continent of Asia, even as far as Rome, Italy. The "Babylon" mentioned in 1 Peter 5:13, is supposed to be a disguise of Rome, because of the terrible persecutions which the Emperor Nero practiced. Tradition says that Peter was crucified with his head downwards at Rome.

Lesson Poem

Across the throbbing brow of pain,
To Peter sinking in the main;
To maniac boy tormented long,
To woman hiding in the throng,
Christ stretched a human hand.

On maiden fast in death's embrace,
On eyes which ne'er had seen man's face;
On leprous sore, most loathsome ill,
On Malchus' ear to show good-will,
Christ laid a human hand.

On childhood's loving, trusting head,
On widow's son borne forth as dead;
For youth or age, for want or woe,
His sympathetic heart did flow,
Through touch of human hand.

Who gives himself, Heaven's highest gift,
May help with Christ, the world to life,
By deeds of human hand.

—Alice Armstrong.

The Call to Service. "The call of Christ I conceive to be that time in a man's life when an impulse comes to surrender everything for Christ. The call of the cross is not merely a call to forgiveness, but a call to love and work for Christ."—Prof. E. E. Hale, Jr.

The qualities of the fisherman—watchfulness, patience, knowledge of the nature and ways of the fish, wisdom, tact, self-forgetfulness—are the qualities of the true soul-winner. "No human occupation has so very perfectly typified the art of soul-winning as that of the fisherman."

"Again the work of the fisher is rather a work of art and skill, not force and violence."—Trench. The fisherman attracts rather than drives. "In the 'Big Brother' movement now so successful in New York (and becoming so in other places as well), the men must save the boys by becoming companionable with them and leading them by a safe road into a man's problem of life, without seeming to so lead them, much less

drive them by bridle and spur. A church brotherhood or a Sunday school brotherhood class can win boys into a close association with itself, sometimes in one way, sometimes in another."

"There are many ways of bringing men to Jesus. A young man linked his arm one day in that of a boy with whom he was walking, and talked with him earnestly about being a Christian. It was not long before the boy decided to give his heart to Christ. Later he heard the call to the ministry, and in due time became a preacher.

"A pastor in one of our cities was very sore-hearted because no one was to join the church at the approaching communion. It occurred to him to use his pen. He wrote eight letters to as many young men who had not professed Christ. In some of the letters he used helpful passages of Scripture. Six of the young men addressed united with the church on that communion day, and the other two came afterwards."

Bringing Others to Christ. "A physician once said that he kept himself in health by going to see his patients. Whenever he discontinued this, and required his patients to come to him, or when he tried to abandon his practice, he speedily became lethargic, stupid and dull; but when he resumed his efforts, and tried and tested his powers, he recovered his strength and vigor. So many a Christian man would find spiritual health and strength in trying to bring others to Jesus."

The Gospel Fisherman. The fisherman attracts fish; he cannot drive them. Every good thing that draws men, the work to which men are called; the meeting the needs, the finest gospel courtesy, the help for the helpless, the deeds of kindness, even warnings against sin, all draw men. The services, the prayer-meetings, the Sunday school, should be so full of good, of the right spirit, of helpfulness and blessing, that people want to come. No mere outside attractions will avail. Men will not come to quench their thirst at empty wells, however beautiful the curb. They will not go to satisfy their hunger at empty tables, however beautiful the dishes. And an essential rule for the gospel fisherman is to keep himself out of sight. The moment he has selfish motives behind his invitation, the moment he preaches even partially that he may be praised for his oration, or for any other motive than to draw his hearers to the gospel itself, that moment he loses power.

Note "the men whom Jesus first invited to follow him undoubtedly had as glaring sins and as obvious defects as most of us have today. Those imperfections must have been quite as much of a trial to Jesus as our fellows' shortcomings are to us. But he did not commence by telling them of this, nor did he seek to help them at the outset by showing them what was wrong with them. His first recorded word to

faulty Simon was, 'Thou art Simon the son of John; thou shalt be called rock,' as though to say, 'for you deserve a stalwart name.' When he set out to win a person to himself it seemed to be his set purpose to find something in that one which he could commend, and then to commend in all heartedness."

Lessons from Christ's Work for human needs. Christ's going into the home of Peter and restoring the sick mother to health is an illustration of the individual giving courage and cheer to neighbors and friends in any kind of need. Simple, beautiful, sincere, neighborly, Christian friendliness, may be used with great advantage.

The wider work of Christian churches and individuals is taught us by the great numbers of sick and suffering people Jesus healed at the setting of the sun. Christianity blesses the body and through the healing of the body uplifts the soul.—Illustrated Quarterly.

WHAT'S IN A NAME?

Everything, says the Pennsylvania Railroad. Since the Company has started naming its fast through freights, the best records in its history for promptness and regularity in freight service have been made. The men, it seems, take more pride in bringing "The Standard" in on time than they did the WV-3. "The Flying Cloud," traveling from Buffalo to Pittsburgh, "The Thoroughbred" carrying livestock from Indianapolis to the Western seaboard, and a score of others, picturesquely named, have become things "of life and real personality."

Here is a suggestion for Sunday school workers. If you still adhere to the old custom of numbering your classes, try naming them, or let the classes select their own names; then encourage in other ways the building up of a class personality and spirit that will cause its members to take pride in it. There is very little inspiration in being numbered, at its best, and at its worst it suggests the fate of prison inmates. When a man goes to prison he ceases to be a personality and becomes a number.

The Cathedral for All Children has been established by the people of Walden, New York, a manufacturing town of seven thousand inhabitants in the Ramapo Mountains. Its building was the inspiration of Dr. J. Brett Langstaff, now rector of Saint Andrew's Church, while he was director of the David Copperfield Library for Children in London several years ago. Dr. Langstaff's main idea in creating this cathedral for children was to help children of all denominations to learn to worship God. They conduct the entire service themselves, taking turns in the various offices. The townspeople of Walden showed their intense interest in the project by giving their services to the construction of the church after their own work for the day was completed.

Poverty is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself.—James A. Garfield.

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Suggestions for the Committees

LOOKOUT PROMPTERS

For Lookout Committees

The lookout committee of a wide-awake society in Baltimore has found the following methods successful in stimulating interest.

The committee has mimeographed report cards, one of which is given each month to each member. The secretary of the lookout committee keeps the record of each member of the society, and makes out his or her report card showing what he or she has done during the month. At the top of the card is the name of the society, and then a space for the name of the member. Then:

1. Attended C. E. meetings.
2. Absent C. E. meetings.
3. Present at consecration service. Yes. No.
4. Number of times responded or took part (aside from singing).
5. Number of times prayed in meetings

Are you conscientiously fulfilling your pledge? Lookout Committee.

Here is a mimeographed invitation to attend the consecration meeting. It was mailed to all members. Note that the first letters, reading downward, spell the word "Consecration."

C-onsecration meeting in Christian Endeavor

O-n Sunday

N-ever miss this

S-ervice, as Christian

E-ndeavorers are pledged to attend, or if obliged

C-onscientiously to be absent, a R-esponse should be sent to be read A-t the roll-call.

T-herefore, do not neglect this, for I-t is the duty

O-f every Christian Endeavorer

N-ever to forget the consecration meeting.

Small cardboard crosses were used to advertise the New Year's consecration meeting. In the meeting room a large cross was used, the letters "C. E. Consecration," and the year number showing in white against a background of red. This was illuminated by means of electric lights, and proved very effective.

Cards of invitation to attend the meetings are always handed to visitors and friends. They are often distributed with the church bulletins.

A REUNION MEETING

For Prayer Meeting Committees

Three weeks before the meeting, a Christian Endeavor society in Dallas, Texas, began a publicity campaign to make known a proposed reunion meeting. Newspaper articles, posters, and postal card invitations. Honorary members were especially invited, and also prospective members.

A picture of all those present at the meeting was taken. The picture was afterwards framed and hung in the meeting room.

The room was decorated with flowers, streamers, and an American flag.

The chairs were arranged in three sections, one section for each class of mem-

bers, active, associate, and honorary, the honorary members being seated in the center.

The opening hymns were sung by famous singers on a phonograph furnished free of charge by a local dealer. The Scripture was read responsively by two girls and a young man. Three Endeavorers gave short opening talks, which were followed by talks from two active, two associate, and two honorary members. There was special music, and the meeting closed by all joining hands and singing "Blest be the tie that binds," and "God be with you till we meet again."

LET US PRAY

O thou by whom we live, with whom we live, who are our test of worth as well as the helper of our souls in all uncertainty, teach us to distinguish between good and evil and the lesser and the higher good. Let not our eyes be blinded by appearances, nor the tempter and betrayer persuade us into folly. Let not the lower good deprive us of the best that is thy wish for our possession and experience. Help us to make thy will and thought the touchstone of all our choosing. Having walked with thee, make us careful of our habitual companionships of soul, while we are generous and joyful in giving ourselves to others. And let thy purpose be accomplished in our lives and thoughts and thy will be done in all we undertake; to the honor of thy name and the fulfillment of thy purpose through Jesus Christ our Lord. Amen.—Isaac Ogden Rankin.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for April 3)

A Trip to Mexico and South America. Galatians 6:9, 10

Mexico City, Mexico,
January 20, 1927.

Dear Mary:

It seems like a long time since I said good-bye to you that morning when mother and dad and I started out on our trip. We have had a nice journey down here. Dad thinks that he can finish his business here in about a week, so we are planning to start for South America next week.

If I were still with you, we would be in school now. I never quite realized how nice school was until I had to leave it. But I am surely glad that mother and dad consented to let me come along with them. I would rather be with them even if it does take me a good bit of time to learn the new language so that I can do my school work in South America.

I almost wish we could stay here in Mexico and have dad preach and mother teach there. Yesterday when we were driving out through the country we saw so many poor children. I can hardly believe that these people whom we are seeing every day

are not Christians like we are. Most of them are Catholics but they are not Catholics like we know in our part of America. Their religion does not make them good people like religion is supposed to do. I do hope that before many years many missionaries may be allowed to teach these people about Jesus and his love.

Buenos Aires, South America,
February 20, 1927.

Dear Mary:

It has been a whole month since I wrote my last letter to you and many things have happened since then. When we arrived here the sun was shining brightly for it was a warm summer day. You see, it is summer down here when it is winter at home. Some of the other missionaries met us when we arrived here and I am so glad to find that there is another little girl among the missionaries' children who is just about my own age. I know we are going to be good friends and she is going to help me in getting started with my school work here. Just think, I will have to learn to speak Spanish well enough to answer all my questions in class without using English words.

I think that the people are very interesting. Most of them are darker colored than the people of North America. They have dark hair and eyes. Some of the people here can play and sing very well. They have stringed instruments that they play on. Mother says that these people are mostly Spanish.

There is one thing that is very different about living here and living in North America. Girls can not go about the town just anywhere and any time during the day like they can at home. They have to be very careful. Usually older folks go with them wherever they want to go.

Somehow I feel about these people just as I did about the Mexicans. They dress and work and go to school and all those things and it seems impossible to believe that they do not know about Jesus as we do. Of course they must be wicked or it would be safe for little girls to go out on the street and go to public places. They do not have Bibles that tell all about Jesus. Instead they have some kind of books that the priest gives them and it hasn't near all of the Bible in it. Then instead of having preachers who preach to them and teach the boys and girls, they have wicked priests who do many terrible things and lead the people to do things that they should not.

I do hope and pray that dad and mother and the other missionaries may be able to teach many, many of these people so that they may become real Christians. Won't you pray for the mission work in South America.

Lovingly,
Helen.

Bible References

- M., Mar. 21. A strange people. Acts 28:1, 2.
T., Mar. 22. Superstition. Acts 28:3-6.
W., Mar. 23. Our message. Luke 4:18, 19.
T., Mar. 24. Salvation for all.
Mark 16:15, 16.
F., Mar. 25. Missions meet opposition.
Acts 16:16-24.
S., Mar. 26. Missions win converts.
Acts 16:25-32.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Visiting Mission Stations in Argentina

By Johanna Nielsen

Rio Cuarto, Argentina,
 January 29, 1927.

Dear Friends:

Brother Yoder has suggested that I tell you something of my recent visit to a number of missions, Mennonite, Christian and Missionary Alliance, etc., in search of ideas as to new and efficient methods of work and also a better knowledge of missionary work in the Argentine.

Having never traveled in a "visiting capacity" among strangers, it was an entirely new experience, and I confess I was not terribly enthusiastic about some of it. However, I left Rio Cuarto on November 9 for Buenos Aires, for in the Argentine all railroads, if not all roads, lead—not to Rome—but to Buenos Aires and often one can travel 150 miles across country quicker by going 600 miles around by Buenos Aires.

I spent the night in one of the stuffy little compartments that our European and South American friends find so superior to our "semi-public" Pullmans. Well, every one to his taste. I also had my first experience with the Argentine diner. The meal is served table d'hôte, the waiters starting at one end of the car and coming down the line of tables with big trays, from which they serve each one as they pass. They show real skill in manipulating their various utensils.

The only thing in which service varied was the drinks, which were of various colors and smells.

Buenos Aires begins to impress its size upon one an hour or more before one reaches the city proper, for one travels through its suburbs for at least an hour. It somehow gives one the impression of being still in the making. It seemed quite like home to have to get out into the middle of the street because of some building under construction in the business district. I wonder how the big firms manage their loading and unloading, for Buenos Aires, like the rest of the cities of the Argentine, is alley-less, the blocks being solid squares. Most of the streets in the down-town district are quite narrow; Florida, one of the main shopping centers, being so narrow that in the afternoon no vehicle traffic is permitted, leaving the street free for pedestrians, and at that it is crowded.

Since even yet a lone woman can not eat anywhere or go where she pleases without feeling unpleasantly conspicuous, the Y. W. C. A. is a welcome haven for such, even though it is not the efficient, up-to-the minute plant that one might expect to find in a great city. It is centrally located and easily accessible from bus-lines, trams and subway.

I was fortunate in spending quite a little time with Miss Zona Smith, one of the pioneer missionaries of the Disciples and for several years Directora of the American College. She knows Buenos Aires well and took me with her to some of the places of interest and also to see some of their methods of work. There are some fairly large churches in Buenos Aires, but the group meeting in the homes seems to be a fav-

orite and fruitful method of reaching the people. Spiritualism, so I am told, is making a tremendous effort to capture even the Christian Missions of Buenos Aires, and since so many think that anything strange or supernatural must be of God, it is having some degree of success. It is working hard in some of the inland towns as well.

Of course much could be written of parks and playgrounds, display of the wealth of the Argentine, etc., but our in-

terest centers in the little mission out in Flores. Half an hour or so, on the subway and a few minutes on the tram and I arrived on an extremely warm Sunday afternoon. The little hall soon filled with children, but the grown folks were conspicuous by their absence. Some 35 children, very attractive looking, bright youngsters, gave good attention to Brother Anton as he taught the lesson. The evening service was poorly attended, mostly children and few of those. The work in Buenos Aires seems to have a great many ups and downs and just then it seemed to be down.

(To be continued)

Work Going Forward at Yaloke

18 Rue Nationale, Montpellier, France,
 February 11, 1927.

Dear Evangelist readers:

To have 1927 news from the field makes one feel like forwarding it at once even at the risk of tiring you with too frequent publications.

From Yaloke:

"Everything here is going very nicely and we have all been kept exceptionally well. The work has been hastened with all speed lately as the hunting season is approaching when no man works! We had as high as 750 workmen one week.

You can imagine what it was like to preach to them on the leeward side of a house on a cold morning. It is a bit worse now as the back of the veranda is walled up into store-rooms, etc. We will surely be glad when the church is completed. It lacks very little now. The floor and inside pillars are all that remain to be done. The framework of the school house is nearly finished. We hope the roof will be on before the hunting season. The foundation for the dispensary is about finished.

"Yama, Yolo and Jodiwan are especially faithful. Pray much for Jodiwan however, as it is quite a trial for him to be even a bit isolated as a leper.

"Miss Tyson and myself (Miss Emmert) are planning to take an itinerating trip in January, probably over the same ground as the first trip or at least in that direction. Brother Hathaway plans on itinerating in directions of Bossangoa, Bassai and Bangui in the near future. This trip of ours will be the first one for some time, but of course 'tis rather difficult to get away when we have school. I lack just one week of having taught six months. The Lord has wonderfully undertaken in regard to health, for so far, I have not had to stop on account of fever, although constantly exposed to wind and sun on veranda. The school house is however certainly going up rapidly now, so, after my month's vacation and itineration I may not have much more time to spend on the veranda.

"Sister Foster is very busy with the dry season garden, also with housekeeping, language study, etc. Brother Foster is very busy with Brother Hathaway in the work. Both are picking up Sango.

"One of Yaloke's sons last night, expressed himself in prayer as grateful for the answer in regard to the school, and as desirous of persevering in prayer for his father's conversion."

Brother Hathaway writes: "In regard to furlough we haven't made the least preparation for it, and feel for the present that we are in the center of the Lord's will in remaining here. It may be wise to wait for your return before leaving. We want to have the greatest possible number of workers on the field before leaving. Let us know should there be any change in your sailing plans . . . All things considered, our furlough will probably not be until 1928.

"Conditions here, briefly expressed, are as follows (January 1, 1924):

Church almost finished.

School roof going on (brick work—height 4 ft.

Bricks on hand sufficient for completion of both the above buildings.

Dispensary foundation finished and timbers going in place.

We have a new plan for setting veranda poles in rock sockets. This is cheap, while permanent.

"A few weeks ago, through carelessness of the one who was caring for burning the bricks, the brick and carpenter sheds were burned down. They have been replaced in different locations as follows.

One carpenter shed,

One brick shed,

One shed over brick kiln,

One blacksmith's shop.

(The village blacksmith is now employed. We are enjoying blessed fellowship with the Fosters who are fast fitting into the work."

We are sorry that recent letters from Bassai and Bossangoa are not yet in our hands. But God is also prospering there for this faithfulness faileth never.

Marguerite and I are both busy, for which we are thankful, as we are assured that it is change and not in idleness that one finds the truest rest. Continue with us in prayer. Very faithfully yours,

FLORENCE N. GRIBBLE.

"Charge them that are rich in this world, that they be not highminded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."—*Paul to Timothy.*

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

South Bend Church of Indiana Pushes the Dial Forward For \$1613.39

This church is located in northern Indiana and has attracted much attention, because of its growth and achievements during the past few years.

It has had discouragements and met them heroically. A few years ago their church building was burned to the ground with only a small insurance. In this they did not waver. With great personal sacrifice and faith in God, they have erected one of the finest church buildings and parsonages in the brotherhood.

This people have struggled forward the past few years under a heavy financial burden, without any wealth to aid. It will only be a few years more until they will be entirely free of indebtedness.

Brother Leatherman is their present pastor. He and his wife are Ashland graduates and it is needless to say that every aid was given me in the work here.

I found industrial conditions in the city below normal and most of the members and organizations still carrying heavy financial obligations on the building. This naturally made it impossible for the church to do what they would like to have done. However, I found the membership in full sympathy with the College and ready to do all they could.

Brother Leatherman succeeded Brother Beachler as pastor, is well liked by the membership and is fitting the needs of the field. Their total gift was \$1,613.39.

W. S. BELL.

Brother Witter and I were always intimate friends, but our life work was so far apart that we never associated together as much as we wished. His funeral was in the Third church, preached by Brother Paul Miller, who gave us a very helpful, appropriate, and fitting message for the occasion.

I am not given to eulogies, but Brother Witter was for more than twenty years, one of my favorite and ideal ministers.

In the first place, nature seemed to do much for him. He seemed to be entirely void of jealousy, bigotry, and selfishness that we see so prominently manifested in so many preachers that hinder their usefulness. Others more able than I, no doubt, will give account of his life and death.

With a sad heart I went alone to Delaware and preached in his place at three places appointed.

I preached at Sister Baker's home on Monday night to a good house, and with splendid interest, also at Charles Workman's, about 12 miles from Sister Baker's on Tuesday night to a larger crowd.

One young lady expressed her willingness to be baptized soon, at this meeting. On Wednesday night, I preached in Brother Walter Cary's home, near Milville, Delaware, about 25 miles from Brother Workman's. Brother Charles and Elwood Work-

man came over to this service. We had a good crowd and good interest here.

At Brother Charles Workman's we called the brethren together and they expressed a desire that I should come to Delaware every two weeks.

We also appointed a meeting for the off week conducted by some of the laymen.

They will have their first laymen's meeting on Sunday night, February 6, led by one of the Smith brothers. Three good families of the Smiths are members.

It seems to me there is quite a good field here for the Brethren. I expected not to take any pastoral work, but I have consented to help put this work on its feet till they will be able to hire a man who can stay on the field.

I will go down again the 14th and give them five services.

Hope to have good news to report right along.

ISAAC D. BOWMHAN,
Leesburg, New Jersey.

REPORT OF THE MEETING OF THE BOARD OF COLLEGE TRUSTEES

By Edwin E. Jacobs

The annual meeting of the Board of Trustees of Ashland College was held in Founder's Hall, Tuesday, March 8, at which time they requested me to make a report of the meeting through the Evangelist.

The following members were present: Messrs Kilhefner, Stuckman, Ronk, Frank Lichty, Benshoff, Switzer, Bowman, Schaffer, Teeter, E. E. Lichty, Bemenderfer and Bell. Orion E. Bowman was re-elected president of the Board, E. L. Kilhefner,

FROM AN ITINERATING EVANGELIST

(EDITOR'S NOTE—This letter from Brother Bowman was to have been published in the issue containing Brother Witter's Memorial, but in some unaccountable manner the copy got misplaced and has thus been delayed. We beg the pardon of Brother Bowman for this mishap).

Dear Evangelist: Brother Marcus Witter was to go with me to Delaware January 31 and preach three nights and look over the field there and help and encourage those noble people.

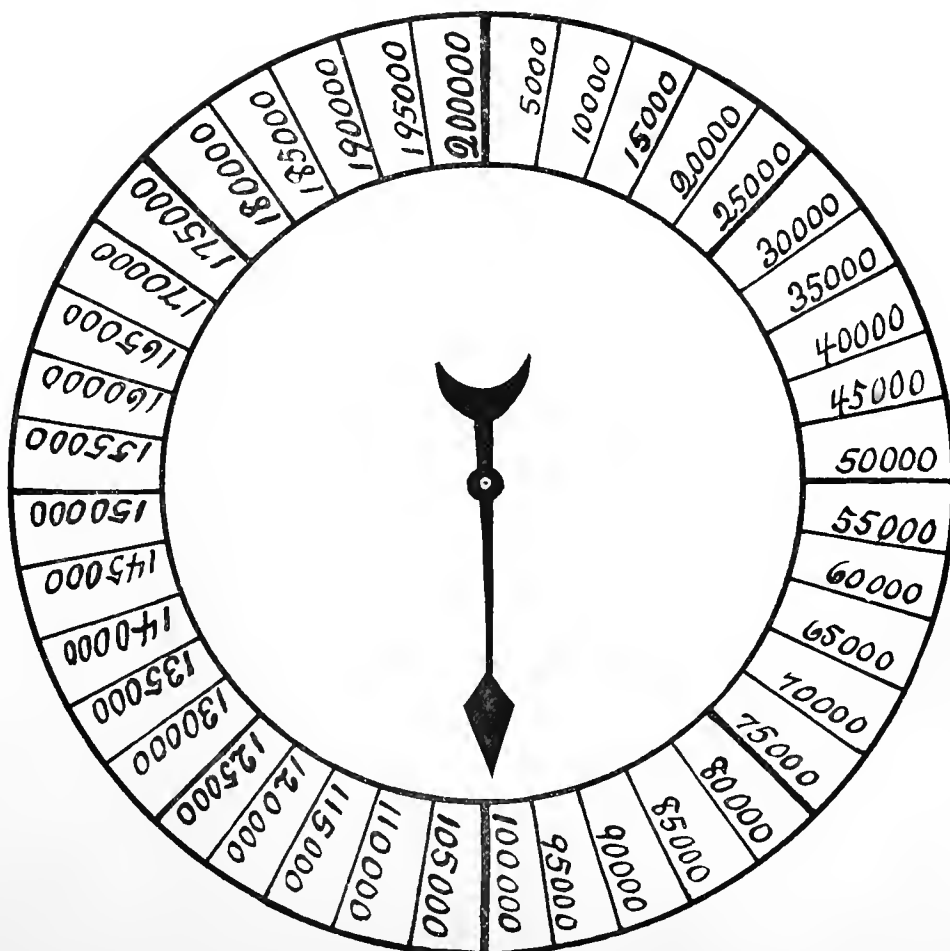
I received a sad letter from his secretary stating that Brother Witter was very ill and he told her to tell me he could not go with me.

A few days later I received a letter from my daughter, Leona, the pianist of his church, stating that he was a very sick man and she feared he may not recover.

So on Saturday night I was taken by auto 10 miles to Milville, New Jersey, took a midnight train, went to Mrs. Robinson's another daughter, and arrived at one A. M., Sunday. I was at Brother Witter's home twice, but he was too ill to be seen.

Monday, January 31 at 5:30 A. M. he died. I received a 'phone message of his death. I arrived there about 8 A. M. A few minutes later Brother Paul Miller and wife came.

An awful blow to Sister Witter, son and wife, as well as to the Third Brethren church, where he took charge a month before his death.



Vice President, Dr. R. R. Teeter, Secretary, and E. J. Worst, Treasurer. Following are the important items of business:

1. The local trustees together with the President of the College were constituted a committee with full power to select the site and erect the proposed gymnasium. Bids had been previously received and evaluated. This building will be completed by the opening of the school year next September. The money accruing from the local campaign, will be in hand to pay as we go forward with this project.

2. Voted to approve plans for securing the National conference for Ashland in 1928, which will mark the Golden Jubilee of the founding of the College. With the new gymnasium we ought to be able to accommodate the crowd.

3. Voted to ask the various churches to observe Educational Day as usual, thus affording an opportunity for the making of a money gift. This will permit some to give who could not otherwise give any financial aid to the school.

4. Professor C. L. Anspach was elected Head of the Department of Education and Professor E. G. Mason, Director of Teacher Training. This was done on the suggestion of the State Office of Public Instruction.

5. The proposed amendment to the Constitution to the effect that the several districts should elect, instead of merely nominate the various trustees at present, could not be passed due to a lack of the two-thirds majority as provided for in the Constitution. A committee was appointed to proceed further with it.

7. It was voted to empower the President of the College to make application for admission into the North Central Association of Colleges and Secondary Schools. It looks now as if we might be admitted within the next twelve months. We have made application for admission into the Association of American Colleges with good prospects of being admitted.

Admission into the North Central Association will depend upon how the Indiana churches respond to Dr. Bell's campaign during the year. We are not ready yet to apply, but ought to be within striking distance by this time next year, if the church campaign goes forward as is expected. Those upon whom Brother Bell expects to call, please take notice of the above statement. Much depends upon you.

Dr. Bell reported the progress of his campaign and while the work is hard, yet the Board feels encouraged and urges upon the brotherhood the necessity of reaching the final goal. Dr. Bell is doing a good work and materially aiding in building up the Kingdom through this department of the Lord's work.

The City Campaign. This report will be seen in the Report of the Bursar attached hereto.

The following Trustees were either elected or re-elected: Ohio, Messrs. Kilhefner, Worst, Young, Balch; Pennsylvania, Ashman; Maryland-Virginia, Dr. Shaver; Southern California, Dr. Wall; Indiana, Duker; Illiokota, Ronk; Mid-West, N: P. Eglin; Northern California, J. Milo Wolfe; Northwest, Ralph Cox.

SUMMARY

Winter School—1926-27:	
Graduates	4
Seniors	44
Juniors	56
Sophomores	47

Freshmen	133
Sub-Freshmen	3
Saturday school	72
	287
	359

Summer School—1926

Total Enrollments	362
Not counting anyone more than once (250) Departments:	

Piano	55
Expression	19
Voice	37
Violin	26

Grand Total 848

Total number students not counting anyone more than once 712

Bursar's Report to College Trustees, for the Year Ending January 31, 1927

Physical Valuation	
18 acres of ground, @ \$3,000.00, \$ 54,000.00	
Founder's Hall,	100,000.00
Library Building,	100,000.00
Equipment,	40,300.00
Dormitory,	50,000.00
Student notes,	1,800.00

\$346,100.00

Endowment Funds

Government bonds,	\$ 47,650.00
Industrials,	1,740.00
City and County bonds,	5,000.00
Bank stock,	1,500.00
Personal notes,	4,172.97
Endowment notes, outstanding,	73,372.59
Mortgages,	125,682.00
Living Endowment,	128,000.00
W. M. S.,	48,000.00
S. S. Association,	30,000.00
Library gift,	10,000.00
E. D. O.,	40,000.00
Eyeman estate,	20,000.00
Coal lands,	10,000.00
Hogue estate,	1,000.00
Nankin estate,	1,000.00
Cash on hand,	5,440.00

\$424,557.56

Doubtful notes, 18,145.75

\$406,411.81

Apparently good, \$752,511.81

Total Valuation, \$752,511.81

Result of Dr. Bell's Campaign

Total notes and cash sent in, ...	\$ 76,998.42
Not including Eyeman behest, ...	20,000.00

\$ 96,998.42

Salary to Jan. 31, 1927, \$ 2,970.00

Travel expense, 992.07

Post Adv., 295.50

Total amount pledges received, \$ 90,043.00

Net Results, \$ 92,740.85

Ashland County Campaign

Cost of campaign, 6,323.43

Net result, \$ 83,270.57

Other Items

Bills payable, Aug. 1, 1926, ... \$ 39,689.77

Bills payable, Jan. 31, 36,689.77

Reduced, \$ 3,000.00

Insurance on Gym, \$ 10,000.00

Expended:

Athletic Equipment, 2,154.89

Paving Tax, 3,408.26

Comparative Last Year This Year

General income, ... \$86,950.38 \$105,606.27

Salaries, 35,496.00 38,193.00

Tuitions, 33,703.00 35,186.00

Investment income, 10,016.00 12,046.00

Respectfully submitted,
MARTIN SHIVELY.

The College is thus seen to be prosperous. The finances are good and the general outlook is encouraging. The Faculty is interested and loyal. The biggest asset the church has here at Ashland is the splendid Faculty which has grown up around the school, all men of deep devotion and fine loyalty. Every member is a member of the Brethren church, is well trained, most of them young, and altogether the church has reason to feel both proud and satisfied.

The Seminary. This received due consideration and Dean Miller reported progress. The need in this department, is the sending of young men here for the ministry who will qualify for the duties which will later devolve upon them. We have a number now but there ought to be more. There is no department of the school more important than the Seminary.

The College jealously guards its reputation as a Christian institution and covets the prayerful support of the church that we may stand firm in this topsy-turvy age.
E. E. JACOBS.

NAPPANEE, INDIANA

We are again guilty of neglecting the Evangelist readers for it has been a long time since we have given a report of our part of the work. We find ourselves well in the third year of work with the Nappanee folks and there are many splendid things we could say about them, but we will let that pass by saying we have here a very splendid class of people to work with. They know how to make a pastor feel at home, and they know how to work with all their might. We have never found a more loyal class of folks anywhere.

Every department of the work is showing splendid progress. Harry E. Price and his fine lot of helpers are leading the Sunday school forward successfully. The three Christian Endeavor Societies are moving forward under the leadership of Grayce Miller, Mrs. Maude Weygand and Mrs. U. J. Shively. The W. M. S. and the S. M. M. are both doing splendid work. We have a fine lot of young folks and they are using their talent in the Lord's service. Our Sunday School Band of young folks, under the direction of James Gentzorn, is larger and better than ever. The Sunday morning choir is also made up of young folks and Mrs. Cora Stuckman is the director.

During the past year the church was painted and decorated and new carpet was furnished by the W. M. S. and the Sunday school. This gives us a very nice place to worship.

On February 6 we began a three weeks' evangelistic campaign. This was the third three weeks' meeting we had held since we have been here, and we entered into it to make it the best one. We had as our special helpers Mr. and Mrs. H. E. Richer of Peru, Indiana, and they took care of the music end in extra fine shape. There was not a single "off night" in the entire three weeks. Night after night, the house was filled. From the very first service the interest was good. The members proved themselves as "having a mind to work," and work they did. The visible results were fifty-three. Forty-seven of these have already been received into the church and the others soon will be. The meeting closed with a splendid spirit and on the first Sunday following, a man and wife came to ac-

cept Christ, making fifty-five. These have also been baptized and received into fellowship. A number of others will yet come. During October we were able to add ten, through a little personal work. God has blessed us in giving us a few over a hundred additions since we have been on this field. We take none of the praise for this to ourselves, we only praise God for it. The Richers made many friends while here and their help was greatly appreciated by all. They are splendid helpers in evangelistic services.

Gravelton, Indiana

We have been giving these folks a little help during the last year by preaching for them every other Sunday afternoon. Gravelton is one of our smaller churches, but it would be hard to find a group of more loyal folks than they are. This church is only five miles out from Nappanee. They were in our meeting almost every night in large numbers.

On January 10th we began a two-weeks' meeting here. Harley Zumbaugh of Tiosa, Indiana, helped us here. This was the fifteenth meeting Brother Zumbaugh and I have held together and from many angles it was the best. The visible results were twenty additions, all of which have been baptized and received into the church. Brother Zumbaugh not only led the song service here, but he and the Gravelton folks looked after the personal work and he spoke each Sunday morning, while we were in the Nappanee pulpit.

May the Lord bless his people everywhere.

S. M. WHETSTONE,
Nappanee, Indiana.

FIRST BRETHREN CHURCH WINCHESTER, VIRGINIA

The work here is going nicely, under the leadership of Brother E. J. Rohart, who is our pastor. We are very fortunate to have so earnest and consecrated a young man for our leader.

The interest and attendance at our church services are very encouraging. Quite recently four were baptized, and five others who have moved here, moved their membership with us.

Now we are planning to hold a meeting just before Easter, and are praying that much good may be accomplished, for there are still others we are hoping may make the good confession at this meeting. May the Lord abundantly bless the efforts that are made to glorify his name.

Brother Charles Buhl, our Sunday school superintendent, is doing all he can to make the school a success, and we are glad to report a favorable attendance since the beginning of the year, and as the weather gets more settled, we are looking for still better attendance, and greater success. The past interest has been good and our aim is still to make it better.

In the past few weeks we have organized a Christian Endeavor Society and are expecting that much good may be gained by it. We ask an interest in your prayers, that the work here may bring forth much fruit, and that all we do may be done for the glory of God. MRS. IDA KELLER.

BOWLIN, WEST VIRGINIA

It has been a long time since I have tried to write a report for the church at Oak Hill and Salem.

Since we have a regular pastor I have been leaving the reports for him to make,

but there are a few things he just leaves out, so I thought I would try to write again.

Since Brother Ankrum came to Oak Hill our church has taken on new life and is growing, growing.

The first of the year found us with funds enough to pay the pastor in full. Within three months something more than \$1,700 had been collected on parsonage debt and pastor's salary. Only a small amount is yet due on parsonage and we hope to pay that before next quarterly business meeting.

Plans are being made to build a new church in the near future.

All of you who know Brother Ankrum, knows that he is a born optimist. He sees some good in most everything that happens. He is held in high esteem by all the other churches in town. He knew when he accepted the work here that it was no easy job, but he is doing the work and will win out in the end.

We certainly appreciate what he has done for the church and can say without trying to flatter that we are proud of our pastor.

We ask especially that you pray for the work at this place. Pray that we may be able to build a new church and that we may ever look to Jesus who never forgets nor forsakes the ones who trust in his word.

MRS ESSIE BOOTHE.

RECEIPTS FOR HOME MISSIONS DURING THE MONTH OF FEBRUARY

	General Fund
H. I. Bowman, San Bernardino, Calif.,	\$ 5.00
H. W. Koontz, Masontown, Pa., On pledge,	2.00
Mr. & Mrs. Nelson Buckland, Turlock, Calif.,	10.00
N. D. Wright, Racket, W. Va., M	5.00
Mr. & Mrs. I. C. Beeghley, Trotwood, O.,	5.00
Br. Ch., McKee, Pa.,	34.50
Br. Ch., Louisville, O.,	70.00
Interest,	2.58
Total,	\$ 134.08
	Kentucky Fund
H. W. Koontz, Masontown, Pa., On pledge,	2.00
Junior C. E. Society, Dayton, O., M	5.00
Bonnie Ashton, Dayton, O.,	2.00
Br. Ch., Pleasant Grove, Iowa, Birthday Offering,	7.50
Total,	\$ 16.50
	Ch. Erection Fund
H. W. Koontz, Masontown, Pa., On pledge,	1.00
Br. Ch., Winchester, Va.,	5.00
Total,	\$ 6.00
Grand Total General Fund to March 1st,	\$9,931.38
Grand Total Kentucky Fund to March 1st,	\$3,386.47
Grand Total Church Erection Fund to March 1st,	\$ 505.25
WILLIAM A. GEARHART,	
March 4, 1927 Home Mission Secretary.	

CONEMAUGH, PENNSYLVANIA

Six months have passed since our coming to Conemaugh and they have been about the busiest six months of our ministry. Coming here from a western and ag-

ricultural state we found conditions entirely different from those we had been accustomed to. This made it necessary for us to readjust ourselves to an entirely new environment. Conemaugh is located in the Conemaugh river valley and is one of the terminals of the Pennsylvania Railroad which employs a number of our men. The Bethlehem Steel mills are also located here. These works also employs several of our people. Most of our men are subject to call any Sunday, which makes our attendance so far as the men are concerned, very uncertain. Then, too, the population of Conemaugh is about half foreign, and most of these people are Catholics. Last, but not least, is this great cloud of coal smoke and the dirt that goes with it.

While we have met some disappointments and had to face some difficult problems we also have great cause for rejoicing. First of which is the wonderful reception we received. The people here sure know how to make the preacher and his family feel at home. And we never had a more appreciative audience than we have here. Our regular church services have been well attended.

On November the fourteenth we began our revival, which lasted two weeks, the writer doing the preaching. Mrs. Staley led the choir and they gave us a splendid support. Our attendance throughout the entire meeting was fine. But we faced the problem that so often has to be faced in this age, and that is the problem of getting the unsaved people in the meetings. Night after night we were told that the entire audience was church people only. As a result of these services five were baptized and received into the church. Several reconsecrations were made and all together we consider the effort a success for the church. We have been making our Sunday evening services evangelistic, and in the six months, thirteen have been added to the church, two are awaiting baptism and still others are almost ready to make the all important step in life. Brethren, pray for us, that we may by the Master's help, make every Sunday a revival.

We greatly enjoyed the presence of Brother Clarence Sickel and Dr. Bell, and the splendid messages they brought us, in presenting their different phases of our work. Thank you, brethren, come again.

The W. M. S. and S. M. M. organizations are both doing very efficient work.

We believe that we have just cause for being proud of our prayer meeting. Our average attendance for the six months has been close to fifty. It was in a prayer service that we received a most pleasant surprise. On Sunday morning before Christmas we were asked to announce what the church called a sunrise prayer meeting, for Christmas morning. We told them that that would mean an eight o'clock service, but they said no, the meeting was to start at six. When the time arrived over thirty people were present and we can truthfully say it was by far the best prayer meeting we ever had the privilege of taking part in. Now we are eagerly looking forward to another such service on Easter Sunday morning.

Our choir is doing splendid work under the direction of Brother George Searle. They are preparing an Easter Cantata to be given Easter Sunday evening.

On Tuesday evening, March the first, several of the young people from the First Brethren church of Johnstown met with

our young people and helped us organize a Christian Endeavor. This is almost a new undertaking for this church, as it has been several years since they have had a Christian Endeavor service. The first six or eight services will be used in the study of Expert Endeavor, under the direction of the pastor, after which the regular C. E. topics will be used.

Just now we are making preparation for our Passion Week services, and the receiving of our Foreign Mission offering.

Pray for us that the Lord may prosper his work in this part of the field and that many souls may be born into the Kingdom.

Yours in his name,
AUSTIN R. STALEY.

ROANN, INDIANA

Always I am made to rejoice when I read of souls being born into the Kingdom. Believing the Evangelist family will rejoice with us, I shall endeavor to give a brief report of the evangelistic effort of the First Brethren church at Roann, Indiana. Our pastor, Brother D. A. C. Teeter, began a series of services Sunday, January 30th, and preached the Word with power to large and attentive audiences each evening for three weeks. The Lord gave us fine weather with the exception of two or three nights, but the people came just the same and this caused us to believe they wanted to hear the Truth. Brother Teeter does not compromise with Satan, neither is he a respecter of persons, but proclaims the Word of God fearlessly.

The immediate results were fifteen accessions to the church—seven by confession and five by letter, for which we give God our Father the glory. I call attention to the fact that ten of the fifteen accessions were men, which is unusual. Three others will be received into the church at an early date—two of whom are awaiting letters from another church. These two we shall be glad to welcome when the opportunity is presented.

Brother Harley Zumbaugh of Tiosa, Indiana, directed the song service each evening, proving himself a "workman who needeth not to be ashamed." His is a spirit filled life, and enjoys a large circle of friends in our community. While we cannot report a large ingathering of souls we have faith to believe the good seed sown will, in due time, spring forth, and those who were "almost persuaded" but turned away to "await" a more convenient time will yield their lives to the Master.

Yet another blessing resulting from this revival is the spiritual strengthening of the church and we are going forth with a new zeal to do the tasks set before us. May the Lord of Harvest keep the revival spirit growing and glowing in the hearts of all his children, everywhere, throughout the year.

MRS. BIRDIE LESLIE,
Roann, Indiana.

ANNOUNCEMENTS

GENERAL CONFERENCE 1927

The date of the General Conference of the Brethren churches for 1927 is now announced as August 22-28. This is somewhat earlier than we are accustomed to meet and a number of our people will be interested in knowing of the change in the date of the Winona Bible Conference this year.

The program announced by Mr. Breckenridge is as follows: Bible Conference, August 7-16, inclusive; Triennial Convention of the World League Against Alcoholism, August 17-23, inclusive; Brethren General Conference, August 22-28, inclusive. We considered making our Conference a full week later but finally decided that it would be better to overlap one day than to go into a later week when the Winona accommodations would be closing.

LET ALL DEPARTMENTS TAKE NOTICE: We herewith submit a motion from the minutes of the Executive Committee as passed at last General Conference: "Moved that the Officers of the various boards of the General Conference be required to have their programs in full in the hands of the Secretary of the Executive Committee by June 1st, 1927. In case of failure of boards to comply with the above request the Secretary is authorized to provide such program, which becomes the regular order of Conference business."

A. V. KIMMELL,
Secretary Executive Committee.

LOST CREEK, KENTUCKY

The Institute is now looking for teachers for the coming year. It is hoped that the teacher matter may be all settled very soon.

Some of the qualifications that are sought in the teacher here is as follows: A real belief and confidence in the Bible as the source of our information as to the origin of life and its development, and not that organic evolution accounts for the same. A real belief that I am called of the Lord to the work, and not coming for the experience. At least a Normal education and training should be enough so that if necessary a certificate can be issued on your scholarship.

Then just now there is much need of a young man, with the above qualifications, or with sufficient qualifications to teach in the grades, about 4th to 8th, or somewhere there, and then with this added qualification, that he can handle the athletic activities of the school. This young man with the athletic qualities IS MUCH NEEDED.

Should this reach anyone who might be interested will you please write us at once? Will you join us in prayer that God will call out this young man for the work, and also just such other teachers as may be needed? There is also a real, yes, a very real need of a music teacher here, and also domestic science. Who will answer these calls for service? Also a woman to act as matron is needed, this a woman who can be a mother for the girls.

G. E. DRUSHAL.

WHO WILL HELP?

At Riverside Institute, Lost Creek, Kentucky, we have over 100 acres of land, which should be utilized more than it has been. It was thought at first that quite an income might be derived from the coal mines located on it, but the profitable mines seem to be farther up in the Mountains of Kentucky. There are not very many acres suitable for farming.

Rev. Early, our efficient Financial Secretary, is very anxious for financial assistance to get started in the poultry business. Your Kentucky Committee and the Executive members of the Missionary Board, have carefully considered the proposed project, and favor going ahead on a rather limited scale at first. We do feel that we should

not use money from our General Fund for this purpose, and we believe there are brethren and sisters, as well as Bible classes and auxiliary organizations, that would be glad to make contributions. It will take about \$200.00 more to build the first unit. We have already received \$50.00 which has been used to build some fences for the runs. We do not want this call for help to interfere with any other contributions you intend to make to other worthy causes. Please help. WM. A. GEARHART, Secretary.

FOR YOUR INFORMATION

CALENDAR OF SPECIAL OFFERINGS

Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana.
General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.
White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio.
Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.
Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.
Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.
Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.
Baptism, (8 pp.) by Gillin, per 100, 50 cents.
Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.
Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.
The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.
Doctrinal Statements, (52 pp.) by Miller, per dozen, 75 cents, single copies, 10 cents.
Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.
Advantages of Being a Member of The Brethren Church, (18 pp.) by Rensch, per dozen, 25 cents.
The Brethren Church: Why? (4 pp.) by J. Allen Miller, per 100, 30 cents.
A Brief Sketch of the Brethren Church, (6 pp.) by J. Allen Miller, per 100, 60 cents.
Christian Baptism, (8 pp.) by J. F. Garber, per 100, 50 cents.
The Law of Baptism, (12 pp.) by J. B. Wampler, per dozen, 10 cents.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

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MARCH 26
1927

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



The Apostle Paul
The Greatest Foreign Missionary

Make it a Banner Foreign Offering on Easter Sunday

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, Editor
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EDITORIAL

Family Sitzings at Church

Every pastor knows the grief caused by the dearth of children and young people at the church services, and practically every church member knows that such a situation exists, though many do not seem to deplore it. It is a universal experience to see the young life that the Sunday school has called together taking flight at the close of the study period, as totally oblivious or indifferent to the church worship hour as if it did not exist. Preachers are themselves not wholly blameless for the situation, for it must be confessed that, in the main, little thought is given to the children and young people in preparing sermons and worship programs. And if one were desiring to thoroughly analyze the situation and determine the various contributing causes, there are many things that would have to be considered. We wish, however, to give attention to only one phase at this time, and a phase that apparently gives little concern and yet one that contributes largely to the total result, that is, the absence of family sittings.

There was a time, and not very many years back, when families sat together in church much more frequently than is the case today. It is the rare exception to see the family sit together in church now. And as a rule, when the family does not sit together, it is not all there, or does not remain so long. The church family whose various members attend church like business folk go to a restaurant—each at his own time and place—encourage separateness of interests, mutual aloofness and deny themselves of many things that bind the family together, besides offering greater temptations to the children to absent themselves from the church. Children who are accustomed to sit with their parents in church are less dependent on the presence of other children for their continued attendance than are those who do not sit with their parents. The presence or absence of their young friends will not have a big influence on any of the children, but especially strong will it be upon those who are not fortified by the custom of the family attending and sitting together.

There were fourteen hundred ministers in New York who listened recently to a Supreme Court judge deliver an address on this subject, and they were stirred to activity with a hope of counteracting the weakness. They formulated the following statement which they read to their congregations:

We of the clergy representing all the Protestant denominations in Greater New York in public meeting assembled, conscious of

our responsibility, mindful of our duty, grieved and alarmed by the absence of large numbers of children from public worship, unanimously affirm that the family should constitute in the church a worshipping unit, that the spiritual welfare of the children of our city requires that when of suitable age they participate with their elders in the public worship of God, and the life of the church is dependent upon the recruitment of its membership from the ranks of the young. We, therefore, in God's name call upon the fathers and mothers of our city to bring their children to the house of God to the end that children may grow in the knowledge and love of God and of right and the church in spirituality and power.

Here is a matter that we have been neglecting, to emphasize the responsibility that rests upon parents for bringing their children to church and attending as a family. Some think it will do little good, but we have not done our duty until we have urged it. The "Christian Advocate" says, "The plea that families attend church together and occupy a family pew may be in vain, but it is one that should be made without ceasing." People have gotten out of the way of such attendance at our churches, but we do not agree that there is anything essential to our modern life that would make it impossible, or inadvisable to attempt to revive it. And we shall find it a great aid to the solution of the problem of the childless church.

The Jerusalem Chamber

The "Jerusalem Chamber" is a room adjacent to Westminster Abbey, built in 1376-86, and so named from tapestries formerly hung there, representing scenes from the history of Jerusalem. It is a place of many noted historic events. It was in this room that that noted group of scholars that gave us the English Revised Version of the Bible did their work. It is continually the center of much religious interest, being the meeting place of the Upper House of the Province of Canterbury.

Recently it has become the center of a new interest and the seat of a religious movement "said to be sweeping over the English speaking world", so "The Evangelical-Messenger" tells us. "Stirred by the sense of a great world need, and feeling that a spiritual revival is the only thing that will help the world out of its distress and misery, a few people gathered in this historic room and bound themselves together in a quiet fellowship of prayer." The appeal which they have sent forth deserves the attention of Christian people everywhere, and it is peculiarly fitting that we should ponder it at this season when the spirit of devotion is running high, and when we are looking forward with much introspection and feeling of responsibility to the celebration of the Passion and Resurrection of our Lord. This is their appeal:

LET US AGREE TO CONCENTRATE OUR PRAYERS ON THE FOLLOWING OBJECTIVES:

- I. FOR A MISSIONARY SPIRIT. That the church may see whole world's need of Christ, and may be ready for any sacrifice in order to make him known to all mankind.
- II. FOR A SPIRIT OF PRAYER. That the church may learn to pray as Christ prayed and taught his disciples to pray; and that an ever-increasing number of interceders may be added to us until the whole church is awakened to prayer.
- III. FOR A SPIRIT OF SACRIFICE. That the church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.
- IV. FOR A SPIRIT OF UNITY. That the whole church may desire and experience a new unity in Christ.
- V. FOR COURAGEOUS WITNESS IN MORAL QUESTIONS. That the witness of the church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.
- VI. FOR A SPIRIT OF SERVICE. That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.
- VII. FOR THE COMPLETION OF OUR OWN CONVERSION. For the removal of all hindrances in our own lives in the manifestation of God's redeeming love and power.

This remarkable statement and the even more remarkable spirit of prayer and God-dependence grew out of the effort of a few sincere souls to face up to the world situation and to "Honestly measure the church's obligation in the light of that situation", says Bishop Donaldson of Salisbury, England, and the consequent "sense of helplessness and failure which that endeavor laid upon our souls." And as we turn our thoughts toward another "Jerusalem Chamber", that "Upper Room" in which our Lord sought to lead the hearts of his disciples to share his compassion for the

world and to accept his commission to them for its evangelization, and then contemplate how slowly even yet we are to move and how ineffective we are in our efforts, we are wearied by our helplessness and saddened by our failure. At such a time we are driven to our knees as never before in humility and confession and with mighty intercession. We have the "balm of the world's wounds", but we have been slow to apply it; we have the life-giving message, but we have been tardy in communicating it. It is not that we have been wholly indifferent and idle. We may have done much and have been highly concerned. "But, as Bishop Donaldson expresses it, "the output still fails altogether short of the need; relatively the tree is barren, and nothing can bring adequate fruits but the word of power from on high. We are weary of campaigns and forward movements; nothing will avail us but a revival of the spiritual life." Though we seem impotent as we face the bigness of our task, yet the Lord Jesus stands by and says, "My strength is sufficient for thee"; though we so soon come to the limit of our outreach, yet the arm of the Almighty is not shortened. All this is available to us, if we but seek it. Let us betake ourselves to our "Jerusalem Chamber" and there realize anew the joy and revitalizing power of divine fellowship and the dynamics of intercession.

South China Movement Not Anti-Christian

It is likely that the Chinese Nationalist movement which heads up in Canton is widely misunderstood in America, due to the prejudiced attitude of the daily press, which naturally takes its cue from the powerful interests which under the protection of various foreign governments have secured valuable concessions and brought about irritating restrictions of Chinese sovereignty. It is good to hear a voice that speaks from the Christian viewpoint and has the highest interests of the Chinese themselves at heart. Mr. Fletcher S. Brockman, associate general secretary of the National Council of the Y. M. C. A., has been a leader in Association work for many years in China. He recognizes that the situation is serious and that there is much danger of confiscation of property in certain quarters by the radical and lawless element, but insists that the government has high and sincere purpose and is rapidly gaining control over the radical element. He counsels patience, saying that "The American public should not be discouraged if in a time like this, when such great forces have been let loose and there are so many inflammable factors in the situation, some things should happen that are in themselves very regrettable.

But he says: "It is a mistake to identify the Canton government with the anti-Christian movement. Some of the leaders in the government are very earnest Christian people. This includes Mr. Shu Chien, Minister of Justice; Mr. Sun Fo, son of Dr. Sun Yat Sen, a graduate of the University of California and Minister of Communications; Mr. T. V. Soong, Finance Minister and a brother-in-law of Dr. Sun Yat Sen, and Mrs. Sun Yat Sen, who is a graduate of a Methodist College in Georgia.

"These hold high positions in the new government, and we may be sure that as affairs get more and more settled and the moderate element in the Nationalist Movement gains greater and greater hold, the difficulties of Christian institutions will be minimized.

"In the same way this ought not in any way to be thought of as an anti-foreign movement such as was true of the Boxer War. The Boxer movement consisted of a comparatively small group of very ignorant patriots. This is truly a revolution of the people and its main motive is freeing China from her impossible international restrictions. It is a revolution against the handicaps put upon China by foreign countries, not against foreigners as such."

Faith that does not issue in obedience lacks the element of genuineness.

Prof. M. P. Puterbaugh, treasurer of the National Sunday School Association, gives his third installment of White Gifts reports, and it speaks for itself of the splendid support which the Association has received. It is evidence of the wide appreciation of the service it is rendering.

Prof. J. A. Garber, General Secretary of the National Sunday School Association, comes to Evangelist readers with more of his interesting news items. It seems that schools are beginning to show commendable cooperation by endeavoring to measure up to the standard of efficiency.

Brother I. D. Bowman tells of his work in Delaware, where he makes frequent preaching excursions, preaching in homes and school houses. Five have been baptized and two more are awaiting the rite.

We are glad to note that on February 18th, an aged couple in the Roann, Indiana, congregation celebrated their golden wedding anniversary. It was Brother and Sister John Lowman, the husband being 83 years of age and the wife 78. We are pleased to publish a record of the event in the news department.

It may be possible by the grace of God for church members to dance and play cards and be regular attendants at the movie, without losing their souls, but they cannot do these things without losing their power and effectiveness as servants of Christ. Worldliness and spiritual vitality and influence do not go together.

Brother A. D. Cashman, who recently closed his work at Fairhaven church near West Salem, Ohio, writes his final message concerning this church. Four were added to the church roll and the membership maintained a splendid spirit of interest and loyalty. These good people showed their fine concern for the pastor's welfare and appreciation of his services by frequent donations. Brother Cashman is now quite well established in the pastorate at Dallas Center, Iowa.

From the correspondent of the First church of Philadelphia we learn that the church is sharing the grief of their pastor and his wife, Brother and Sister R. Paul Miller, over the death of their little girl, Marjory Anne, at the age of five years. She was stricken with diphtheria and passed away in a few days. Services were held in the chapel on the Municipal Hospital grounds on March 12th, and conducted by Mr. Stewart of the Philadelphia School of the Bible. We bespeak the sympathy of the Evangelist family in behalf of the sorrowing parents and family.

Brother S. C. Henderson, who assisted the Mansfield, Ohio, church and pastor in an evangelistic campaign, expresses great faith in the future of this now promising mission church. It is good news, especially for the Ohio churches, whose contributions have for many years been going to the support of this work. Under the leadership of Brother Barnard, this church has lifted up its head out of the mire of despondency and seeming hopelessness to that of hope and assurance. Mansfield has some good people and they are calling more unto themselves. Brother Barnard states at out of twenty-four who responded to the invitation, twenty-two will unite with the church. This is indeed a great victory.

We have noticed that some of our pastors are making use of mimeographs in putting out weekly letters and church calendars. Brother R. D. Barnard of Mansfield, Ohio, mimeographs a letter which he sends through the mails to all his parishioners each week, giving news items, announcements and setting forth congregational aims and tasks. Brother S. M. Whetstone of Nappanee, Indiana, puts out a weekly calendar in the form of a folder, the front and back pages of which are printed and the inside pages given over to mimeographed announcements for the week, which is evidently intended to make unnecessary the public oral announcements, which are sometimes so lengthy that they become a real detraction to the services.

EDITORIAL REVIEW

All friends of the college will rejoice to learn of the "breaking of ground" for the new gymnasium, which President Jacobs reports in his news items this week. It is certain to prove to be a very attractive and much used portion of Ashland College's equipment when school gets in session next fall.

GENERAL ARTICLES

The Morals of Our Young People

By Prof. L. W. Barber, Teacher in South Bend, Indiana High School

It is an age-old question which has been pondered upon again and again, and springs out anew when the busy world fails of a subject for discussion.

We are now in an age when our attention is again called to this aged subject.

To many minds the morals of youth become as perplexing as any problem in science and to those of us who know youth as it is, have formed various opinions about the truth of the matter.

First: Is the present condition of morals among our young people worse than in previous generations? Humanity worried about this question back in the time of Babylon as excavations in the past have revealed. I could only answer no to this question. Do you remember when we were boys and girls in our teens? Do you remember your conduct and my conduct? In the history of our public schools more than any place else can we see this change. Having been a teacher for nearly nineteen years, I remember the bad boy or the bad girl of yesterday. How oft was the teacher, especially the more unfortunate in physical development, driven to despair by an unruly disciple, who caused the whole school to tremble at his conduct, who was truant from his or her classes to go skating, who purposely threw stones through the school windows, or set the woodshed, on fire, or locked the teacher out of school for long periods of time in order to cut the school day short. How many times have we witnessed the wielding of the hickory paddle, or settled a fight, or become a party to almost unthinkable deviltry led by the bully who cared not for society nor the happiness of others. I think of seeing a dozen large boys crawling through a hole in the stone wall only to remain under the school house for a whole half day while school went on. I think of the time of Nero when men were burned at the stake, or when men were thrown into prison for mere contractions of a debt because of the lack of Christian influences. These things I think I can say never happen now.

On Sunday evenings, how many times did we see a horse race, a gallop and then a wrecked buggy, and the girls of the community looked on with the same attitude which they have now. In our day we went just as fast as we could with what we had to go with, and if in comparison, the young people of today would go as near the limit with their means at hand as we did when we were young and gay, then our generation might complain. It is not my purpose to minimize the faults of the present generation because it is true, that because they have at their command more dangerous means, they must exer-

cise more precaution lest they fall below the margin of the past generation.

We as adults are living at a speedier rate now than when we were young. Modern society with all its frills and gayeties is a great temptation even to adult life.

As a nation we are making haste to equip our young people with an almost entirely new form of education. The old type no longer prepares the young to meet the new demands. The process of development must continue. New conditions, both social and industrial, are continually rising and must be met with a new kind of preparation. Are the morals of our young people getting worse? I do not think so. A new type of moral behavior may be arising but it is only human. Through-

out the ages there has been a cure for every ill. The new type of morals can certainly not be looked upon as alarming. If there is anything to be alarmed about it is probably the slowness with which the adult mind is responding to the needs of the new conditions.

We must admit that there has been a general breakdown in parental authority, but that is not due to the condition of childhood. We must recognize that the industrial conditions have had something to do with this. Never before have we had so many mothers who have entrusted the care of their children to others in order to help out in the financial problem of the home.

We have come to the point in our living where the poor and rich must be dressed alike, housed alike and fed alike, and this burden caused by the demand of society, placed upon the male parent alone cannot be endured. The mother naturally rushes to his aid.

Mothers, because of their desire for social standing, have been known to place their children in the down-town picture shows for the afternoon while she attended to some social engagement. The moral breakdown has not so much come from the acts of the child as from the influence of the parent.

The home, the church and the school are the moulding factors of our young. As the limb is bent so the twig inclines.

The church is not doing all in her power to aid the child. As an institution the church has failed to call "a spade a spade." Our big problem as a church is, how can we, not force, not drag, but influence and lend our children into the church. It is quite certain that this, as all other things are begun, must begin as an educational process. The lessons of the scriptures must be taught before the age of seven and as we do in other forms of education, continue the process throughout the

O Jesus, Prince of Life and Truth

O Jesus, Prince of life and truth,
Beneath thy banner bright,
We dedicate our strength and youth
To battle for the right;
We give our lives with glad intent
To serve the world and thee,
To die, to suffer, and be spent
To set our brothers free.

In serried ranks, with fearless tread,
O Captain of us all,
Thy glory on our banners shed,
We answer to thy call;
And where the fiercest battles press
Against the hosts of sin,
To rescue those in dire distress
We gladly enter in.

O Jesus, once a Nazareth boy,
And tempted like as we,
All inward foes help us destroy
And spotless all to be.
We trust thee for the grace to win
The high victorious goal,
Where purity shall conquer sin
In Christian self-control.

—Anonymous.

elementary and high school grades. To my mind some form of compulsory religious education must be established, in which the child learns that the plan of living which was instituted in Holy Writ is essential to his social, industrial, and religious conduct.

As a human race we are trying to meet the demands made upon us, by society, industry and religion. What is the religious world demanding of us?

I am not inclined to condemn the morals of our young until we ourselves have set a better example at home, at school and at church. We think from the fundamentals of Christian living and Christian morals. The community has a right to demand that its leaders of its young be qualified in the great principles of Christianity which is so necessary to abundant living. Childhood must be molded and can only be so in proportion to the amount of effort we expend on it.

Is the church losing its grip on the young people? I think this fact is quite evident. It is a very rare occasion which finds the church filled with young people as it was, especially in our country churches, in and preceding the years 1908. This fact is to be lamented, of course, but we must also consider that the average church is not filled with adults as it used to be. There are several reasons for it, one of course being the ease with

which we travel. The country church has almost become a relic, because it has not supplied the community with the modern comforts of the city churches. But we say, "Neither do our city churches draw the young people," and I answer again that it is because the church is not progressing in its line of education at the same rate as that of other institutions. Who is educating our youth? Is it the church, or is it the "movie?"

Too long we have set Christianity off by itself as a thing to be admired instead of using it as a guide for everyday use, in industry, in school, in politics, and in society.

Very few of our young people have any knowledge of the Bible to any great extent and how often do we hear them talk of the work of the Great Master? It is a rule of humanity that we think and act in terms of our education. It is not infrequent to hear them talk of the life or death of a "movie star." Therefore it is my firm belief that the attitude of the young toward the church, which can be the only source of moral uplift, must be changed through a system of education based upon the great principles of Christianity as set forth in the great doctrines of our Lord Jesus Christ.

South Bend, Indiana.

Conditions in South America

The following is a translation of a part of an article that recently appeared in *El Vanguardia*, the socialist daily of Buenos Aires. It is worth reading because it gives the impressions of an educated Argentinian who has traveled in both North and South America and writes with more than ordinary fairness and intelligence.—C. F. Yoder.

Latin-Americanism

The protest in Argentina against the Yankee intervention in Nicaragua are made in the name of Latin-Americanism, putting one civilization and race against another.

This is rather surprising when we consider that the protests come from a country in which the railways, street cars, packing houses, great stores and principal industries belong to foreign companies whose directors decide in Europe the questions of exploitation and conflicts with workmen, and who collect their dividends without paying here the taxes to which they are subject in their own country.

What difference does it make to the workman whether his exploiter is European or American? Yet the defenders of Latin-Americanism seem to think that North American capitalists are the only ones to be feared. Such a spirit causes us to overlook in a great nation that which should be an inspiration to us, and leads us to unjust judgments, especially harmful to us Central and South Americans who have so little reason to be proud.

As I write these lines I remember how intense were the impressions I received in visiting the countries of South America and then the United States. Here I was hurt at every turn by the spectacles of misery and stupidity. In Valparaiso I saw whole districts with hovels built of rusty tin from kerosene cans and multitudes of workmen with only overalls and shirt and hat, ragged and dirty and slaves to alcohol and tobacco.

I saw schools with all the windows broken and the classrooms in terrible condition.

I found hospitals which shocked me as a physician, yet had the walls covered with images and candles.

In Lima and Callao there are a few modern buildings, but the streets are narrow and crooked, badly paved and dirty.

A leaden mantle seems to hang over Latin-America. The Catholic church, translated in the ignorance and misery of the people, has retarded the development of the country without impeding the exploitation of the poor by the rich.

And from one end of Latin-America to the other alcohol and cocaine are plunging the people down to ruin without restraint.

But on the other hand, my first contact with North America gave the impression of capacity, of energy and of work. There is no comparison between that great nation and any of South America. The difference is too great.

We may well imitate her fight against liquor and ignorance and prostitution and in favor of children and libraries and benevolent institutions. Instead of criticizing our neighbors we should attack our own vices. Why should we spend our time shouting about Yankee faults when the only way to prevent their domination is to make ourselves as capable as they?

What we need is less politics and more education, less alcohol and drugs and more food.

It is a great mistake to turn aside to a false issue and lose sight of the real danger which threatens us.

ALICIA MOREAU DE JUSTO.

To which I would add that the way to what South America needs is not an atheistic party but the conversion of the people to the true Gospel. Romanism, imperialism, anarchism and all other evils must yield to Christ.—C. F. Y.

So long as Christ's theology and the system of Christian ethics derived from it remain central in men's religious outlook, we need not fear the outcome of the present era of religious change.—Bishop of Birmingham.

A "TRUST" PAGE

HYMN OF TRUST

"O Love Divine, that stooped to share
Our sharpest pang, our bitterest tear,
On thee we cast each earth-born care,
We smile at pain while thou art near!

"Though long the weary way we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, 'Thou art near!

"When drooping pleasure turns to grief,
And trembling faith is changed to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us, Thou art near!

"On thee we fling our burdening woe,
O Love Divine, forever dear,
Content to suffer while we know,
Living and dying, Thou art near!"

—Oliver Wendell Holmes.

TRUST IN GOD

"Shadows are faithless, and the rocks
are false;
No trust in brass, no trust in marble
walls;
Poor cots are e'en as safe as princes'
halls.

"Great God! there is no safety here be-
low;
Thou art my fortress, thou that seemest
my foe;
'Tis thou, that strik'st the stroke, must
guard the blow.

"Thou art my God, by thee I fall or
stand;
Thy grace hath given me courage to
withstand
All tortures, but my conscience and thy
hand

"I know thy justice is thyself; I know,
Just God, thy very self is mercy too;
If not to thee, where, whither shall I
go?"

—Selected.

Arranged by Dyoll Belote

TRUST SONG

"For thy name's sake lead and guide
me.—Psalm 31:3.

"Just as God leads me I would go;
I would not ask to choose my way;
Content with what he will bestow,
Assured he will not let me stray;
So, as he leads, my path I make,
And step by step I gladly take,
A child in him confiding.

"Just as God leads, I am content;
I rest me calmly in his hands;
That which he hath decreed and sent,
That which his will for me commands.
I would that he should all fulfill
That I should do his gracious will
In living or in dying.

"Just as God leads, I all resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfill;
That which his love ordained as
right
Before he brought me to the light,
My all to him resigning.

"Just as God leads me, I abide
In faith, in hope, in suffering, true
His strength is ever by my side—
Can aught my hold on him undo?
So patiently I wait, and know
That he who doth my life bestow
In kindness all is sending.

"Just as he leads, I onward go,
Oft amid thorns and briers keen;
God does not yet his guidance show,
But in the end it shall be seen
How, by a loving Father's will,
Faithful and true he leads me still,
A child in him confiding."

—In His Steps.

Trust in the Lord with all thine heart.

—Proverbs 3:5

GOD IS GUIDE

"God is guide, though clouds are black;
God is guide when skies are clear.
God is guide, though ways turn back;
God is guide, when goals are near.

"Hopes accomplished, God is guide;
Hopes abandoned, still he leads.
Trust in him when faith is tried;
Trust in him when all succeeds.

"As we follow, on he goes;
We retreat, He falters not.
Guides he where cool water flows;
Guides he when the sun is hot.

"Leaders guide both night and day;
Guides must guide through day and
night.

Father guide us all the way,
Be it dark or be it light!"

—Amos R. Wells.

TRUST FOR TODAY

"Whate'er tomorrow holds in store
Is not for me to understand;
Today I have my Lord with me,
He holds tomorrow in his hand,
And well he knows what he has planned.

"What matters it how dark the day,
How chill the winds of winter blow?
Sufficient is the thought to me,
My Jesus sees and wills it so,
And Love marks all the way I go.

"He knows the path that I should take,
E'en when to me the way is dim;
And he will not lead me astray
When I am trusting all to him,
Who sees beyond my vision's rim.

"He knows the burden best for me,
Knows just how much my heart can
bear

He formed my shoulders for their load,
And placed their needful burden there
And teaches me the strength of prayer."

—C. W. Waggoner.

TRUST IN GOD

"I have learned, as days have passed me,
Fretting never lifts the load;
And that worry, much or little,
Never smooths an irksome road;
For you know that somehow, always,
Doors are opened, ways are made;
When we work and live in patience
Under all the cross that's laid.

"He who waters meadow-lilies
With the soft dew from the sky,
He who feeds the fluttering sparrows,
When in need for food they cry,
Never fails to help his children
In all things, both great and small;
For his ear is ever open
To our faintest far-off call."—Anon.

HE LEADS ME

"He leads me where the fields are green,
And underneath the shadowed trees;
He leads me where still waters flow,
And down along the seas.

"He leads me through the crowded ways
Of city streets and factories.
He leads me where the stars are lit
To crown some far-off Calvaries.

"He leads me in the morning's glow,
He leads me through the noon-time
sun
And when the evening shadows fall,
He leads me when the day is done.

"When storms are charging down the
sky,
And clouds in midnight blackness
swing,
He still my shepherd is and still
Shall lead me 'till the robins sing.

"Beside the dunes, along the hill,
Through meadows green where winds
are still;
By sunlit pathways to the sea,
The shepherd still is leading me.

"He did not cease to lead his sheep
When David smote his lyre of old,
And sang the shepherd's song
Of green fields and of gold."

—Rev. W. L. Stidger.

THE BRETHREN PULPIT

The Family Altar

By Harold D. Fry

(In recognition of the worthy goal of the W. M. S.)

TEXT: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Timothy 2:15.

There are many problems of the day insolvable by you and me. In the face of an international situation in which we may not pass lightly the evident influence of the Roman church upon our Government, the great thinkers of the age when asked their opinion as to the probable state of the nation we love twenty years hence, consider the blighting moral and political conditions, and answer with downcast heads, "We do not know." And some have ventured to doubt the very existence of the United States as a nation twenty-five years hence, unless civic righteousness and religious purity come in sudden and complete reformation. We live in troublous days, with perilous times promised. Yet behind most evils there is a reason, and also a remedy, which, if sufficiently desired, might yet succeed in restraining the evil one for a season.

Greatest perhaps to the religious man and woman is that woe of the decadent home life of America. Why are our criminals so young? Why are there more unhappy marriages than congenial ones? What is the reason for the increasing corruption in business, government, recreation, and in the church? Whence the lack of ability to reach men's souls? Just why has the church become so worldly and selfish? It is not strange that in answer to these heart-rending questions, criminologists, spiritual leaders, and even scientists, all have the same reply. "It is the condition of the home."

Thus the present social and spiritual decadence is traced to the home. What is wrong with our modern homes? It is said that the temptations of our youth are too strong for the moral and spiritual strength so necessary and, alas, so lacking in the home life of America. That is it. Where are the evil-combatting influences of Father's Bible, and Mother's prayer—where is the Family Altar? Gone! and at great loss. If today we shall realize the loss of that family worship in which God is brought close, the family welded together in love and service for Christ, then let us hasten to repair the broken altars in our own homes. Our efforts will be well spent if we may thus persuade you to build such a stronghold.

I. The Family had the First Altar.

Standing in some great grove or canyon, where the trees, having grown toward heaven, inspire birds to song, and man to worship, we hear through the door of memory the poet's words, "The groves were God's first temples." Nature may have provided the first temple, not made by hands, but in that place of worship the first altar was a family affair. God has ever sought to reach man through the family. He loves the home of his creature; that is why we should keep the property neat, the spirit Christ-like, and the members pure. The whole story of redemption as we trace it through Adam, Seth, Noah, Abraham, and finally Christ, is the record of God revealing, or endeavoring to instruct men of the way of salvation through four human families, and at last seeking in his own Son a heavenly family to continue its worship in the land of the blest.

Into the first home worship we look to find Abel ac-

cepted as righteous, whereas his brother having the same privileges, and the same instruction was not worthy. The inference is natural and obvious from the very fact that it was judged unnecessary to record it in Moses' account, that God had revealed to every member of that first family, probably through Adam, the father's instruction, his will as to their worship. This fact also is plainly seen in the devotions and service of the people of that antediluvian day, and after the flood, that the man was the head of the household. He was the priest that gathered his family before God, who wherever he went constructed an altar for himself and his family. It is a sad statement of truth today, that instead of the fathers bringing their households to Christ and teaching them God's will for them, in too many of our homes the men are not masculine enough to worship him themselves, and hence cannot be as in that primitive day, the priest at the family altar. The children of that day needed the family altar; they do today, but tragic—the family altar needs the father and the father needs it.

So the early worship was in the family and by family and tribe. Look at the life of Abraham and God's estimate of the men. In the plains on that hot day when Abraham stood in his Bedouin tent to welcome three heavenly visitors in human garb, God had something to say about his friend Abram being a father. You remember it was when two of those visitors left for Sodom and Gomorrah in judgment, that the Lord—I like the name, Jehovah, Jesus—expressed his approval of Abraham knowing what he was about to do. He said, "Shall I hide from Abraham the thing that I do? I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Oh, powerful truth, that God knew Abraham, and convincing fact, that that man brought his children to God around his family altar! Would that our fathers had, and that we would command our children and our households so that they would keep the way of the Lord.

When Sinai shook and from out the lightning and fire God gave his precepts to the Israelites, this word was a warning, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." My friends, it was the observance of that command on the part of parents which sent out from the home into world tasks the great heroes of faith. The children were taught worship and salvation in the home, where such instruction should be.

The Psalmist, sweet singer, exemplary father, understood. He said, "Lo, children are an heritage of the Lord." That is, the Lord gives them; they are his. Let us bring them to him by godly lives, earnest prayer and Biblical education. For there is no happier fatherhood expressed than when King David invites his sons, "Come, ye children, hearken unto me, I will teach you the fear of the Lord."

II. What is the Family Altar?

This is the question in our minds. What do we mean by Family Altar? Is it just any devotion at home? What is expected of us fathers and mothers? The condition that makes glad any answer is that parents love their children enough to adopt any method, to make any sacrifice, that will help their boys and girls. So let's discuss an altar in the home.

In the first place it includes all the family circle. Every member of the home should arrange to be there, and should take part. For common convenience some choose their time for worship immediately after breakfast. Who dares to admit without great shame that he or she cannot get up that soon? We should yearn for that time together with the Lord, if we do not care for breakfast. Perhaps in the evening, or preferably both morning and evening, may be your decision for the suitable time.

Since this is a season for devotion, it should include both prayer and the reading of God's word. Let your requests be made known with thanksgiving, and with gratitude for God's blessings to all the family. Pray for each member, for each other, for this problem, and that need, for the work of the church and the salvation of men in the neighborhood and on the foreign shores. But do not neglect that season which should precede prayer, when through either one reading with the others following, or else reading verse or chapter about, God can speak to your soul. "Thy word is a lamp to my feet, and a light to my path." "Thy word have I hid in my heart that I might not sin against thee."

Have you never prayed aloud? Is it hard? Perhaps you find it difficult to talk to God in the presence of your own family. Especially, if your family is an unbelieving one—the pastor knows. But why should your voice in prayer be any more strange to your family than your voice at the table? You are bowed in the presence of God, and whatever human weaknesses there might be, can be removed or overcome by his strength. Your children will pray aloud if you will—they look to you as a pattern.

The family altar is definite and instructive. The children need those things that are concrete and real in the Christian life, otherwise the youth cannot point out any one thing on which he will base his opinions and beliefs which every normal youth wants to know. Thousands of men and women have pointed to the family altar in their parents' home as the place where God first spoke to them. There in that fellowship hour the child's soul learns to lean on God; there he sees his father and mother worshiping, and depending upon, and grateful to the same Lord; there in childhood when lasting impressions are formed, Christ, who blesses little children, speaks not but three times, but continuously throughout that youth's life.

III. Domestic Life is Incomplete without it.

A bold statement you say? Not so. Remember the claim, observe and prove it for yourself. Real home life will never find its greatest happiness without the family altar. Why? Well, first it unites. The family altar unites, binds the family together. Into the homes of Samuel's parentage, we look to find such spirituality and love. There must have been true love crowned with spiritual devotion in the home of Zachariah and Elizabeth; while there was a reason for that spiritual worth that made the home of Joseph and Mary the home of the Holy One of God. There are many such scenes, where the love of God makes and preserves true love of husband and wife for each other, but we cannot speak of all of them. Yes, husband and wife would be happier, with

kinder, more patient spirits. Oh, there is no true love unless God sanctifies it. Take your problems to God every day; begin the day with him, and there will be fewer wornout and nervous wives and mothers, and more exemplary fathers. Keep in mind, husbands and wives and young people, that the family altar unites, it binds home to Christ, and to each other.

It also saves. In that familiar parable of the prodigal son, the father appears as anxious to save his boy. The business of every father is to save her daughter. Be faithful to him or to her, a confidant, and the way in which to begin such ideal fatherhood or motherhood, is to conduct an intelligent, faithful, and loving family worship together. Hear me, the story of the prodigal has little place in the church when we speak of saving our young people. Christ wants us to prevent them becoming prodigal. His command to his own is, "Bring them up in the nurture and admonition of the Lord." This is the principle of business methods, of medical effort; make it the spiritual realm, prevention rather than cure. If v

Our Worship Program

OUTLINE OF "THE FELLOWSHIP OF PRAYER"

(Clip and put in your Bible for convenience.)

SUNDAY—Sense Impressions of the Divine are Impossible, 1 Cor. 2:11-16; Mt. 16:17. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, for they are spiritually discerned." Though this natural body cannot sense the presence of Christ, yet we may thank God that the heart has its own eyes and ears.

Prayer—Thanks for the day and its opportunities. Pray for spiritual understanding; for church officers.

MONDAY—Our Inner Impulses are Significant, Psalm 42; 1 John 5:10; Heb. 11:1. "He that believeth on the Son, hath the witness in himself." As spiritual infants we have a babel of feelings, emotions, impulses, but these have meanings. God is knocking and we are yearning to understand.

Prayer—For inner sense of God; for freedom from anxiety; for the heavy laden, and the intemperate.

TUESDAY—Our Awareness of God is to be Trusted, Mt. 5:1-12; 11:25; Jn. 8:12. "Blessed are the pure in heart, for they shall see God." Quickly the babe becomes sure of the presence of people, though it may find it difficult to distinguish between them.—So the pure of heart, the sincere soul, the childlike of mind, are aware of God.

Prayer—Thanks for fellowship of believers. Pray for pure hearts; for strangers; for the impure.

WEDNESDAY—We Should Cultivate Spiritual Sensitiveness, 1 Cor. 12:1-13; 1 Cor. 14:1; Ps. 119:18; Eze. 26:36; Jn. 8:32. "Follow after love; yet desire earnestly spiritual gifts." "Open thou mine eyes that I may behold wondrous things out of thy law." It is possible for the soul to stand still, or to comply with the laws of the spiritual world and grow.

Prayer—For sensitive spirits; for success of worthy undertakings; for prisoners and the profane.

THURSDAY—Imperfect Spiritual Ideas are but Natural, 2 Cor. 5:1-10; Rom. 8:24; Lk. 24:16; Jn. 20:29. "For we walk by faith, not by sight." We are learning to talk spiritually, slowly, to be sure, but as we keep on talking we grow in the power to converse.

Prayer—For strength for our cares; for discernment between good and evil; for the prejudiced.

FRIDAY—We Shall Perfect Our Spiritual Faculties in the Future, 1 Cor. 13; Ps. 17:15; Rev. 22:4. We may expect spiritual growth in the next world and there will be a spiritual language. We are now in the Beginners' class; let the foundations be well laid.

Prayer—Thanks for the open Bible. Pray for patience; for doctors, nurses, hospitals.

SATURDAY—We Should Live by the Light We Have, Mt. 25:14-30; Jn. 13:17; Jas. 1:23. "If ye know these things, blessed are ye if ye do them." To live by the light we have is to obey the spiritual voice.

Prayer—For power to weigh things spiritually; for personal safety; for seamen; for the wayward.

spent one-half the time and money and effort instructing and leading our children and youth as we do in trying to collect the derelicts and adult unbelievers in spasmodic revival services, we would not so badly need the latter.

Even Rahab saved her family, her household, by the scarlet thread in the window. If our home testifies to visitor and to neighbor the source of our strength and happiness, our children will be saved. The family and the church can work together better if the home truly belongs to Christ. Those friends of yours are waiting for your witness, your winning; have them join you in worship; bring them to church; hallow the Sabbath day; and you and your children will then find real life in worship and service. You, young people, still in school, or perhaps contemplating marriage, you young married couples, take heed to the word of God, "Except the Lord build the house, they labor in vain that build."

IV. How may we Conduct the Family Altar?

Choose a regular time, a season that will not be hurried lest the spirit suffer; and begin immediately, have your thanksgiving at meals and your silent individual prayer on retiring, if you wish, but also have at least one time when God's word and your family's hearts are alone with him. Keep the home near heaven. Let it face toward the Father's house. Not only let the day begin and end with God, with mercies acknowledged and forgiveness sought, but let it be seen and felt that God is your chief joy, his will in all you do the absolute and sufficient reason.

As you eat your dinner today, talk the matter over, and every family decide just when that season is to be, and make a start tomorrow. When you have started your worship in your household, tell the pastor if you find it a blessing. And any help he can give you in beginning such a valuable habit is gladly offered. For, may it be said of your children, in years to come, as of Timothy, "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation."

Oakville, Indiana.

OUR DEVOTIONAL

Jesus the Light of the World

By Letha Grove

OUR SCRIPTURE

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not (John 1:6-11).

Then spake Jesus unto them saying, I am the Light of the world, he that followeth me shall not walk in darkness, but shall have the Light of life (John 8:12).

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the con-

demnation, that Light is come into the world and men loved darkness rather than Light, because their deeds were evil. For everyone that doeth evil hateth the Light neither cometh to the Light, lest his deeds should be re-proved. But he that doeth truth cometh to the Light, that his deeds may be made manifest, that they are wrought in God (John 3:16-22).

Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life (John 6:66-69).

OUR MEDITATION

John the Baptist was the bearer of the glad tidings of the coming of Christ. His was a great mission to prepare the people for the coming of the Lord. John as the prophet of the Highest gave knowledge of salvation unto the people, salvation by the remission of their sins. The people were in great need of a leader and had watched faithfully for the coming of the Christ as the prophets had foretold. God, understanding the weakness of man, knew that the people looked for a King to come who would sit on a throne in all his pomp and glory and rule his people; but they were soon to learn that, this was not God's way. John was sent to teach the people of the greatness of the coming Savior, who was coming in his humble way to save his people from their sins. Where there are unbelievers, pride, doubt, fear, crime, wickedness, and unhappiness, there is darkness. People are afraid their sins will find them out and they want darkness to hide them. Christ came as a Light to a world dark in sin. Christ proved himself the Light of the world when he healed the sick, caused the blind to see, raised the dead, walked upon the waters and made the winds and the waves to cease and by making light where there was darkness, having all power from God the Father. Those only who repented of their sins and believed were able to see the Light. Those who confessed the Christ saw the light of a clear conscience and once free from the bonds of sin were able to feel the great joy of salvation. There is joy in the presence of the angels of God over one sinner that repenteth.

As Jesus was, and so he is today, a beckoning Light to a world dark in sin. Many today who are lovers of pleasure and lovers of money go on and on in their mad rush through life and from the cradle to the grave are trying to snatch that which always seems just beyond them, that which they feel will give them satisfaction and peace of mind. They seem not to feel the emptiness of their lives as the chase after the will-o-the-wisps of this world, and seem not to realize, until they are near the bitter end, that they have missed all that makes life worth living. For what shall it profit a man if he shall gain the whole world and lose his own soul?

It seems almost unbelievable that in our land of so many churches there are crowds of people, many within the sound of the church bell, who continue to go on in sin, never knowing the joy of living a Christian life, and never experiencing the peace and rest of going to the Sanctuary of the Lord for worship. Although great things are being done by the churches, it seems sometimes that we are overlooking some of the great opportunities almost at our door and come far short of doing all that Christ would have us do as workers for him.

"God so loved the world, the wicked world, that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

Jesus Christ so loved the world that he gave his own life on the cruel cross as a ransom for our sins. How much love have we for sinners? Are we worthy of being

(Continued on page 11)

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for April 10)

Peter's Lesson in Trust

Scripture Lesson—Matt. 14:22-33.

Devotional Reading—Psalm 91:1-10.

Golden Text: Be of good cheer; it is I; be not afraid. Matt. 14:27.

LESSON LIGHTS

Introduction—On the night succeeding the feeding of the 5,000 occurred the wonderful miracle of Jesus walking on the sea, related by three of the Evangelists, Mt. 14: 22-25; Mk. 6:47-51; John 6:19-21. Matthew's account is the fullest, and he alone relates the interview between Christ and Peter on the waves. The discourse of Jesus related in full by John 6:26-59, was spoken the next morning in the synagogue at Capernaum.

"God's help is always sure,
His methods seldom guessed;
Delay will make our pleasure pure,
Surprise will give it zest.
His wisdom is sublime,
His heart profoundly kind.
God never is before his time,
And never is behind."

Storms on the Sea of Galilee. Dr. W. M. Thompson says that on a certain occasion, in his experience, "The sun had scarcely set when the wind began to rush down toward the lake; and it continued all night long with constantly increasing violence, so that when we reached the shore next morning, the face of the lake was like a huge boiling caldron. The wind howled down every way from the northeast and east with such a fury that no efforts of rowers could have brought a boat to shore at any point along that coast."

For the Wind Was Contrary. From any point on the eastern shore the disciples would require to steer northward in order to reach Bethsaida. A contrary wind, therefore, would be one blowing from the north or northeast, and would drive them back far into the sea. The fact that in several hours they had made only about three miles (John 6:19) shows the power of these contrary winds, for several of the disciples were experienced seamen on this lake, well known for its sudden storms, and they could make their way if any one could. "It was while they were rowing back, against the wind, toward Bethsaida, where our Lord had promised to meet them, that he came out upon the waves for that purpose."

Contrary Winds in Our Experiences of Life. In every life there are contrary winds, opposing our progress, interfering with our hopes, fierce temptations urging us from our course of duty. Every mariner on the sea of life faces these contrary winds, even in childhood. Hard duties, heavy burdens, sickness and pain, trials to our strength, trials of our temper, disappointments, poverty, failures, and a hundred other storms.

The same is true of the church and Cause of Christ on earth. Recall through what dangers it has passed, what persecutions have almost wrecked it, what false professors have almost sunk it from within; what enemies of every kind have assailed it as

with tornadoes and whirlwinds; how it has had to resist false doctrines and perverted truths, and wolves in sheep's clothing that would eat out its heart.

(1) "The foolish thing that a man can do is to quarrel with his lot: no grumbling can change it. ... If he will not take to his oars and do his best, he will only drift on the rocks."

(2) But if "we may not quarrel with the contrary wind, we can learn to value it. It is, after all, struggle and toil—taking to the oars—that tests the stuff we are made

of. It is the contrary wind that makes manhood."—Arbp. Lang. And yet all these are meant to be a means of strength, of training, of education, of higher character. They mean sweeter harps, higher thrones, brighter crowns.

"Realize that the disciples' experience was not so very different from that of many a man today. People shy at many things are alarmed over apparitions that threaten, over the blackness of the darkness of the night that closes in around them, over the storm that keeps them from their chosen direction and their longed-for haven. But when their vision clears their fright disappears. The ghost that terrified them turns out to be the Christ that calms them.

(Continued on page 15)

Church School News

By J. A. Garber

It is encouraging to the officers of your National Sunday School Association to learn of the attention given to these notes. Frequent word is received from workers relative to some item of interest.

Warsaw Again

Brother F. E. Robins of Warsaw, Indiana, has the distinction of being the first superintendent to report the rating of his school on our Standard of Excellence, and that without solicitation. His school has already attained 90 points out of the possible 100. His school appears to be short in Point III, which has to do with Leadership Training.

Nappanee Cooperates

That leads us to remark about the possibility of having the school to qualify on the first part of this requirement through cooperation with a community training school. Nappanee, Indiana is represented in the conduct of such a school. Mrs. U. J. Shively, National President of our Woman's Missionary Society, is President of the school organization. Mrs. Cora Stuckman who was one of the first of our workers to complete the Three Year Course is teaching the course for teachers of intermediates.

Note and Report

Brethren church schools having representation in community schools may count this on Point III, 1. of the Standard in lieu of a training class in the church school. Please note this possibility and report the number of such students. We desire also a report of Brethren workers serving as deans, committeemen and teachers of such schools, whether the school be of the five day type or a more extended one. We have reasons to believe that our folks are giving a good account of themselves in this regard, and would like to know the details.

Leaflets

Recently we printed two leaflets that promise to be useful to our workers. The one entitled "Missions in the Church School" should be particularly helpful at this period of the year. A copy may be obtained from Missionary Superintendent N. V. Leatherman, South Bend, Indiana or from the writer. The other leaflet deals with "The Adult Division in the Church School," and was written by the new Adult

Superintendent, Prof. A. B. Cober of Berlin, Pennsylvania. This leaflet is being distributed from the Ashland office.

Dedication of Homes

Some of our readers will recall the report of the strikingly impressive manner in which Prof. H. Augustine Smith dedicated his home to Christian fellowship and service about a year ago. The plan has appealed to many persons as being worthy of general use. Accordingly April 13th has been announced as the day for the dedication of homes by all the Christian people who will join in the effort. Prof. Smith has prepared usable hymns, scripture readings and prayers, which may be obtained from him by addressing The Boston School of Religious Education, Boston, Massachusetts.

White Gift Offerings

Previously reported,	\$3,933.27
Milledgeville, (additional),	10.00
Washington, D. C.,	85.38
Mr. & Mrs. Isaac Grubb,	5.00
Gretna S. S., Bellefontaine, O., ...	25.00
Corinth church, Twelve Mile, Ind.,	10.00
Fremont, Ohio,	6.95
Springfield Church, Akron, O.,	13.00
Burlington, Ind.,	32.81
Woodstock, Va.,	59.67
Mt. Olive, Va.,	3.38
Teegarden, Ind.,	1.80
Brighton Church, Howe, Ind. (add.),	4.00
McKee, Pa.,	11.75
Glenford, O.,	5.00
Calvary Church, Pittstown, N. J., ...	10.00
New Paris, Ind.,	25.88
Waynesboro, Pa.,	14.78
Waynesboro, Pa., S. S. (add.),	6.00
Sunnyside, Wash.,	33.50
Lathrop, Calif.,	20.55
Maple Grove, Eaton, Ind.,	4.91
1st Br. Ch., Los Angeles, Cal., ...	39.60
1st Br. Ch., Peru, Ind.,	7.03
Hudson, Ia.,	23.75
Carleton, Neb., S. S.,	65.88
Carleton, Neb., W. M. S.,	5.00
Long Beach, Cal.,	25.00

\$4,488.89

M. R. PUTERBAUGH, Treasurer.

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

A Wild Animal Show

For Social Committees

This social was held by a society in the state of Utah. Around the room pasteboard boxes were arranged, slits having been cut in front of them to represent bars of cages. In the cages, thus made, articles were placed to represent animals. A cough-drop stood for a horse (hoarse); a mirror, so placed that one might see one's face in it, stood for a monkey; some "wienies" stood for dogs (hot dogs); and so on.

The guests were given slips of paper and pencils, and were asked to write on the slips the names of the animals. A box of animal crackers was given to the person that guessed correctly the largest number of names.

It was then announced that some of the animals had escaped, and the guests were asked to search for them. The escaped animals were animal crackers hidden in the room.

A boathouse was erected in one corner of the room. It contained a bathtub, in which a small boat sailed back and forth. The Lady of the Lake operated this attraction.

Lemonade was sold from an old-fashioned well, and candy and pop-corn were sold by small boys in circus style. The gypsy fortune-telling booth was kept busy all the evening.

Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shapes of the letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery, and their literature to lust. It means, on the contrary, training them into perfect exercise and kingly continence of their bodies and souls. It is a painful, continual and difficult work to be done by kindness, by watching, by warning, by pre-

cept, and by praise, but above all—by example.—*John Ruskin.*

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for April 3)

Spelling Truth with Our Lives Zech. 8:16, 17

"I love you, mother," said little John, And forgetting his work his cap went on And off he went to the garden swing Leaving his mother the wood to bring.

"I love you, mother," said little Nell, "I love you more than tongue can tell." But she pouted and fretted full half the day Till all were glad when she went to play.

"I love you, mother," said little Nan, "Today, I will help you all I can." So glad am I that school doesn't keep." So she rocked the baby till he fell asleep.

Then tripping softly, she brought the broom And swept the floor and tidied the room, Busy and happy all day was she, Glad and cheerful as child can be.

"I love you mother," again they said, Three little children going to bed, And how do you think the mother guessed Which of them really loved her best."

I don't believe that that mother had much trouble guessng which of them loved her best, do you? That was easy to guess. Now I have a question I want you to answer. Which of them was spelling the truth with their lives? Do you know what that means? It means, which of them was living and acting the same way that they were talking. You know the answer to that question too. It's easy. It wasn't John, for he said that he loved his mother and then acted as though he loved himself much better than anyone else and went off and played. It wasn't Nell, for she too said

that she loved her mother, and then was unkind to her mother and everyone else, showing that she didn't mean what she said. It was Nan who lived the truth, wasn't it? She meant what she said and she showed that she meant it by being loving as well as talking loving.

Now I wonder about this matter of being true. We want very much to be true, everyone of us, but I wonder if we are always true to the things we say. Next Sunday when we go to Sunday school and church and Christian Endeavor and say there, "I love you, Jesus," let's be very serious about it. Then let's follow the example of little Nan and live the truth. There are lots of things that we might do that would hurt Jesus oh so much. When we fuss with our sisters or brothers, it must make Jesus feel like saying, "That little girl said that she loved me but how am I to know that she meant it when she acts like that."

When some little boys says, "I can't be good and stay home when all the other boys are out playing. I just can't do it. Please let me go. I don't want to work today. Let someone else do my job." Then don't you think that Jesus must feel like saying, "That little boy said that he loved me, but he is being unhappy and making others unhappy. If he loved me he would act more loving to others too." So now is the time for all boys and girls to resolve in their very own hearts, "I am going to love Jesus and I am going to live true to that love."

Bible References

- M., Mar. 28. Ananias spelled a lie. Acts 5:1-5.
T., Mar. 29. Always tell the truth. Eph. 4:25.
W., Mar. 30. Jesus lived the truth. John 14:6.
T., Mar. 31. Samuel lived the truth. 1 Sam. 12:1-4.
F., Apr. 1. Daniel dared to be true. Dan. 6:10.
S., Apr. 2. Three true men. Dan. 3:18. Woodstock, Virginia.

Jesus the Light of the World

(Continued from page 9)

called a Christian? For if ye love them which love you, what reward have ye? Do not even the publicans the same? Christ does not ask us to love their sins, nor to join them in their pleasures, but if we obey our leader. Jesus Christ, when he said, "Go ye into all the world, and preach the gospel to every creature," then we must first love the souls of sinners. To lead souls to Christ we must first humble ourselves, realizing that in ourselves alone, we have no power to know the Lord's will, nor to do it, but through faith in the Lord Jesus Christ and through prayer all things are possible. Then we must manifest that patient, self-sacrificing and loving spirit of our Master, toward sinners if we would win them for him.

It is only as we do for others that we receive a blessing ourselves. "The path of the just is as a shining Light, that shineth more and more unto the perfect day." How dark indeed would be the hour of death without "Jesus the Light of the World."

OUR PRAYER

Heavenly Father, knowing that thou art the giver of all good things, we ask that thou mayest give us a better understanding of thy Word. We ask for a clearer vision of thy will. We thank thee for this Christ who is a light to our pathway. We thank thee for the blessings we receive when in thy service and for the joy of Christian fellowship. We pray that thou mayest help us in all we try to do, to see our mistakes and to mend our ways. We know that without thee, we are as sheep without a shepherd and can do nothing. We need thee every hour. At all times we pray for a closer walk with thee. We pray that thou mayest take our lives and use them in thy service as thou seest fit. We pray that thou wilt give us understanding minds, loving hearts, and willing hands to do thy will. Help us to make this prayer a part of our lives—"May the words of my mouth and the meditations of my heart be acceptable in thy sight, Oh, Lord, my strength and my Redeemer. In Jesus' name we pray. Amen.

Burr Oak, Michigan.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Visiting Mission Stations in Argentina

By Johanna Nielsen

(Continued from last week)

From Buenos Aires I went to 25 de Mayo, where Miss Alice Wood, whom Brother Yoder baptized some years ago, has an independent mission. She believes and teaches much as we do except that she is—shall I say—tainted with Pentecostalism. I found her a very sweet-spirited, earnest Christian and have a very high regard for her in spite of my very decided reaction against what seems to me "emotionalism." Also I am more than ever convinced that a church needs a man at the head, at least in the Argentine.

I had expected to be in 25 de Mayo for a day or two, as the Lantzes were to come for me, by Ford, from Bragado, some 25 or 30 miles away. But it rained and then rained some more and so I awaited word from them and it took four days for their letter to reach me, as it went the 200 miles or so to Buenos Aires and then by another line the 200 miles back. So I left 25 de Mayo about four P. M., drove by auto-stage about three miles to the station of the Provincial Railroad, then a couple of hours by train, another stage ride of three or four miles from the station to the town of 9 de Julio where I had to lay over all night, reaching Bragado next day at noon, and all this to go 25 miles "across lots."

The Lantzes (Mennonites) have a rather new work in Bragado and a branch work in one of the little towns near. They go there by Ford in all kinds of weather and surely the Lord cares for his own, or I should not care to make that trip night after night. From there I went to Carlos Casares and it rained most of the time that I was there and the streets were flooded, so there was no service. Then on to Pehaujo, where I saw the closing exercises of the Kindergarten, which is a feature of the work there. They have a lovely church building with the basement equipped for school purposes. They also have a small orphanage. There are 6 workers in Pehaujo, which is, perhaps, the Mennonite headquarters, Mr. Hershey being Field Superintendent.

My next stop was Trenque Lauquen, where I spent several days with the Shanks, who with the Hersheys of Pehaujo, were the pioneer Mennonite missionaries to the Argentine. Then on to America for a day or so with the Rutts, who came down at the same time I did. There was real fellowship with all these Mennonite friends, for our differences are small, especially in this country where the dress question does not enter.

The Rutts have spent the time thus far in learning the language and were to begin actual work the first of the year, in this town which will then have the Gospel for the first time. After a protracted study of the time table I discovered that I should have to leave Sunday morning or not get away for several days, so away I went to Pico, where I was obliged to lay over until Monday evening. It was not a pleasant prospect, but I was fortunate enough to

find a good hotel and in the P. M. at our Sunday school hour, I started out to find the Mission of the Christian and Missionary Alliance. The workers in charge are quite young, native trained, though he is Italian and she German. This mission is among the strongest of their missions. Here I was shown the finest sample of hospitality that it has ever been my lot to see. They were more than friendly and I surely think it would be difficult to find its equal any place I know in the United States. So the trip that was begun with a feeling akin to dread is now a series of pleasant memories, so far as the contacts with the people are concerned.

All through this southern district I saw miles and miles of marshy land, very different from our Cordova scenes, and a veritable paradise for all kinds of water-fowl, of which I suppose I saw thousands, birds of all kinds, from the humble mud-hen to the gorgeous pink flamingo. I was only sorry that I knew so very little about them and so could not appreciate what I saw as I otherwise might.

Reaching Huinca Renanco seemed like getting home, for there I was met by the Yetts and some of the friends I had met on former visits there. There I spent about two weeks of real vacation. It is considerably warmer in Huinca than in Rio Cuarto, and I think there was a storm almost every night, sometimes coming so early as to interfere with the meeting, but not often. The work in Huinca is being well cared for by Brother Adolfo Zeche, while Brother Yett is spending the greater part of the time with the Bible Coach. However, I had

the pleasure of hearing him make his maiden speech in Spanish, an illustrated talk to the Sunday school, using the story of Elijah on Mt. Carmel. He has since preached his first sermon in Spanish. It was hard to tear myself away from the friends at Huinca, but Rio Cuarto was calling, and after another day's stop-over with the Istuetas at Laboulaye, the last lap of the journey was finished.

After all, there is no place like home. I arrived in time to get in on the last Christmas practices. The program was not lacking in either quality nor quantity, beginning at 9:30 P. M. and closing at 12:30 A. M., with hardly standing room and still I think not a soul left until the program was concluded.

The next week we observed the Week of Prayer and also had our Sunday school picnic, with some 150 in attendance and with a nice little service that afternoon. This week's services were preparatory to the coming of Brother Hershey for a series of special meetings. For ten days he gave us each night a talk on the Victorious Life and later an evangelistic sermon. About 50 made the great confession and many of these are now in the class which Brother Yoder conducts preparatory to baptism. It was a season of real revival for the church here.

The next week we began the Vacation Bible school, which has some 50 enrolled; Brother Yoder teaching the boys and I the girls. We are studying the life of Christ.

So the days are busy ones, but also happy ones, for we are seeing many new people in attendance, the church encouraged, and souls being saved. Pray that we may be wise in our methods, ever alert to hear the Spirit directing.

Why Foreign Missions?

Rev. Jacob G. Rupp, D.D.

Every man who professes as a Christian Jesus Christ and has experienced his salvation should never waver in following the Savior. A faithful child heeds his mother above all others. As we grow older we cherish with warmer affection a mother's sayings. The greatest men confess that a mother's advice has saved them many a time. We hear them constantly paying tribute to their mothers, and that all they are they owe to them.

Our Savior commands: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Jesus is more to us than a mother could ever be, for he created our good Christian mothers. A thankful heart has a tremendous urge within it to proclaim him everywhere as Lord and Master. The bird sings lustily as it sits upon the tree in the balmy air of spring. The song is in it—and it must come out or else the bird would burst.

Several years ago our missionaries in China converted a young man who had a sister whom her parents sold to a man to serve as his concubine. After the young

man was converted and enjoyed the Christian way of living he could not rest while his young sister was a slave to the evil passions of this man. One evening he retired but could not sleep, so he arose and went in the dark night to her house of bondage and stole her. He brought her to our Girls' school. She became a Christian, and such a faithful pupil that she graduated from the school. I wish you could see her now in all her beauty.

In the light of Christian history all down the ages, no reasonable and intelligent man asks any longer the question, "Why Foreign Missions?" When we enter a modern Christian home today we find so many things to beautify it which were made by the natives of the different countries, which show that the whole world has become a neighborhood. In our home communities our best customs crystallize into laws which we put into effect so that we may be safe and live in peace. Just as we exchange the commodities with other nations so we are bound to imitate their customs, and whatever these people may be we are destined to become at least in part. It is therefore absolutely necessary for us to bring it about that our

Christian life prevails throughout the world so that our children shall continue to enjoy the Christian way of living in the future.

As I traveled around the world and observed the social and religious conditions of the nations, I found that wherever there were people who had not yet learned to pray the Lord's Prayer, "Give us this day our daily bread," there were famishing and hungry! oh, so very poor! Wherever in this wide world you find the people praying, "Give us this day our daily bread," to the true and only God, as revealed in Jesus, there they have plenty. The greater part of the world is still hungry; oh! so hungry, yea, famishing, not only for daily bread, but even more so for the "Bread of Life." While in India I was told that they had on

an average only four cents to spend daily for each individual. They can not buy any more food according to that value in India than in our country. Think how you might appear if you had to spend during the Christmas season only four cents daily for each father, mother, sister, brother! I saw how people look without the influence of the Gospel.

Our missionaries in China must see even worse conditions than these, when famine stalks frequently through their communities. In this day of our great Christian enlightenment, with all the blessings we enjoy in our land of Christian homes and in the light of what we know about the spiritual privations of our neighbors in China, India, Mesopotamia and the isles of the sea, can we

still raise the apology, "Why Foreign Missions?"

I wish you could see as I saw, and meet as I met, Christian men and women in Japan, China, and India whom God has raised up through the missionaries to preach the gospel and see what they are accomplishing, then you would fully understand Matthew 28:18-20. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and Lo I am with you alway, even unto the end of the world."—Reformed Church Messenger.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Armore Church, Indiana

This is one of our new churches, it is located only a few miles out of South Bend, in a growing community. Brother E. A. Duker is the pastor of this congregation, and in connection with his pastoral work is helping to support himself in South Bend, where he is engaged in business.

Just recently they completed a fine parsonage for which the money has already been raised and pledged. Brother Duker and his family are now very pleasantly located in it.

The church here has a fine field and is taking advantage of it. The building already is crowded at its services, especially their Sunday school which is growing rapidly. The church building was formerly the Fairview church and was moved from its former location of about five miles and remodeled.

This building was the first Brethren church that I ever preached in. Brother Chas. F. Yoder and I were classmates at Chicago University and by his request I went to Fairview to fill the pulpit for him. Brother David Augustine was then on the farm and his home was the first Brethren home I was ever entertained in. These associations with the aid of Brother Duker and his family made my stay very pleasant.

As I have already stated, the church here is just getting on its feet. The membership is small and only paying Brother Duker for part of his time. They manifested a keen interest in our school and gave to the Endowment \$537.00. Under the alert and earnest membership of Brother Duker and with the opportunities before them, we expect to see the work here grow.

W. S. BELL.

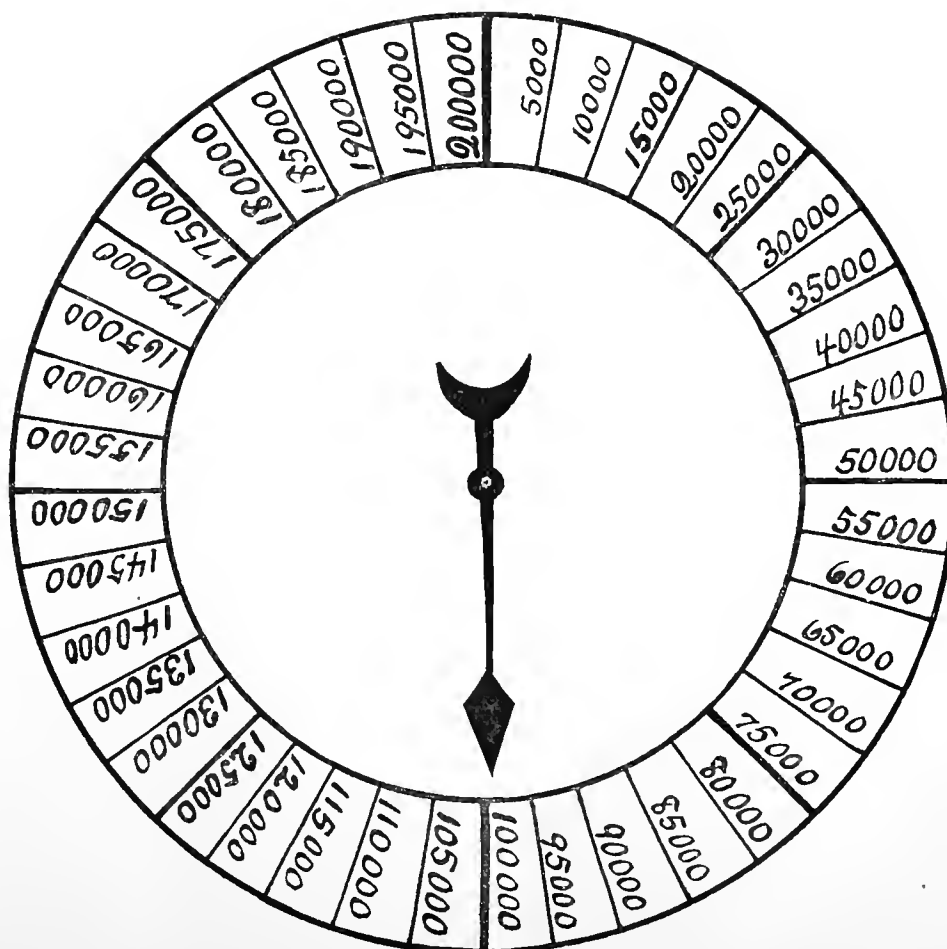
MANSFIELD, OHIO

We are happy to report a great victory at Mansfield, Ohio. On February 14, 1927, we began a two weeks' series of meetings at the Bowman Street Brethren church in that city. This was our first acquaintance with the Mansfield folks, and we enjoyed every minute of our stay among them. Pastor Barnard and his good people had things in readiness for the meetings; in fact, the revival was on when we arrived, and it

turned out to be one of the greatest meetings that the Mansfield church has ever had, and indications are that it is not yet over. I will leave the pastor report the results, but I might add that few churches can add nearly a third to their membership roll in a single meeting.

Yes, I believe that the Mansfield church has a big future before it. They have a good location in a growing city of forty thousand. They have a good class of people and many young families who expect

to make their permanent homes in the city. Then they have a host of boys and girls in Sunday school who will be young people within a few years. Whatever discouragements and disappointments the Brethren may have had in days past, they are facing a big future. Much credit is due to the untiring labor of Brother and Sister Barnard. They took up the work just a little over three years ago, when it was discouraging and many were disheartened, but now they are reaping the rewards of their labors. Brother and Sister Barnard have endeared themselves to not only the Brethren people but they have the respect and esteem of the people of the city. One of the great needs at Mansfield is a parsonage. In a growing city where houses are scarce and



rents are high a parsonage is both a necessity and an investment. Many of the Mansfield Brethren are praying that they will have a home for their pastor and family. It will be a great step forward.

During our stay we had our home the first week with Brother Dale Beal and the second week with Brother Bert Sampsel. We also shared the hospitality of many Brethren homes.

S. C. HENDERSON.

MANSFIELD, OHIO

We would offer just a few words as news from Mansfield, and in them give a report of the evangelistic meetings announced in the last report. Rev. S. C. Henderson came to us and the special service began February 14. It may be said for the church, they were ready and anxious for the meeting, so from the very first night there were crowds such as we have never enjoyed. There were very few special features. Two evenings a neighboring church orchestra came and assisted us, but aside from this, the burden of our effort was toward the preaching of the word, and personal visitation. Brother Henderson gave us his characteristic messages, wonderful with their style and delivery, and with that very decided Gospel tone.

The response was immediate. It even began the Sunday before the meetings started; it continued with a bountiful harvest throughout the meeting, and into the Sunday following. To date the net results are 19 by confession, 5 by letter or relation. Out of the 24 who came forward 22 will enter the fellowship of our church. To many these results may not sound so large, but for us it really adds a third to the membership of the church. We praise God that he has given us this victory which is even greater than we had dared to ask for.

We desire thus publicly, both for our church and personally to thank Rev. Henderson for the very excellent services which he gave us. As we write this we are New Lebanon-bound. Pray for us, that God may use us to bring honor to his name in our services there.

R. D. BARNARD.

TO CORRECT

Errors, occurring in the tabular portion of President Jacobs' Report of last week, it is herewith reprinted.

SUMMARY

Winter School—1926-27:	
Graduates	4
Seniors	44
Juniors	56
Sophomores	47
Freshmen	133
Sub-Freshmen	3
	287
Saturday School	72
	359
Summer School—1926	
Total Enrollments	362
Not counting anyone more than once (250)	
Departments:	
Piano	55
Expression	19
Voice	37
Violin	26
	137
Grand Total	848
Total number students not counting anyone more than once	712

Bursar's Report to College Trustees, for the Year Ending January 31, 1927

Physical Valuation

18 acres of ground, @ \$3,000.00,	\$ 54,000.00
Founder's Hall,	100,000.00
Library Building,	100,000.00
Dormitory,	50,000.00
Equipment,	40,300.00
Student notes,	1,800.00
	\$346,100.00

Endowment Funds

Government bonds,	\$ 47,650.00
Industrials,	1,740.00
City and County bonds,	5,000.00
Bank stock,	1,500.00
Personal notes,	4,172.97
Endowment notes, outstanding, ..	73,372.59
Mortgages,	125,682.00
*Living Endowment,	128,000.00
Eyeman estate,	20,000.00
Coal lands,	10,000.00
Hogue estate,	1,000.00
Nankin estate,	1,000.00
Cash on hand,	5,440.00
	\$424,557.56

Doubtful notes,

18,145.75

\$406,411.81

Apparently good,

Total Valuation,

\$752,511.81

Result of Dr. Bell's Campaign

Total notes and cash sent in, ...

\$ 76,998.42

Not including Eyeman bequest, ..

20,000.00

\$ 96,998.42

Salary to Jan. 31, 1927,

\$ 2,970.00

Travel expense,

992.07

Post Adv.,

295.50

\$ 4,257.57

Net Results,

\$ 92,740.85

Ashland County Campaign

Total amount pledges received, \$

90,043.00

Cost of campaign,

6,323.43

Net Results,

\$ 83,720.57

Other Items

Bills payable, Aug. 1, 1926, ...

\$ 39,689.77

Bills payable, Jan. 31,

36,689.77

Reduced,

\$ 3,000.00

Insurance on Gym,

\$ 10,000.00

Expended:

Athletic Equipment,

\$ 2,154.89

Paving Tax,

3,408.26

Comparative

Last Year This Year

General income, ...

\$86,950.38 \$105,606.37

Tuitions,

33,703.00 35,186.00

Salaries,

35,496.00 38,193.00

Investment income, ..

10,016.00 12,046.00

*The "Living Endowment" of \$128,000.00

consists of the following four items:

W. M. S.,

\$ 48,000.00

S. S. Ass'n.,

30,000.00

Library Gift,

10,000.00

E. D. O.,

40,000.00

These items mean that the W. M. S.

make an annual gift of \$2,400.00, which is

equal to 5 per cent interest on \$48,000.00;

the Sunday School Association gives \$1-

500.00 annually, or 5 per cent interest on

\$30,000.00; also \$500.00 to the Library, or

5 per cent on \$10,000.00; and the average

Educational Day Offering is \$2,000.00, which

is 5 per cent on \$40,000.00.

Respectfully submitted,

MARTIN SHIVELY.

A GOLDEN WEDDING

On February 18, 1927, Forty-eight friends and relatives gathered at the home of Mr. and Mrs. John Lowman to celebrate with them their fiftieth wedding anniversary.

Mr. Lowman is now 83 years old and his wife 78 years. They were both born and reared near Twelve Mile, Indiana. Mrs. Lowman's maiden name being Hannah Aldredge. They were married February 18, 1877 and the following September moved to their present home at Roann, Indiana, where they have spent nearly fifty years together, and I know many who will join with the writer in saying that true hospitality ever beamed from this home. Its doors were always open to church visitors and a welcome awaited them.

Mr. and Mrs. Lowman have been faithful members of the Roann Brethren church since near its infancy—Mrs. Lowman coming into the church—after its present organization—from the Dunkards.

Mr. Lowman was baptized into the church in 1884 by Wm. Summers, and was one of the first trustees for the building of the present church building in Roann. He was truly faithful and sacrificed much for this. He was chosen deacon and his faithful wife deaconess in 1898.

Mr. Lowman is one of the few remaining Civil War veterans—having served in Regiment 21—Indiana battery—light artillery. His old captain is still living—to whom a golden wedding card was issued.

A delightful cafeteria dinner was served at the noon hour. Brother Harley Zumbaugh sang "Silver Threads Among the Gold"—which seemed so fitting for the occasion.

Mr. and Mrs. Lowman received several useful gifts and floral offerings with a host of best wishes and greetings from their relatives and many friends.

ORA ANDERSON,
Roann, Indiana.

NEWS OF THE COLLEGE

Rev. George Ronk stayed over a day after the Board meeting and gave an excellent talk in Chapel the following day.

Rev. Charles Ashman paid us a welcome visit recently on his way back from Berne, Indiana, where he had been holding a meeting.

Miss Eulala Tombaugh, daughter of Mr. and Mrs. Tombaugh of Williamstown, Ohio, was recently elected May Queen for this year.

The College Band of 20 pieces recently gave a concert at Red Haw. Very excellent reports have reached the school about it.

The Boys' Glee Club proposes to go to Indiana the week of April 2nd. I am confident that the churches will be well pleased with them. We have a violinist this year of unusual ability.

The Girls expect to go to the Pennsylvania churches the week of April 23 and following.

Easter vacation will begin the Thursday before Easter and close the Tuesday following.

The new Gymnasium has been definitely located at the south end of the campus along the King road, to face north. The Small Construction Co., of Mansfield, are the builders. The material will be Metropolitan Brick from the Canton kiln.

Formal breaking of the ground for the new gymnasium took place last Thursday.

The local high school, Y. M. C. A., the Faculty and the Board of Trustees were represented in the program. The college colors were flying and the College Band furnished music. Dr. Teeter, secretary of the Board drove the team, and the writer held the plow for the initial furrow.

At the annual meeting of the North Central Association of Colleges and Secondary school, held at Chicago, last week, eight colleges were dropped from membership, one from Ohio. They were all disqualified as I understand it, for lack of endowment funds. I take this to mean that the above mentioned association means business and intends to keep up the standards for membership. I call the attention of the Board members to this item. Also the uncannvassed churches. Also those friends who have already made their subscription that it shall be paid promptly and fully. We are so near the goal that we may be able to reach it soon. I wonder what the Alumni, the church, and friends would think if we had been a member and then was dropped. The standards are not too high. We ought to do any way and voluntarily what we are now compelled to do. All of this has been said so often that I am reluctant to repeat it, but it is so vital that I desire to keep the church informed at every step of the way.

EDWIN E. JACOBS.

AN ITINERATING EVANGELIST

Dear Evangelist: I preached at the Third Brethren church in Philadelphia February 13, and then preached from Monday until Friday nights in five different homes. We had some wonderful meetings. Had the promise of two young ladies to be baptized soon.

Baptized a young man and wife who had previously confessed. They are splendid people, and we expect them to make valuable members. This makes five who have been baptized recently in Delaware. Three had been reported. All are active members. We expected to baptize four or five more very soon.

These good people are badly in need of at least two church buildings as they are scattered about forty miles of territory. Pray for the people. They have gone through some deep waters, but many of them seem thorough Brethren and soundly converted. Hope to be able to give good reports right along of Delaware.

On my return preached again at the Third church, Sunday, February 20. Hope these Brethren will be able to employ a consecrated, tactful pastor as Brother Witter's place will be hard to fill.

ISAAC D. BOWMAN,
Leesburg, New Jersey.

DALLAS CENTER, IOWA

Just a few lines in retrospect, concerning our association with the Fair Haven, Ohio people, which appointment we filled while doing post graduate work at the College. We can truthfully say that no church anywhere can boast of a finer spirited group of members than the group of which the Fair Haven church is composed. It takes Christian characters in a church to create such an atmosphere as is found there. Considering the bad roads leading to the church, its members are unusually loyal. At any special service a large attendance could be expected for each one was an advertiser.

The field is very well gleaned in that locality so there were no special campaigns of an evangelistic nature. The Girls' Gospel Teams of Ashland College were out on two different occasions and did much good. Four were added to the church as a result of Decision Day in the Sunday school.

We have noticed that most pastors in their reports do not fail to enumerate the evidence of the generosity of their people. We believe that most of our people are of the generous type and must say that the Fair Haven people make you think of a continuous donation party. On one particular occasion two machines well loaded with physical necessities of life drove up to the writer's home in Ashland. These things were very much appreciated.

As has been noticed in various reports of offerings, Fair Haven is better than average considering the membership. While it is not a growing church and is not large it makes a fine showing in interest and gifts and is instrumental in keeping many interested in their spiritual lives.

Two Sundays with the Dallas Center, Iowa, people have impressed us very favorably. They have made us feel at home with a fine reception and a nice parsonage. Good things have been reported by former pastors from here and we shall endeavor to make such reports possible in the future.

A. D. CASHMAN.

PRESIDENT COOLIDGE

"The government of a country never gets ahead of the religion of the country. There is no way by which we can substitute the authority of law for the virtue of man. Of course, we can help to restrain the vicious and maintain a fair degree of security and protection by legislation and police control, but the real reforms which society in these days is seeking will not come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity—these can not be legislated into being. They are the result of a Divine Grace."

Notes on the S. S. Lesson

(Continued from page 10)

Unrecognized in many an alarming experience, in many an overwhelming sorrow, the Master is drawing near and his voice reassuringly calls to all who stop to listen, 'Be of good cheer, it is I, be not afraid.'

"Peter's experience is also a common one. Great enthusiasm, a somewhat presumptuous eagerness to show faith in the Lord, a leap out into the dark, and then what? First, all goes well, for eyes are fixed upon Christ, then eyes are suddenly turned to the threatening waves. Like a flash all power gone, nothing but peril, a despairing cry, 'Lord have me.' The twofold lesson is obvious: Wait till Christ invites you to leap out into the dark! But if you do leap out into danger at your own desire or at his bidding, keep your eye fixed upon your Master, regardless of waves or winds or anything or anyone else.

The world's rude tempest rages,

Rough is life's stormy sea;

O blessed Saviour, save us,

We perish without thee.

Arise and lay the billows

Around us calm and deep;

Awake and bid the passions
That dwell within us sleep.

Lift up thyself among us,
And let thy presence fill
The void that makes the tempest,
Till every heart be still,
Till every sorrow slumber
And every passion cease;
Then shall we sing our praises
To thee the God of peace;

To thee who ne'er dost let us
Have needless care, nor yet
In all our sins forget us,
Though we may thee forget.
O Holy Father, shelter,
O Holy Spirit, be
Our comforter through Jesus;
We perish without thee.

—People's Hymnal, London, 1867.

What Should This Experience Have Done for Peter? "It should have made him more cautious afterward in his avowals, his too self-confident boastings, of what he would do and dare for his Master."—John Foster. Also, it must have given him, in all his later life of peril bravely met for Christ, a cheery and strengthening memory of an outstretched hand and the firm arm that pulled him out of the engulfing waves.

FOR OUR BOYS AND GIRLS

BILLY BUTTINSKI

By Minerva Hunter

The most wonderful story the Kercheval grandchildren had ever heard was told by Grandfather Kercheval and began, "Once upon a time when I was a small boy, during the Civil War—"

At every family reunion Grandfather was called upon to tell the story. This Thanksgiving day when he finished, little Chester asked, "Where is the house, Grandfather? Is it still standing?"

Everyone knew the answer to these questions and to the other questions that always followed.

"The house still stands in one of our Southern states. Such a lovely old brick house it is, two stories high with an attic and a basement. The front porch was my mother's special pride. The glass in the front door extended nearly to the floor and acted as a mirror. I remember mother used to stand before it to see the 'hang' of her skirts. The three windows in the cupola and the two windows in the front parlor extended to the floor and acted as mirrors. That made six full length mirrors for us. I remember I always paraded the porch whenever I had a new suit so I could see myself often."

"Do any of our relatives own it?" asked Chester.

"No. My father and older brother were killed in the war. I was a very small boy and Anne was little more than a baby, so there was no one to look after the place. Then too, after the battle all the windows were broken and no more panes could be gotten. Cold wind came into the house and we had to live in the attic the rest of the winter."

"I wish my great-grandmother Kercheval could have kept the place and then you could have lived there and I could have vis-

ted you often," Chester observed. It was an old wish. All the Kerchevals loved this old house that Grandfather told about.

"When I make my fortune in oil," Grandfather presented his old promise once again, "I am going to buy the place back and invite you for Christmas."

The word "Christmas" awakened a new train of thought in Chester's mind. "I want a goat and cart, Grandfather. When you make your fortune in oil, will you buy me a goat and cart?"

Everyone laughed. The dear old historic home and a goat and cart mentioned all in one breath. How funny! Grandfather laughed with the rest, but he promised Chester the goat and cart, if fortune came.

Then, strange as any fairy tale, the wells being bored on Grandfather's land did better. One turned out a gusher. Grandfather had a fortune in oil!

Christmas day found all the Kerchevals in a distant Southern state at the dear old home Grandfather had told them about so often. Grandfather had kept his word and bought the place and, much to Chester's delight, he bought the promised goat and cart.

When the man brought the goat and cart on Christmas eve, Grandfather said, "Is this goat safe? Are you sure he will not butt children?"

And the man selling the goat said, "He has never butted children. He hates other goats and will butt them with all his strength, but never have I known him to butt anything else."

"All right," Grandfather laughed as he paid the man, "his butting days are over for there are no goats here."

Christmas morning after breakfast and after looking at all the gifts, some one asked Grandfather to tell again the story of the battle.

"And suppose we all go up to the attic where Grandfather was when the battle was going on," some one suggested. This seemed a good idea and all the Kerchevals went to the attic. Grandfather pointed out the place where the bed stood on which his grandmother Kercheval lay sick. He showed where the crib stood in which his little sister, Anne, slept so peacefully during the battle. He pointed out the small window that his mother snatched him away from just a moment before a bullet came whizzing through. Then every one sat down to hear the story once more.

"Once upon a time when I was a small boy, during the Civil War," Grandfather began and seemed to be living it all over again in a way more real than ever before. He went on and on with his story, the same words they had heard so often, but now everything seemed very real. His listeners had been thrilled by the story many times, but today as they sat in the very house that had been in the thick of the battle and in the very attic of the house in which Grandfather had been while the battle raged, it seemed the battle must be really going on.

"Not long after the bullet came through the attic window where I had been standing," Grandfather was saying, "we heard shot hitting the house in a pretty steady fire. One by one the panes in the great window around the front porch and in the front door were broken out. The sound of shattering glass—"

"Bang," came a loud noise from the lower floor, "shatter, shatter, shatter!"

Grandfather paused in his story telling. His listeners looked at one another amazed.

Were they hearing the noises Grandfather described, or real noises that actually happened? Every one sat upright. "Bang!" came the loud noise again from the lower floor. "Shatter, shatter, shatter!"

It was an actual sound. Not at all connected with the story it fitted into so well. Grandfather jumped up. "Bang!" There was that loud noise again. "Shatter, shatter, shatter!"

Every one ran for the attic steps. Before they reached the second floor there came another loud bang and again the glass fell. Once again this happened before any one reached the first floor. Grandfather was in front, going just as fast as he could and Chester was right behind him.

The front hall was a sight; the glass broken from the front door, lay in shattered pieces upon the floor. The three cupola windows were broken out. Through the folding doors into the front parlor they could see one of its windows broken. How odd, how very odd! Every one paused on the stairway to look. Then every one saw a flashing white body hurl itself at the last window on the porch. "Bang!" came the now familiar sound. "Shatter, shatter, shatter!"

"Bless my time!" Grandfather exclaimed.

"Billy!" Chester almost wept. "My goat! He has broken all the windows. Will you have to sell the place, Grandfather? Will you have to sell the place as your mother did when all the panes were broken?"

Grandfather put his arm around Chester. "I can get new panes," he assured him. It is many years since the Civil War and window panes can be gotten easily now. Most likely they can be put in before night. Your goat saw himself in those glasses and felt it his duty to butt every goat he saw. He made a good job of it and he made my story seem very real. I thought at first it was the battle going on again," Grandfather laughed.

"He butted in and cut your story short," Chester remembered. "I am going to call that goat 'Billy Butinski'."—The Presbyterian.

THE TIE THAT BINDS

GUSTON-SUTTER—At the home of the writer at Denver, Indiana, on March 9th occurred the very pretty wedding which united in holy wedlock George E. Guston and Sylvia E. Sutter, both of Roann, Indiana. Both are highly esteemed members of the Brethren church at Enterprise, near Roann, Indiana. The single ring ceremony was a beautiful feature of the occasion.

The groom is a merchant of Roann, and the bride is teaching at Gilead, Indiana. The bride is the daughter of Amos and Verna Sutter of near Roann.

We are joining their many friends in wishing them a beautiful and holy life. W. F. JOHNSON.

WINGARD-MAHAN—At the home of the undersigned, in Johnstown, Pennsylvania, on Wednesday evening, February 16, Mr. Cloyd Wingard, of R. F. D. 3, Johnstown, and Miss Luella Mahan, of Scalp Level, Pennsylvania, were united in the bonds of holy matrimony. The groom is a member of the Mennonite faith and the trusted employee of one of the lumber companies of Johnstown. The bride is a member of the Second Brethren church of Johnstown, and a young woman of estimable character. They will reside in Oakmont, a suburb of Johnstown, and have the best wishes of many friends for a happy and prosperous marital experience. DYOLL BELOTE.

MAURER-FORD—Saturday evening, February the twenty-sixth, Mr. William H. Maurer and Miss Zella R. Ford were united in marriage at a beautiful church wedding, Miss Ruth Ford, an aunt of the bride, played the wedding music and Miss Ruth Steffler sang "At Dawning" and "The Sweetest Story Ever Told." The bride was attended by her sister, Miss Mildred Ford, as the maid of honor. Mr. Edward Maurer, a brother of the groom, acted as best man. An impressive ring ceremony was used by the writer. The bride is a member of the Coneyaugh Brethren church. The groom is a member of the St. Paul Lutheran church. These young people will make their home in Pittsburgh, Pa. where Mr. Maurer is employed in the freight department of the Pennsylvania Railroad. The best wishes of their friends accompany them through life. AUSTIN R. STALEY.

IN THE SHADOW

MARTINDALE—Mrs. Alfa Martindale was born in Fort Scott, Kansas, January 29th, 1890 and departed this life March 3rd, 1927, at the home of her brother Roy Perkins, of Iola, Kansas, of heart trouble. There survives her a husband, mother, seven children, a brother and a sister. She had made her home in Fort Scott all of her life.

The funeral was conducted by the writer, from the Undertaker's Chapel on Saturday afternoon of March 5th. Burial was made in the family lot at Oak Grove Cemetery. L. G. WOOD.

LEININGER—Ana Hart Leininger was born at Sullivan, Ohio, November 5, 1876, and departed this life on the fourth day of February, 1927, aged 60 years and nearly three months. She was united in marriage to M. C. Leininger on the twentieth day of August, 1897. To this union were born two sons, Herbert and Hartie and one daughter, Menota. She leaves to mourn their loss three children, a husband, one sister—Mrs. Wm. Street, and many relatives and friends.

When but a girl she became a member of the Brethren church of Homer, Ohio. Later in life she became affiliated with the community church of Huntington, Ohio. She has been a faithful member and a worthy servant of her Master.

The years of our lives are like a weaver's shuttle that fits in and out, in and out, till it comes to the end of the thread. Each deed and each thought determines the texture of the fabric we weave. Judging from the earnest Christian life she lived in the community, her fabric must have borne the marks of the glistening threads of the golden rule. May others choose this thread for their weaving. The funeral services were conducted by the writer who is the student pastor of the community church. FLOYD S. SIBERT.

FREDERICK—Louie Frederick, daughter of the late John W. and Huldah Frederick, was born in Ritchie County, West Virginia, February 20, 1882, died March 8, 1927, at the age of 45 years, two weeks and two days.

She was a member of the Church of Christ and lived a consistent Christian life until death. She is survived by one sister and brother. Her kind and gentle ways won for her a host of friends who mourn the loss.

Funeral services by the writer at the home near Burnt House, West Virginia, March 10, 1927. N. D. WRIGHT.

COLLINS—Lennie Evert Collins, son of Wilford D. and Sarah Collins, was born June 25, 1888, died March 8, 1927, aged 38 years, 8 months and thirteen days.

He was married to Miss Elva Riddle, August 19, 1908, to which union were born seven children, four girls and three boys, two of which have preceded him to the spirit world.

He made a profession of religion early in life, but was not identified with any church. He lived a peaceful and quiet life, and was a hard worker, and well respected by all that knew him. He leaves a wife and five children. The widow and one of the daughters are members of the Mt. Olive Brethren church near Racket, W. Va., and am glad to say that they are willing workers. Funeral services by the writer at the above named church to an overflowing house. N. D. WRIGHT.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents. Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp.) by Miller, per dozen, 75 cents, single copies, 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.

Advantages of Being a Member of The Brethren Church, (18 pp.) by Rensch, per dozen, 25 cents.

The Brethren Church: Why? (4 pp.) by J. Allen Miller, per 100, 30 cents.

A Brief Sketch of the Brethren Church, (6 pp.) by J. Allen Miller, per 100, 60 cents.

Christian Baptism, (8 pp.) by J. F. Garber, per 100, 50 cents.

The Law of Baptism, (12 pp.) by J. B. Wampler, per dozen, 10 cents.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

VOLUME XLIX
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APRIL 2,
1927

THE BRETHREN EVANGELIST



The Lost Sheep

Rejoice with me for I have found my sheep which was lost.

Luke 15:6

Our rejoicing with the Lord will depend on the way we have helped him find the lost, even unto the uttermost parts of the world.

Easter Sunday is your Opportunity

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, **Editor**
R. R. Teeter, **Business Manager**

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EDITORIAL

The Cross---The Impelling Motive

We cannot approach this season without thinking of the Cross, and we cannot long contemplate the Cross without thinking of Missions. When we gaze upon the Cross and consider what it means to mankind, and what it has meant and does mean to us individually—when we sense anew the freedom and cleansing, the power and joy that it has brought into our lives, we find ourselves in the grip of a feeling that we cannot contain, and we are impelled to go forth and tell of the Gospel of saving grace, we cannot escape it. As we stand in the presence of the Cross, missions becomes a necessity; the love of Christ constrains us; we cannot but speak of the things we have seen and heard and experienced. That is the bed-rock motive for missions. There are many other motives that influence us, many others that may well be emphasized, but the one that above all others sends men forth willing to go to the ends of the earth, convinces them that it is a task that is supremely worth while and accuses and condemns them if they sit still and hold their peace, is to be found in the fact of the cross of Christ, as viewed in the light of the empty tomb.

"Christ died for our sins," said Paul. That is the key note of the Gospel. It is the prophecy of the Old Testament and the culmination of the New. It is the crimson thread that runs through the entire Bible and knits its message into one. That is the thing that gives the Gospel its power and attractiveness. Lewis Browne in his remarkable book, "This Believing World", though he attempts to write impartially, declaring that he has "no Christian axe to grind", yet hits upon the central truth and pays a high tribute to the Christian religion in these significant statements: "To every man without distinction it has said: Jesus died for you! To every human creature on earth it has said: You too can be saved! And therein lies Christianity's highest virtue." That is the thing that Jesus himself declared would be the secret of its power: "And I, if I be lifted up from the earth, will draw all men unto me." That has proven to be actually true. That is the only explanation of the phenomenon that we see—all nations and races, all classes and conditions of men riveting their attention upon the Lord Jesus and clinging to him with unrelenting tenacity, as if held fast by some invisible bonds. Some have explained the marvel

by saying it is due to admiration for his character, or for the purity and wisdom of his teaching. Some have said it is because he has proven to be a great and powerful reformer, who has revolutionized society. Others have said it is because of his claims to be divine, and because of the wonderful works which he wrought while here among men. Granting the full force of all these phases of his greatness, yet they fall short of the attractive power of the cross. That is the thing that distinguishes him from all other religious teachers the world has ever known, and that is the thing that enables him to call out the warmest affection and strongest allegiance among his followers of any leader who ever commanded an army. "Christ crucified is the powerful object of attraction to the believing soul, because in him centre all the currents of an infinite and eternal love." And this is the power that sends men and women forth, ready to go to the uttermost parts of the world, ready to endure any hardship or to make any sacrifice, that the Gospel of Christ may be preached.

Apart from the death of Jesus and its significance the Bible ceases to be an evangel, the Christian has no message and the Christ no attractiveness. But Christ did truly die for our sins according to the Scripture. John is convinced of it, for he writes: "The blood of Jesus his Son cleanseth us from all sin." Peter is sure of it, for he declares that "his own self bare our sins in his body upon the tree." The writer of the Epistle to the Hebrews puts the teaching into the mouth of Jesus in the form of an Old Testament quotation: "Lo! I am come to do thy will, O God," and then adds, "by which will we have been sanctified through the offering of the body of Jesus once for all." The Savior himself proclaims the truth that "The Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." "I lay down my life for the sheep." "Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die, it beareth much fruit." And speaking of the sacred cup, he said: "This is my blood of the new covenant which is shed for many." It was a great accomplishment and is a great living reality, which not only the definite words of Christ unmistakably teach and the unimpeachable witness of his disciples prove, but has also been demonstrated in our own experience. Truly God was in Christ reconciling the world unto himself.

That is the outstanding message of the lenten season, and the cornerstone of Christianity, and no thoughtful soul can go through these days and fail to be impressed anew with its importance. Christ died for my sins. Blessed assurance! I shall rejoice beyond measure as I gaze upon the Cross. But Christ also died for all men; his promise is to "whosoever will", and he has said to those of us who are the beneficiaries of his grace, "Go ye into all the world and preach the Gospel to every creature." Let us then exclaim, not "What a responsibility"; but "What a privilege!" The fact of the Cross impells us.

Wise Counsel

No one will doubt the conservatism of Dr. E. Y. Mullins, president of the Baptist World Alliance, and for many years president of the Southern Baptist Theological Seminary, at Louisville, Kentucky, and because of his reputation for sanity, his counsel carries great weight. He recently gave expression to words which are worth quoting:

"I think it is a blunder and foreign to the New Testament faith to lay hold on legislatures and the civil power to compel certain interpretations of the Bible. It is a reversal of our Christian position. The provocation is sometimes great, as when wanton attacks are made on the Christian religion by teachers in State schools. But Christ's religion calls for spiritual weapons of defense, not laws and penalties, courts and juries. The universe is fireproof, at least all of it that is worth preserving. The Christian religion can survive the hottest flame. We need not fear any test. But if our religion is to make its contribution to the spiritual life of the world, we must cease harassing our Christian schools and adequately equip them."

The man who sings, "I surrender all" and then holds on to his money until the cause of Christ goes begging and the preacher must go in debt to keep alive, has yet to learn the meaning of plain English.

EDITORIAL REVIEW

The Men's Glee Club is making an enviable record for itself, and so is favorably advertising the college.

Christian Endeavorers will be interested in the list of societies that have to date cooperated in the Kentucky Mission project. Others should "Send the cash."

Brother John Parr, pastor at Berne, Indiana, reports twenty-four additions to the church as a result of the meeting conducted by Brother Ashman.

President E. E. Jacobs in his College News announces the new athletic coach, in the person of Fred Schmuck, a choice which alumni are likely to consider a very satisfactory one, in view of the unusual success he has had in coaching high school teams. He is also a clean and upright young man.

The Brethren at Lanark, Illinois, where Brother Charles W. Mayes is the enterprising pastor, recently enjoyed a Bible Conference under the leadership of Brother A. V. Kimmell of Whittier, California. The pastor says the church was greatly profited by these meetings, and the community as well.

Brother N. V. Leatherman, of South Bend, Indiana, reports a meeting which he held at Brighton church, nearby, and speaks encouragingly concerning the high purpose and determined struggle of this little band of Brethren. Brother J. W. Brower is the faithful pastor of these people.

Kindly notice the Business Manager's Corner this week. Dr. Teeter gives a partial report of the Publication Day offering. Taken as a whole it is a splendid report and shows a good support of the Publishing House. Doubtless other offerings are yet to be sent in. We are grateful for this help in building up this brotherhood institution.

Brother I. D. Bowman continues to have encouraging reports concerning his work in Delaware. Two have been recently baptized. He is at present supplying the pulpit of the Third church of Philadelphia, made vacant by the death of Dr. Witter.

Brother G. E. Drushal, superintendent of the mission at Lost Creek, Kentucky, writes some news items concerning the work and workers. The Sunday school, with the assistance of the Long Beach, California, church, is getting a new piano. Sister Srack, a teacher in the school, is reported not up to her normal health, and prayer is requested in her behalf.

Dr. W. S. Bell, secretary of the College Endowment Campaign, reports the result of his canvass of a group of small churches near South Bend—namely, County Line, La Paz and Teegarden. The total gift of these churches was \$486.60, which, added to the good Ardmore gift concerning which we failed to mention in this column last week, brings the total to date up to \$100,132.43.

Brother J. W. Brower, pastor of the Brighton church at Howe, Indiana, reports the work at this charge in good condition. At the recent meeting conducted by Brother Leatherman, eleven confessions were received. Others received before and since the meeting bring the total number of additions to sixteen baptized and four awaiting the rite.

One of the country's outstanding educators and a widely known speaker and leader is President Henry Churchill King of Oberlin College, Oberlin, Ohio. He will have completed fifty years' service at Oberlin the eighteenth of next June and on that date will retire from his present position, amidst a great demonstration which will be staged in his honor.

Possibly you have noticed the new tracts added to our list on the back page of this issue. The one on "Christian Baptism" by J. F. Garber, was just recently written, being a reprint of an article published in The Evangelist, the last week in December.

Readers recognized its worth and requested its publication in tract form. If you have not a supply of doctrinal tracts, select those that give promise of meeting your need and order them. We recommend them all and they ought to be used.

Miss Alice Longaker, office secretary of the Foreign Mission Board, supplies copy for the Mission page this week and you will want to read her messages. And don't neglect to plan and to pray for the Easter offering for foreign missions, which is being stressed in this issue, and will be still more strongly next week, when practically the entire issue will be devoted to that interest. Dr. Bauman, the treasurer, insists that your offering should be sent to him before July 1st, and if possible by June 1st. Be prompt and you'll find it more satisfactory all around.

One of the widely known and highly useful laymen of the brotherhood was Dr. E. J. Worst, of Ashland, Ohio, and it will be sad news to his host of friends to learn that he passed out of this life on March 23, 1927, at the age of seventy-eight years. Brother Worst has for many years been a trustee and treasurer of Ashland College, and a pillar in the Ashland church. He has proven a noble servant of the church and of Christ in every way possible. Many a former student of Ashland College will remember times when Dr. Worst proved their friend in time of financial need while in school. He is the father of Mrs. J. Allen Miller and Mrs. G. C. Carpenter. To these, and to Mrs. Worst and daughter at home, the Evangelist bespeaks sincere sympathy.

The work of the Ardmore Brethren church of South Bend, Indiana, is going forward in a fine way under the leadership of Brother E. A. Duker, who with his family is now enjoying a splendid new parsonage, the picture of which we are privileged to present to our readers. We congratulate these loyal people on this accomplishment. The churches are beginning to find more and more that it pays to build parsonages. Let the good work go on. This preacher's home was "dedicated" with the entire cost covered with cash and pledges. The Sunday school is showing splendid progress in numbers and efficiency, also a Christian Endeavor society has been organized. It seems to us that Christian Endeavor must be coming to its own, as three new societies are reported organized in this issue. In a postscript, the pastor reports seven persons baptized.

We are in receipt of a scholarly paper written by Dr. J. L. Gillin, professor of Sociology in the University of Wisconsin, at Madison, which booklet is a reprint from "Social Forces" magazine, December, 1926. The article is entitled, "Masters of Social Science; Franklin Henry Giddings", and traces in a masterful way the growth of Professor Giddings' sociological theories. Dr. Gillin has steadily advanced in his chosen field until he is ranked among the authorities on social science. In addition to his teaching in the university and the devoting of considerable time to lecturing and aiding in the solution of social problems in various localities, he has found time to bring out a number of very excellent books, which are rated high in the field of sociology. Brother Gillin, it will be remembered, was for a number of years, president of Ashland College.

It is usually the busiest man who has the most time for helpfulness.

Concentration and perseverance are essential to success always and everywhere, but nowhere more than in the effort to build Christian character.

He who gives rein to passion will soon find himself thrown from his steed. Poise can only be maintained when self is held in control.

There are those who find it hard to administer comfort, consolation and encouragement to the sorrowing and discouraged, but genuine sympathy will break down the difficulties and discover a way.

The man who discounts the acclaimed greatness of pioneer preachers, has never oriented himself into pioneer life and conditions; the very moulds into which they were cast made them great.

GENERAL ARTICLES

Statement from the Treasurer of the Foreign Missionary Society of the Brethren Church

By Louis S. Bauman, D.D.

Just before starting to write this statement, your Treasurer sat down and did some figuring. For the information of the friends and supporters of the foreign work of our church, we here make a brief statement as to the financial situation.

FIRST—We find that the expenditures last year on the South American field was about \$2,000 in excess of the expenditures on the African field. But this year, ending July 1st, just as nearly as we can now tell, the expenditures on these two fields will be even.

SECOND,—We find that the income from all sources this year promises to be about the same as it was last year,—that is, if the Easter Offering shall run about the same as it did last year,—and that this income will be just about sufficient to cover the expenditures for this year. (By referring back to the Annual Report which was sent to every member of the Society last August, you will find that the cash receipts last year amounted to \$37,402.13.) In other words, by maintaining the present rate of income and expenditure, our Society will break even this year. The Lord's provision therefore has at least equalled our faith. Jehovah-jireh is his name!

THIRD,—There is urgent need for funds to carry on a program of advancement on both our fields.

In Argentina, two new church buildings are badly needed,—one in Laboulaye, and one in Buenos Aires. In both these cities, we own the lots, fully paid for. But at the same time, we are paying \$42.00 a month rental for a hall in which to worship in Loboulaye, and \$61.00 a month for a place in Buenos Aires. Now, we ought to build in both these places, on the lots that are ours, and stop this leak. If we cannot build and fully pay for the cost of the building at present, we certainly ought to make some first payment money toward the buildings, sufficient to enable the missionaries down there to secure loans covering the balance of the cost of building, and then let these high rents apply toward paying the indebtedness thus incurred. How fine if the Lord would put it upon the heart of some one to whom he has entrusted a goodly share of his money, to build these churches,—these life-saving stations in that dark priest-ridden land. Souls are being saved down there, and if our Lord shall tarry, Argentine may some day return missionaries to us, to save us from the thralldom and superstitions of Rome, from which we helped her to escape. That is very possible! Stranger things than that have happened through the passing of the years! How we need to pray here in this great land of ours,—

"Lord God, Who gave this land
Freedom from Rome's command,
Be with us yet!
Bring to our minds the past,
When Rome's black spell was cast,
Then rouse us all at last,
Lest we forget!"

Two more missionaries will be added to the staff in Argentina this coming year, if the plans of the Board now

carry out. A new Ford car for the station at Huinca Renanco is a necessity; a fund has been started for this purpose. Shall we go forward in our work in Argentina? Your Easter Offering will be your answer! Your Board can only go forward to the extent that your own gifts to this work make it possible.

In Africa, there is urgent need for new buildings on all three of the main stations,—new homes for missionaries, new store-rooms, new churches, new school houses, and considerable new equipment. The Lord has provided almost enough money for a new Ford at Bassai,—badly needed. How much one of those little cars means to a station in Africa! A Sunday school class in the Long Beach church has already pledged itself to raise and turn over \$1,400.00 by July 1st, for a new church building on the Bassai station. We have that pledge signed by names "good as gold." Who else along the line will do something real for God and thus help to heal what Livingstone called "The open sore of the world"? We are not begging. The Lord knows all about it. We are simply doing our duty in making known the great need. We feel sure that God will provide for his own work, when manned by true heralds of the Cross! Shall we go forward in our work in the great heart of Africa, where the Lord has so signally honored it in the past? The Easter Offering will be your answer!

We might say here that probably the greatest need of the work in Africa at present, looking at it from a human standpoint, at least, is the need of another trained physician on the field. Our Sister Gribble is the only physician. When she is off the field on furlough, or because of physical need, the missionaries there are utterly without a trained physician. And this situation exists right now. It seems almost a crime to allow such a condition to exist. Now, it would appear that if we are to have such a physician, one who can work in connection with Sister Gribble in our medical work, there where a dozen physicians for the body are needed, we must look to some young missionary who will give himself to the Lord and enter into special training for that place. He will probably need considerable assistance, for that sort of training costs money, real money, as we all know. And we can scarcely expect one to pay all the expenses for such training, and then go to Africa on the magnificent allowance of \$350.00 a year! If we could find a physician already trained and equipped in every way, we should praise the Lord! But where is he? As none are applying, we praise the Lord that in Floyd Taber, one of the most brilliant students Ashland College has ever known, who graduated from Xenia Theological Seminary before his graduation from Ashland,—in Floyd Taber we have the promise of another caretaker for the body with our missionaries in Africa. But Floyd must spend five more long years in his medical preparation! And it is for the good of our work in the French territory in Africa, that those years should be spent in France. Now as to the need here, we need not speak further. We are simply making it known. It is not within the province of the Foreign Board to educate missionaries. We cannot use money

from our African General Fund for this purpose. But this is a peculiar need, and so great, that we feel we must make it known. The Lord will do the rest, we are sure! He has not yet failed us in this work, and he will not fail us now!

Listen! You members of the Brethren church! We do not hesitate to say before all the world, that a finer group of missionaries are not to be known by any missionary society in all the world, than are working under our Board. "Look them over,"—every one! Think! Ask about them from any one who knows! There is not one now on either field of whom we are not justly proud,—

proud because they are so thoroughly consecrated to him, because they are so genuine, so self-sacrificing (though they themselves would not admit it!) so true, so ready for either the altar or the plow! Uncomplainingly they simply toil on, and on, and on,—in great joy to know that souls are being won, and it is all for him! The work was never in better shape,—never more hopeful,—never more united,—than right this minute! **Have you confidence in these splendid workmen and their work? Do you believe that their work is "unto him?" YOUR EASTER OFFERING WILL BE YOUR ANSWER!**

1330 E. 3rd St., Long Beach, California.

What Has the Brethren Church Done in Foreign Missions?

By Alva J. McClain, Secretary Foreign Board

The Foreign Missionary movement began definitely in the Brethren church with the organization of a Foreign Missionary Society in the year 1900. The organization was effected at the General Conference of that year, and the Charter members numbered fifty-five. I wish that space would permit the publication of these names in this article; it is an interesting list, especially to those who are acquainted to some extent with the history of the church. But it must suffice to say that in that list here are many well known and honored names.

Although there was very little money at the disposal of the newly organized Society, search for a field of work was begun immediately. This move received added impetus by the gift of \$2,000 from John A. Miller of Summit Mills, Pennsylvania. Work was started in both Canada and Persia, but was not continued for various reasons.

The first of our permanent missions in foreign lands was opened by Dr. C. F. Yoder in 1909 at Rio Cuarto, Argentine Republic. Ten years later the Gribble party entered French Equatorial Africa for the purpose of establishing the second, although government permission to begin work did not come until 1921. Thus our African Mission is **eight years old**, the Argentine Mission is **eighteen**, and the Foreign Missionary Society is **twenty-seven**.

In the Argentine Mission there are **fourteen** workers. Of these, seven are North American missionaries and the remainder are South American Helpers. In the African Mission we have **sixteen** North American missionaries. The Brethren church, therefore, is at present maintaining a force of **thirty** in foreign missionary service. This is considerably more than one foreign missionary to every thousand members of the home church, counting the entire membership as between twenty and twenty-five thousand.

To maintain our foreign missionary work for the past year required an expenditure of approximately 35000 dollars. This includes missionaries' salaries and allowances, building expenses, furloughs, home office, and all other expenses. Some people say that foreign missions are expensive! Suppose that the missionaries received **all** of this 35000 dollars, which they do not by a great deal. For thirty individuals this amount would provide a salary of 1166 dollars per year! Where are there thirty preachers in the homeland who cost as little? More than that—the thirty preachers will require each one a building to preach in, costing from 10,000 to 100,000 dollars. to say nothing of a multitude of other expenses. But this hypothetical salary of \$1166 received by the foreign

missionary includes **everything**! Out of it the missionary provides food and clothing, pays transportation to and from the field, builds or rents his **own** church and parsonage, and on top of all this supports the Home Office! As Briggs used to say, Can you beat it? I do not have at hand the necessary information upon which to base exact estimates, but it is quite safe to say that it costs considerably more to win a soul here at home than it does in our foreign missions.

In looking over the yearly offering for the past twenty-six years I have noticed some interesting things. For the year 1900 the entire offering amounted to the small sum of \$403.94. During the next six years the offering ranged from \$392 to \$558, with the exception of that year when John A. Miller contributed his gift of \$2,000. Then the year that Brother C. F. Yoder prepared to leave for South America the offering jumped suddenly to \$2,800, which proves that God provides when the church lays plans to do his will. For the next ten years the yearly offering increased gradually until it reached the figure of \$6,300. Then it leaped to \$14,000 in one year, to \$19,000 the next year, and to \$29,000 the following year. These sudden increases came not as a result of mere accident. These were the years 1917 to 1920 when our African Mission was prepared for and actually begun. Thus the Lord through his people has always provided in the hour of the church's need. Since 1920 the offering has gradually increased from \$29,000 to \$37,000.

Now it seems to some of us that the time is ripe for another one of those sudden leaps in the annual offering. It must come if plans for advance are to be carried into effect. And it can come if the praying Christians in every church will go to their knees in earnest prayer. It has been through prayer that the increases of the past have come. There is no question as to this. God has never set any limit upon what he will do for us except **our faith**. Therefore, the Board does not wish to set any limit, but if plans for the future are to materialize, and if available missionary volunteers are to be sent out, the Easter offering should advance to at least \$50,000. This means two dollars or more per member. Certainly this is but little. How many Christians are there who will join with us in earnest prayer for an advance which is according to God's will?

We need not be ashamed of our work as a church in the field of foreign missions. Considering the brief existence of the Brethren church and the small number of her adherents, few denominations can point to greater accomplishments. But we dare not live upon the records of the past. Like Paul we must in a sense "forget the things that are behind" and press on with greater vision toward

a higher goal. If God has given to us certain "resources", they were not given to be conserved. He that would save his life shall lose it, and he that loses his life for Christ's sake shall preserve it. I would not for a moment depreciate the importance of the other departments of our church's work, but I have a growing conviction that a

denomination can best justify its separate existence in Christendom by the size of the task it is willing to undertake in the work of world evangelization. Truth is supremely important. I believe that. But truth was meant to be passed on to those who sit in darkness.

Ashland, Ohio.

Four Missionary Hows. Romans 10:13-15.

By Charles H. Ashman, Member Foreign Board

(Substance of an Address delivered before the Pennsylvania District Conference at Berlin)

Christianity is pre-eminently a missionary religion. The law was intended for the Jew. Others were permitted to become allied with them through the proselyting system, but the Jews sent no missionaries to others. They always gave their testimony, even in captivity, but they sent no missionaries to spread the law. It was exclusive, distinctive, separative. The Jews prided themselves in this very thing,—that they had something the other nations did not possess. But, when "grace and truth came by Jesus Christ", it was intended for the world. Christ established Christianity as a world religion to be made such through missionary evangelization.

Note a few significant things. The first message was a missionary one. The angel of the Lord said to the shepherds, "I bring YOU good tidings of great joy, which shall be to ALL PEOPLE." The first disciple of Christ's immediately became a missionary. Andrew immediately, first, before he did anything else, found his own brother, Simon, and won him to Jesus Christ. The first prayer taught was a missionary prayer. "Thy Kingdom Come." It will never come until the Bride of Christ is completed through missionary endeavor. The first resurrection message was a missionary one. Jesus appears to his disciples in the evening of the first resurrection day and says to them, "As my Father hath sent me, even so send I you." The first command was a missionary edict. "Go ye into all the world." The promise of the Holy Ghost was inseparably related to missionary enterprise. "Ye shall receive power—ye shall be my witnesses", the two are inseparable. Jesus Christ is a world Savior. The Gospel of Christ is the light of the world. The church of Christ is a world institution. God's program for this age is for the world. Christianity is pre-eminently a missionary religion.

Now in the tenth chapter of Romans there are five missionary "Hows", to which we invite your attention. They follow that wonderful passage in which the simplicity of the method of salvation is so wonderfully expressed in these words, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation. For the scripture saith, whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Wonderful! Marvellous! Matchless! Behold the simplicity, yet how profound! Now, immediately following this passage the five missionary "Hows", are propounded. They present the problem and responsibility of making known to all men this wonderful message of salvation by faith. Let us study them carefully.

First, "HOW then can they call on him in whom they never believed?" So fine a scholar as Moule of Cambridge

maintains that all through these five great missionary questions the translation ought to be, "can" instead of shall. It is the conjunctive verb. It conveys the staggering impossibility of God's great program of salvation being carried out without missionary endeavor. "How can they call upon Christ in whom they have never believed?" Why have they never believed in him? Because they have never heard of him. This leads to the second missionary. "How." "How can they believe on him of whom they have never heard?" Ignorance never led anyone to God or Christ. Knowledge always gives light that leads to salvation if accepted in belief. This leads right on to the third missionary "How." "How can they hear of him apart from a proclaimer?" Without the telling, proclaiming, there can be no hearing. In High School, we debated for several days as to whether there would be sound in a forest when a tree fell, if there were no animal or person present to hear. Well, one thing is true, there is no hearing of the Gospel without it being proclaimed. This leads up to the fourth missionary "How." "How can they proclaim unless they are sent?" Paul is making a plea here for the church to release her forces in evangelization. "Unless they be sent", contains in it a veiled charge that they had been held back. The Jews who had become Christians still were held in the narrow confines of their jealous reserve and did not take readily to Paul's program of evangelization of the Gentiles. They were like a Mexican who once attended our church. He was asked to bring some of his friends, but replied, "I want this good church all to myself." Now, Paul gives us the fifth missionary "How." This one is not a question, but a declaration. He writes, "How fair the feet of the gospellers of peace, of the gospellers of good."

Here in these "Five Missionary Hows" is given to the church one of the most distinct and urgent of her "marching orders." Six steps are outlined from ignorance to salvation. Preachers are to be sent. As they go, they are to preach Christ. When they preach him, men will hear. As they hear, they will believe. When they believe, they will call upon him. When they call upon him, they will be saved.

Paul stamps this gospelling of salvation through Christ with glory and beauty. "How fair the feet of the Gospellers of peace." Sometimes the feet grew weary and with heaviness they drag slowly along. The burdens are so heavy and the journey so long. There are so many who know not Christ. But, Jesus says, "How beautiful the foot." A Proclaimer of the Lord is engaged in the most glorious and beautiful and beautifying mission among men.

Then Paul asserts the necessity of this Gospel evangelization. Without questioning God's plan in the least he asserts it. Man can be saved only through a personal calling on the Lord. This personal calling demands personal believing. This personal believing is dependent

upon personal hearing. This personal hearing is dependent upon, not God speaking from Zion, nor the sending of Angels from heaven, but upon the sending of missionaries to preach the Christ.

In conclusion, may we call your attention to a sad mistake which we believe is being made in many churches. It is the constant comparing and contrasting and distinguishing of the so called, "Foreign Missionary" and "Home Missionary" zeal and liberality of the church. Home and Foreign Missions are both of God. "Beginning at Jerusalem" and "unto the uttermost parts of the

earth", form God's program of evangelization. The National slogan of our church has been for five years or more, "Not less for Foreign Missions, but more for Home Missions." No church will ever increase their offerings for missions in America by criticizing the liberality of the offerings for those in Africa or South America. An equitable basis in our giving ought to be established. But decreasing one to increase the other savors of tearing down another's reputation to build up your own, the result is that you tear down both.

Johnstown, Pennsylvania.

THE BRETHREN PULPIT

A Model Church

By Charles W. Mayes

Hypocrites, saints and sinners alike have multifarious ideas about what a model church should be. But the model church is not built on ideas. Books by the train load tell men's best judgment about the model church. But a model church cannot be built on books. Orators settle (to their own satisfaction) all the problems connected with the church. But oratory is not authority. To whom then shall we go?

When it comes to matters of church standing, the inspired epistles of the great Apostle have the authority for which we seek. Or Paul himself would be quite capable of passing judgment on a church. Any congregation should be glad to be commended by Paul. If he were to step into the typical American church and hear the typical twentieth century preacher preach, what would be his reaction?

One of the churches to which St. Paul wrote is worthy of being called a model. That church is Thessalonica. To these believers he writes, "So that ye were ensamples to all that believe in Macedonia and Achaia." (1 Thess. 1:7). Now an ensample is a model. Then to all the region about Thessalonica, this church was a model. In the following verse we read, "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything" (1 Thess. 1:8).

Perhaps there are some churches worthy of standing beside this church at Thessalonica, but to say the least, the model churches are few. Now the Thessalonian church is a model first, BECAUSE THEY ACCEPTED THE GOSPEL AS FROM GOD AND NOT FROM MEN. "For this cause also thank ye God without ceasing, because, when ye received the word of God which ye heard from us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thess. 2:13). Paul opened to these people the scriptures which testify of the Lord Jesus Christ and they believed. Of course Paul used the Old Testament scriptural teaching, which they accepted as, "Not the word of men, but as it is in truth, the word of God." Here incidentally we see a tremendous claim for the inspiration of the Old Testament as not being the word of men, but the word of God. Say, the Thessalonians were real believers. The deity of Christ was no obstacle to their faith.

Today regiments of men are marching through the land denying the Bible and taking from it, its testimony

of itself. They take Christ from his position of Deity where he placed himself. They vaporize the Spirit. They steal from God the right to make a plan for the world for all time, and place their own notions on a par with the revelations of God. But not so with this model church at Thessalonica. They accepted the Scripture not as the word of men, but as it is in truth, the word of God.

The model church did not only hear the Word of God. They acted. THEY TURNED TO GOD FROM IDOLS. This is what happens when the Scripture gets a serious hearing. These believers had to be taught about the grace of God, the love of God and the meaning of Christ's death and resurrection. When they heard about God sending his only begotten Son in the likeness of sinful flesh to condemn sin in the flesh, they heard readily and acted logically. When Paul told them about Christ crucified, dead, and resurrected, the history of whose life was written long before it happened, they turned to God from idols. How could they help it? The truth melted their hearts. The Spirit could do his work. Their common sense could tell them that idols could never settle the sin question. And the worst unbeliever knows more about sin than many of us give him credit for knowing. These Thessalonians had found a God better than idols as they gave up the idols and did it gladly.

Faith in God cannot be a dead thing. The man who claims to have faith in God and never does anything about it shows that he does not have faith. After these Thessalonians had turned to God from idols, they turned TO SERVE THE LIVING AND TRUE GOD (1 Thess. 1:9). The faith of the model church was a serving faith, a faith that would work. To them, to serve the living and true God was a labor of love (1 Thess. 1:3). Today there is a world of room in which to serve the living and true God. Just to think! Our Lord is a living Lord! He stands at the right hand of the Father on high and his word to us is to tell the whole world about him. The truth is to be taken to men everywhere. Who will carry it? Those who sing understandingly:

Must Jesus bear the Cross alone

And all the world go free?

No, there's a cross for every one,

And there's a cross for me.

Our cross is to carry his Cross to every cross road on earth. "Go ye therefore and teach, all nations..." MANY ARE NOT WILLING TO OBEY THAT COMMISSION TODAY. Instead, much of the church is try-

ing to put into operation the man made plan, to "make the world Christian."

But remember it! The church is to teach all nations what the Lord has commanded. God will take care of the results. The world needs Christ. They need the **LIFE WHICH ONLY HE CAN GIVE**. His principles will never take the place of his Person. The world needs Christ, not character dissertations. The world needs to hear how to be saved, then it can hear how to live. No man can **LIVE UNTIL HE IS ALIVE IN CHRIST JESUS!** The world needs the Bible which testifies of the Lord Jesus Christ, not men's opinions about the Bible. The world needs peace of heart. World peace will come when the Prince of Peace gets here. Not before.

The church has many childlike notions about service. But sandwiches and coffee to the needy mean service only to the extent that they create a hunger for the Bread of Life and a thirst for the Water of Life. Our churches need to learn that **GOING TO A CLASS PARTY OCCASIONALLY AND ATTENDING SUNDAY SCHOOL WHEN THE WEATHER IS RIGHT AND BAKING A PIE TO RAISE A LITTLE MUCH NEEDED CASH IS AS FAR FROM THE LORD'S WAY OF SERVING AS THE EAST IS FROM THE WEST**. Service is giving one's self. Take the burden of souls upon you. Take the Bible as the Word of God. Study it. Get acquainted with God's plan. Turn to God from idols. When the idols are gone, service will become easy. Surrender your will, and life, possession, power and pocketbook will follow. No task set forth in God's word will then be too great, no sacrifice too hard, no gift too great, and no burden too heavy.

The Model Church we will remember, turned to God from idols to serve the living and true God. But that is not all. They turned also **TO WAIT FOR HIS SON FROM HEAVEN**. They at Thessalonica **WERE INTERESTED IN THE RETURN OF THE LORD**. Paul talked freely to this model church about the doctrine. If we notice carefully, the doctrine is mentioned near the close of every one of the five chapters of the First Thessalonian epistle.

The Second Coming of Christ is a vital part of Gospel preaching. The church which is not instructed in the Biblical truths concerning the return of the Lord, and the consummation of the age, is deprived of a tremendous blessing. The model church must have had it in their hearts for the writer, speaking of this "blessed hope" writes, "Wherefore comfort one another with these things."

A model church must have of course a definite faith. It will emphasize the work of Christ on the Cross. It will not forget the risen Lord. It will likewise anticipate the coming Christ, and look forward with expectation to the event which will be the glorious "appearing of God our Savior." The church which does not wait for his Son from heaven misses one of the very happiest elements of the Christian faith.

The model church of which Paul speaks, was not content with a milk and water Gospel. They wanted meat. It is the business of a model church thus to preach a whole Bible and not a Bible full of holes. Believers today should "Be ready always to give an answer to every man that asketh you for a reason for the hope that is in you" (1 Peter. 3:15).

This model church with its glorious doctrine likewise had a glorious life. For all this we are told is "to the end he may establish your hearts unblamable in holiness" (1 Thess. 3:13). The Word of God emphasizes doctrine but does not forget duty. Paul through his writings

seems to follow the principle of presenting some great foundation truth concerning Christ and then making it appeal to the daily walk. This has been done in the letter to the model church. We are not to wonder then that the Spirit in this letter places emphasis on how the Thessalonians lived. The first twelve verses of the fourth chapter set forth the principles of the model walk of the believer. They then close characteristically with the believer's hope. "But I would not have you ignorant brethren concerning them which are asleep, that ye sorrow not for others which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him, for this we say unto you **BY THE WORD OF THE LORD**, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead

Our Worship Program

OUTLINE OF "THE FELLOWSHIP OF PRAYER"

(Clip and put in your Bible for convenience.)

SUNDAY—Prayer is Subject to Spiritual Laws. Lk. 18:1-14; 1 Cor. 14:15; Rom. 8:26. "I will pray with the Spirit and I will pray with the understanding also." It is man's nature to converse with the Infinite; it is a function not for the Lenten season only, but for the whole of life. But the mere uttering of words is not praying; there must be a stirring of the depths.

Prayer—For holy aspirations; strength for burdens; our enemies; for the prevalence of the spirit of brotherhood.

MONDAY—We Should Pray in Private, Lk. 11:1-13; Mt. 6:6; 14:23; Lk. 6:12. "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret." Jesus could pray anywhere. Yet he knew the essential value of private prayer, and he fled to the mountains to practice it.

Prayer—Thanks for true servants of God. Pray for grace of surrender; for judges, lawyers, criminals.

TUESDAY—We Should Pray for Others, Jn. 17; Mt. 18:19; Jas. 5:16. "Pray one for another." We cannot be Christian unless we are unselfish. Prayer quickens the feelings, moves the sympathy and enables us to love others.

Prayer—For sympathy; mastery of the unexpected; for officers of the law.

WEDNESDAY—We Should Pray in Public. Ps. 116:1-14; 1 Chron. 16:29; Heb. 10:24, 25, "I will pay my vows unto Jehovah, yea, in the presence of all his people." The congregation is the power-house of the Spirit; the worshipping throng is peculiarly susceptible to God's mind.

Prayer—Thanks for co-laborers. Pray for molders of public opinion; for modern Pharisees.

THURSDAY—Friendship with God Involves Mutual Interests, Mt. 6:8, 19-34; Phil. 4:8. "But seek ye first his kingdom, and his righteousness." If we are truly interested in the affairs of God, nothing can keep us back from communion with him (from prayer), and we shall be eager for service to God and to man.

Prayer—For interest in God's interests; for the indifferent; for the President of the United States.

FRIDAY—Friendship with God Involves Mutual Self-revelation and Answering Trust. Hos. 14; 1 Jn. 1:9; Isa. 1:18; 43:1; 50:4. "If we confess our sins, he is faithful and righteous to forgive us." I will bring to him the confession of my sins and the fervor of my desires.

Prayer—Thanks for the Great Friend. Pray for understanding of self; for strangers to God.

SATURDAY—Friendship with God Involves Self-Surrender. 2 Cor. 6; Jas. 4:8; Mt. 7:21; 6:14. "Draw nigh to God and he will draw nigh to you." When I come to converse with God as his friend, I am eager to give up everything that is offensive to him.

Prayer—For obedient spirits; for our homes; for the blind, the deaf, the inmates of other institutions.

in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:13-18). Can we not share this comfort? Three seconds after that event takes place every believer will feel repaid for a whole lifetime of trouble and persecution.

Let us now remember that the model church must accept the Word of God as from God and not as from man. It must turn to God from idols. It must serve the living and the true God. It must wait for his Son from heaven. Believers are freed in Christ from the guilt of sin, from the power of sin and when this same Jesus shall so come in like manner as he went, he will free his church from the PRESENCE OF SIN. He that hath this hope in him purifieth himself (1 John 3:3). What a happy thought! What a glorious hope! What a continuous comfort! The Brethren church, standing on the platform THE BIBLE, THE WHOLE BIBLE AND NOTHING BUT THE BIBLE, has the possibility of demonstrating to the world, THE MODEL CHURCH. Will we arise to the occasion? Lanark, Illinois.

One in a Hundred

The following statement appeared in the missionary page of **The Moody Monthly**. It is food for sober thinking and should prove an impetus to Christian giving, especially among those who look and long for Christ's soon return:

A conservative estimate places the total number of Protestant Christians in the whole world at approximately 35,000,000. It is perhaps safe to say that only half of this number have really experienced the new birth and know the risen Lord as their personal Redeemer. This means that at the present day, 1,900 years after Calvary, only one in every one hundred of the world's population knows the joy of salvation, and the ninety-nine are still in the place of spiritual death. A considerable number of these are living in communities where the Gospel has been preached for generations, and are enjoying many of the incidental benefits of Christian light and truth, but the vast majority are far removed from the sound of the Good News, and know not even the name of God and of his dear Son. What are the Lord's redeemed ones doing for that great enslaved mass of benighted, suffering souls? For carrying out our Lord's command, "Go ye into all the world, and preach the Gospel to every creature", the whole Christian church contributes annually a sum approximating \$69,000,000. This means that the average individual contribution is about \$2.00 per year, or less than four cents a week. Compare this paltry, insignificant sum with what is spent on needless luxuries, or recklessly wasted! The average American family spends about \$500 a year on luxuries, \$80 of which goes for mere amusements. The average church member uses perhaps eight times as much money for needless indulgences as he contributes toward the evangelization of the world. When will the world be evangelized? What will be our explanation when we stand in the presence of our Lord and Redeemer?—Selected by Alice B. Longaker.

Get into sympathy with Jesus. Seek his presence, seek his help. And walking through the world in his company, you will be as balm in the bleakest weather, a benediction in the wildest scene.—James Hamilton.

The Home

By J. L. Kimmel

(Digest of sermon preached at Fort Wayne, Indiana, February 14, 1927, and published in the "Fort Wayne Journal-Gazette")

"The state, the home and the church are the three great factors of a nation. Without these a nation could not exist.

"This church has become such a potent factor in the civilization of our day that it is evident that if the church should fail that civilization would collapse and there would be nothing left for this world but despair.

"There is, however, another institution that seems to tower above all others and that is the home.

"The home was the first institution that God ever ordained. Without it no other great institution can stand. Great as our Republican form of government is, it could not possibly stand without the home.

"Great as the church of Jesus Christ is, it is apparent she could not continue to have a saving and restraining influence among men if the sanctity of the home were destroyed. A stream can rise no higher than its source and the church cannot possibly be any better than the homes that represent it.

The Irreligious Home

"There are too many irreligious homes in this Christian country in which we live—homes where the Bible is not read and where prayer is never offered and religious instruction is entirely unknown. Homes where cheap, trashy literature takes the place of good books, and the dance, the card table, and the movies take the place of things that are pure, and should fill the hearts and minds of the occupants of the homes.

Cites Unhappy Homes

"There are so many unhappy homes. God intended that the home should be a paradise here upon earth and with Christ exalted and given the first place. Instead, however, the thoughts of God and righteousness are banished from the home, and the things that have an evil tendency are made welcome, and then people wonder why their homes are so unhappy.

"This city has very many beautiful homes, but beautiful homes are not necessarily good homes or happy homes. It takes more than brick and mortar, great paintings and costly furniture to make a home.

"A beautiful home is a place where good words are spoken, good deeds are done, and pure thoughts are expressed. In other words the people who live in the house make the home.

Impurity in Home Assailed

"God pity the people who live in a home where the very atmosphere is filled with curses and quarrels and impure thoughts and wicked deeds. There is only one hope for such a home, and that is to bring it under an influence and a power that can lift it out of such an atmosphere. That power is the church.

"Lincoln, the great emancipator, was reared in a home of poverty, but this is what he had to say when he had reached the highest office in the land: 'All I am, and all I have accomplished, I owe to my angel mother.'

"The tremendous responsibilities of the home cannot be overestimated. Because there is where character is formed and the foundation of manhood and womanhood is laid."

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for April 17)

Peter's Great Confession

Scripture Lesson—Matt. 16:13-24.

Devotional Reading—Psalm 34:1-8.

Golden Text—Thou art the Christ, the Son of the Living God—Matthew 16:16.

LESSON LIGHTS

Easter Lesson Poem

Crown him with many crowns!
Crown him the Virgin's Son,
The God incarnate born,
Whose arm those crimson trophies won
Which now his brow adorn;
Fruit of the mystic Rose,
As of that rose the Stem;
The root where mercy ever flows,
The Babe of Bethlehem.

—Matthew Bridge, 1800.

Introduction.—The ministry in Galilee is now drawing to its close. Through the length and breadth of the country Jesus has proclaimed the kingdom of Christ, and has shown by mighty works that he is the Christ, that was to come. He begins to ask the disciples, what are the results of all his labor. First inquiring what the people said he was, he then put the same question to the apostles themselves.

Open Confession of Christ the Need of Today. "What we need in this age, as Christian men, is the heroism of what we believe. What we need is the courage to put our creed into our deeds and not let our creed be something that is separate from ourselves. What we need is to be able to keep our Christianity and our ideals in the midst of men and women who are losing both—to be unafraid and unashamed. "Where is the heroism of what we believe? How is the world any better off for what such a man believes? What has he done for it? What has your religion ever done that has ever helped any man to do anything? What have you as Christian men ever said that has helped any man to do anything? Let that test your religion."—Bishop Laycock.

Note that the triumph of the church depends upon its remaining upon the Rock, for only thus is it the church to which the promise is made. It "will be strong and enduring only so long as the faith in the Father and in Christ the Son, and the Spirit of the Father and the Son reign in it. When the Christ spirit is weak, the church will be weak."—Exp. Gk. Test.

Application. "Our cities are crying for rock Christians. Of gentle Christians, and affable Christians, and kind-hearted Christians we have abundance. Christians should stand like rock amid the seas which surge and roar. Like rock they should stand around the Lord's day, beating back the social and industrial forces which are rolling in like a flood. Nothing but the rock will save our cities from the fate of Sodom and Gomorrah."—Charles E. Jefferson, D. D.

The gift of the keys is widely bestowed upon man. God has bestowed upon him the keys of nature, as to a house with numberless doors, and bids him open them. Science and civilization are the results of the use of this power of the keys. Not so much knowledge as the power to learn is God's

gift to men. "It is an awful responsibility, but it is a magnificent trust." But the process of learning the use of the keys has been "worth far more than all else which civilization has brought." In the same way and for the same purpose "God gives to each soul personally the keys of his own destiny and bids him unlock life's closed doors; puts in his hands the rudder and bids him steer his bark; gives him the tools and bids him model his own character. This is the solemnest fact of all."—Lyman Abbott.

What Think Ye of Christ? "From the day of this conference at Caesarea Philippi down to the present day there have never been in the world but two opinions concerning Jesus of Nazareth. According to one opinion, Jesus is a man, a great man truly wonderful, but only a man, a bright and shining light like John the Baptist, a sensitive and tender-hearted patriot and martyr like Jeremiah, an intrepid messenger from the courts of heaven like Elijah, a beautiful Heraclitus or Socrates, a noble Seneca or Epictetus, a Palestinian Confucius or Buddha, very great and very wonderful, but still a man. According to the other opinion he is the Mesisah, the desire of the nations, the consummator of history, the one who was to come, the Son of the Eternal, the only Son of God, unparalleled, unapproached, unapproachable, unique, unlike any person that has ever been, or that ever will be. From the beginning of the Christian church took the higher of these two conceptions, and she has steadfastly held it to the present hour. The lower conception is easier to grasp than the higher, but a conception is not to be rejected simply

because it is difficult to take it in."—Rev. Charles E. Jefferson, D.D.

Christ's conquering church, the church established on men's allegiance to him as their personal Savior, has proved to be the one enduring earthly institution. It has outlasted the world's mightiest empires. The citizens of Christ's kingdom, though often won lasting influence while great poets, painters, architects, orators, and rulers are obscure and ignorant of scholarly lore, have forgotten. Against Christ's conquering church, ceaselessly through the ages, all the bitter onset of Satan's armies has been hurled, and hurled in vain. It is mightier today than ever before, and is conquering and to conquer until it shall win universal domain.

"The Cross is not merely a symbol of something done for us. It is even more, a symbol of something we must do. Every one of us, if we would really live, must take up our cross. We must solemnly dedicate ourselves to the task of making the new order prevail in the world. This self-surrender must be complete, but it is only in exceptional cases that it means a clean break with all our former activities. Usually we continue our lives in the old associations, but with a new spirit animating all we do, the spirit of brotherliness and human service.

"Involved in this self-surrender is the desire for growth. The enthusiasm of the task that is ours, the sense of our inadequacy to its demands, make us willing to pay the price of increased capacity. And always this self-surrender means the finding of the self. It is only as we throw our lives away in unselfish service that we truly find them. Plain men and women have found over and over again that life has become a new and beautiful thing when they have dedicated themselves to the kingdom of God."—Rev. T. H. Billings, Ph.D., (The Illustrated Quarterly).

Teacher Training Work in Korea

Teacher Training in American Sunday schools has been emphasized for so long that it seems to be experiencing a slump in some quarters. A new thing always catches the interest and holds the center of the stage for a season, and for some things there is no loss when they pass out of focus, but efficient and consecrated Sunday school teachers are not a mere passing fad, they are a permanent essential to progress of the kingdom of God. And we must not grow weary in well doing with regard to teacher training.

It may be an inspiration to note the advance in the work in one of our religiously aggressive mission lands. The Korea Sunday School Association is giving special attention to Teacher Training and their plans with regard to the training course for 1927 is worthy of note. The list of approxed text books was revised that the very best available may be placed in the hands of those who are preparing to teach in the Bible schools of Korea. As before, the Teacher Training Course may be studied in Bible Institutes, Bible classes, or at home by correspondence. On each course a list

of 100 questions has been prepared which lists can be obtained by the teachers of such classes or by individuals studying the course. When ready for examination, questions will be sent out from the office of Rev. J. G. Holdcroft, D.D., Secretary of the Association, whose office is in Seoul. Papers are returned to Dr. Holdcroft and those passing will be given a certificate for each course in which they make the required grade. All students are to take the first four courses, preferably in the order in which they are listed. When these are finished one is to be elected under Specialization, ordinarily the one corresponding to the grade in which the person works. When five subjects are completed a diploma will be granted. Even Teacher Training Classes of only ten days' duration, by studying two subjects for two periods each day, can complete two subjects in two, or at the most in three years.

The mountains are girt with the chariots of God fighting with the hosts of righteousness. What we need above all things are eyes to see.

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

We Need the Cash

By George S. Baer

To do this work, we need the cash,
And need it now.
The pledge you made, pay with a dash,
And pay it now.
If on the job, please do your stroke;
Don't make your C. E. pledge a joke;
The treasury is nearly broke,
So pay up now.

If you have never made a pledge,
Well, send the cash.
Just lift your pen, your check's the wedge,
And drive the cash.
Thus you will help to get us through
This knotty problem, and renew
Our faith in what C. E. can do.
So send the cash.

(Dedicated to the Booster's Committee of
Christian Endeavor's Kentucky Mission
Program.)

To which the Chairman of your Booster
Committee appends the following:

Our thanks go out to Brother Baer
For this fine poem.
We think that he has hit the nail square
On the dome.
We sure do need your every pledge
If we would keep our work on edge.
So, any time you send that "wedge"
We'll be at home.

And, by the way, Endeavor Friends,
Incline your ear.
We have one other thing to say,
And that quite clear.
Not many moons will pass away
Until we'll stray up Cleveland way.
Now, may we see your face and say,
"We're glad you're here?"

'Nuf said. Now do your stuff.
These writings are not bluster,
And we do not aim to bluff,
But if you will get your cash in faster
We can do more for the Master
And for him we ne'er can do enough.
Chairman Booster Committee.

FRED C. VANATOR,

CHRISTIAN ENDEAVOR'S KENTUCKY WORK

Pledges Received

Oakville, Indiana,	\$ 40.00
Bryan, Ohio,	25.00
Mexico, Indiana,	10.00
Uniontown, Pennsylvania,	10.00
Beaver City, Nebraska,	10.00
Carleton, Nebraska,	5.00
Nappanee, Indiana,	25.00
Gratis, Ohio,	5.00
Clay City, Indiana,	5.00
Hagerstown, Maryland,	25.00
Lost Creek, Kentucky,	10.00
Berlin, Pennsylvania,	15.00
New Lebanon, Ohio,	10.00
Mulvane, Kansas,	10.00
Total,	\$205.00

Bank Statement

Dr.	
Balance on hand August, 1926,	\$320.32
1926 Pledges Paid,	109.50

1927 Pledges Paid,	100.00
Cr.	\$529.82
Wm. Gearhart—Nat. C. E. Pledge, \$425.00	
Stamps, printing, cards—Exp.	9.00
	\$434.00

Balance on hand March 23, 1927, ..\$ 95.82
GLADYS SPICE.

ITS UP TO YOU

*If you think you are beaten, you are;
If you think you dare not, you don't.
If you'd like to win and think you can't,
It's almost a cinch that you won't.
If you think you will lose, you're lost,
For out of the world we find
Success begins with a fellow's will;
It's all in the state of mind.
If you think you are outclassed, you are;
You've got to think high to rise.
You've got to be sure of yourself before
You can ever win a prize.
Life's battles don't always go
To the stronger of faster man;
But sooner or later the man who wins
Is the man who thinks he can.*

JUNIOR ENDEAVOR

By Virginia Haun.

(Topic for April 10)

Using What Talents We Have Mark 25:14-29

"Mother, what did Rev. Jones mean yesterday when he said that everyone had talents. What are talents, and how can I get some?"

Mother smiled at Betty Jane before replying, "Talents are abilities. Rev. Jones meant that all of us have abilities to do certain things and that we should do those things. You have talents, too, and I want you to learn to use them."

"What are my talents, mother?" asked Betty Jane.

"Well, sometimes it is rather hard to tell, when a little girl is only seven years old, what her special talents are. Do you see the sunshine coming in that window over there? Look at the table and the flowers and the rug and see how beautiful that sunshine makes everything that it shines upon."

"Oh, I do see. Isn't that nice? I like to watch the sunshine on things. I remember the day when you took me down to the little brook and we watched the sunshine sparkle on the brook so that the little brook was so beautiful."

Mother smiled at her little girl and said, "I am glad that you remember that. Now there are some people that have the talent of being like that sunshine. I think that that is one of the best talents that anyone

can have. People who have the talent of being like the sunshine can make other people beautiful and happy like the sunshine made the little brook."

"I think that that would be wonderful, mother. How can people have such a talent as that? I couldn't have such a nice talent, could I? I would like to so much."

"That's just what I was thinking about," said mother, "It seems to me that my little girl might have just that talent. Once there was a little girl named Pollyanna who had the sunshine talent and people called her the glad girl. Some time I'll read you that story. Little girls with the sunshine talent try never to fret or cry when they can't have just what they want and they make other people glad by being glad themselves."

The very next day Betty Jane had a chance to show her talent of being bright like the sunshine. Mother had to go to town to do some shopping and she did not have much time for all the work that she wanted to do, so she told Betty Jane, "You will have to entertain yourself this afternoon, grandmother will be busy in the house and I am going to town shopping. Don't go out into the streets. Play in the yard and the house."

Betty Jane was about to ask why she had to stay home. She started to frown and look cross, then she remembered that her mother had said that little girls might have the sunshine talent and that she had decided to see if she had that talent. She smiled and said, "I'll have a nice time out in the yard with the kittens." Then mother smiled and looked happy for Betty Jane's sunshine had helped someone already.

About a week later Betty Jane had a harder test than ever. Something happened that seemed so bad that she almost decided to let the cloud of frowns and scowls cover up the sunshine of her smile. This is what happened. Mother's sister was seriously sick and had sent for mother. That meant that Betty Jane would have to go to bed each night without mother's kiss and mother to tuck the covers up. That meant that Betty Jane would have to get up each morning and dress herself without asking mother about her clothes and having mother help her when she needed it. It means Oh so many terrible things that Betty Jane said to herself, "Surely I can not smile and look happy now." After a few minutes she decided that she had enough sunshine talent even for such a terrible thing. So she smiled quite cheerily and that made her mother feel very much better about leaving her.

Thus Betty Jane developed her sunshine talent and when she grew older she found that she had other talents, too, and she worked very hard to develop and use these in the right way, too.

Bible References

- M., Apr. 4. Timothy's talent. 2 Tim. 1:6, 7.
T., Apr. 15. Paul's talents. Phil. 3:9, 10.
W., Apr. 6. Using what a boy had.
John 6:8-13.
T., Apr. 7. Using a girl's knowledge.
2 Kings 5:1-4.
F., Apr. 8. Doing his best. Acts 18:24-26.
S., Apr. 9. Using her might. Mark 12:41-44.
Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Membership in the Foreign Missionary Society of the Brethren Church

(All who wish to be "workers together with him" in our foreign work, please read this.)

There are three classes of active membership in the Foreign Missionary Society of the Brethren Church.

(1) The individual active member is one whose contribution of \$5.00 to the work of The Foreign Missionary Society of the Brethren Church entitles him to one year's membership in the Society and a year's free subscription to our monthly magazine, "The Brethren Missionary." A gift of \$10.00 entitles him to membership and subscription for two years; \$15.00 for three years, and so on.

(2) An individual contributing \$10.00 in a lump sum to the Foreign Missionary Society of The Brethren Church, may become a Life Member of the Society, with a life subscription to "The Brethren Missionary."

(3) Congregations, Sunday Schools, Young People's Societies and other organizations may become active members for one year by contributing \$25.00 in a lump sum, and the magazine will be sent for one year to whatever address the organization may designate.

This latter class of membership was decided upon by the Foreign Board at its annual meeting at Winona Lake last August. As you can well realize, churches and other organizations are never supposed to die, and therefore a Life Membership would mean a perpetual membership and subscription to the magazine. And yet, sad to relate, such bodies do sometimes pass away, or they change officers, and no one thinks to notify the Office Secretary of their demise or of the change of address. As a result, the magazine continues to go indefinitely to some one who is not entitled to it and who takes no interest in it. So, in order to avoid this unbusinesslike waste, the Board decided on this new classification, which will automatically take care of such a situation.

Now, all ye churches, Sunday School Classes, Young People's Societies, etc., surely \$25.00 is a sum that you can easily reach. And beginning with this Easter's Offering, the Foreign Board will issue a beautiful certificate of membership to each such organization, stating its name, the amount given and the length of its membership in The Foreign Missionary Society. This certificate will be of a size suitable for framing, and on it will be provided space for the affixing of seals, which will be sent to the organization from the office of the Foreign Missionary Society as later gifts are received. These seals will bear the amount of the additional gift and will automatically extend the term of membership in accordance with the amount of the additional gift. Come now, get together on the Easter Offering and secure one of these certificates for your class room or meeting place!

But REMEMBER, neither individual membership, life membership nor this term membership for organizations, will be given unless there is an explicit request for such membership. It is a privilege and a prayer responsibility to be a member of The Foreign Missionary Society of The Brethren

Church, and we would not force it upon any individual or organization against their desire. Also, in the case of an organization, be sure to give the name and address of the individual to whom the magazine is to be mailed monthly.

As to Life Memberships now held by churches and their organizations, these, of course, will stand as issued. But the Board, at its annual meeting instructed the Office Secretary to notify those churches, organizations, etc., holding Life Memberships that it will be required of each such organ-

ization to notify the Office Secretary in writing before June 30th of each year of their desire to continue receiving "The Brethren Missionary," giving the name and address of the officer to whom the magazine shall be addressed. In the event that such written notice shall not reach the Office Secretary by the date specified, subscription to "The Brethren Missionary" will be discontinued until request for renewal is received. So, shortly all such churches and organizations on record as Life Members will receive such a notice. Please help the Office Secretary at this busy time of the year by answering promptly.

ALICE B. LONGAKER, Office Secretary,
 1925 East Fifth Street,
 Long Beach, California.

An Open Letter

Long Beach, Calif., March 17, 1927.

Dear Members of the F. M. S.:

It has been a long time since I took my typewriter in hand to write unto you an epistle, and here it is almost Easter-time again!

Easter Sunday is a wonderful day to the Christian, for it is the time when we especially remember the glory of the resurrection of our glorious Lord from the dead,—indeed, on every Lord's Day, as we meet to worship him and show our love for him, we do show forth his resurrection. But Easter Sunday in the Brethren church has a special significance, for it also spells F-o-r-e-i-g-n M-s-s-i-o-n-s,—it is the day when we make our annual offering of money to carry to those in Africa and in South America the news of our Lord's death for our offences and of his resurrection for our justification! It is the day when we do our best in giving of our money.

But do you know, dear Members, you can give something that is far more precious in the Lord's sight than your money—something that will reach even farther? And that thing is time,—precious moments,—yes, we know at least one dear brother who gives hours of his time in daily prayer for our missionaries, naming them one by one and praying God's blessing on their work for him, and his protection of their health and life. And we know that in more than one instance that man has moved the very Hand of God by his faithful prayer. Yes, prayer travels far and is powerful—it reaches up to the very throne of our Mighty God, and, through him, travels on to Africa, South America, China, and the very smallest islands of the sea. What a storehouse of power is PRAYER. Many of us have not much money to give, but \$1.00 backed up by the prayers of one who is God's child will do a thousand times more of God's work on the foreign field than \$1,000.00 given without enough personal interest and consecration to ask God's blessing upon it, and guidance and blessing on the spending of every penny of it.

"Little is much when God is in it;
 Man's busiest day's not worth God's minute!"

It is entirely beyond the comprehension

of our little, finite minds why our Almighty God and Heavenly Father should wait for the prayers of his children before he moves and works the impossible, but nevertheless it is true that the God of all the universe has committed unto us the honor and the privilege of being co-laborers with him (II) Cor. 6:1) in the salvation of souls even thousands of miles away,—souls whom we shall never even see until that great Day when we shall all stand before the Judgment Seat of Christ!

So, this is a call to every individual member of the Brethren Church who realizes the tremendous responsibility of having "committed unto us the word of reconciliation." We cannot all go in person to the foreign field, but we can go by our prayers. Let individuals pray: let Prayer Bands pray! If you do not have a Prayer Band in your church, form one and set aside a special and regular time for prayer for our work in Africa and South America. "The Brethren Missionary" will keep you informed of the work and needs on both fields. The forces of Satan in these last days are so fierce in their onslaughts on the work in both Africa and South America, that were it not for prayer, our missionaries would be overwhelmingly defeated every day! So you who are giving so sacrificially this Easter-time, PRAY, PRAY, PRAY, daily. The Master spent whole nights in prayer. May we never be among those to whom he says, "What, could ye not watch with Me one hour?" As, pray that the spirit of prayer may descend upon each one of us, and that the Master of Prayer himself shall teach us to pray in accordance with his own perfect will for our lives and for the winning of the "other sheep not of this fold" for whom the Lord of Glory died!

Yours in His Glad Service,
THAT OFFICE SECRETARY.

The Thracian emblem of God was a sun with three beams; one shining upon a sea of ice and thawing it; another upon a rock and melting it; and a third upon a dead man and putting life into him. So God shines upon his people even in their forgetfulness of him, and brings to an end their coldness, and hardness, and deadness.—From Cyclo-pedia of Religious Anecdotes.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

A Group of Rural Churches

COUNTY LINE—LA PAZ AND TEE-GARDEN, INDIANA

These churches are located about 16 miles south of South Bend and are only separated about five miles from each other, County Line and La Paz being only two miles from each other. All three are small in membership and only one having regular preaching. Brother Delbert Whitmer is preaching part time at La Paz. They all have Sunday school and comfortable buildings. It does seem that some arrangement should be made so that this work could be consolidated, or a pastor be secured for full time to take care of the field. I am fully convinced they are able to meet the support of a minister.

It was necessary for me to get aid in finding the families from the Brethren, which was gladly given. The people were very friendly to our school and the program.

The gifts from County Line was \$275.00. La Paz gave \$201.69. On account of working conditions Teegarden gave only \$10.00. This made a total for this group of \$486.60.

W. S. BELL.

BIBLE CONFERENCE AT LANARK, ILLINOIS

There is nothing the writer enjoys more than a real live Bible conference. It makes little difference whether he is the speaker or just an interested listener if the Word of God is the subject for honest consideration. In this case it was my privilege to be the speaker in a Bible conference that stirred up more enthusiasm in a week than some conferences develop in a month, or more than some churches ever experience.

The preparation for such results on so short notice, for we just stopped over a few days between meetings, was made by the pastor Charles W. Mayes, who is a Bible lover. Jeremiah said, "Thy words were found and I did eat them." This pretty well describes the attitude of Brother Mayes. We had our meals with him, when not in the homes of the people of Lanark, and besides other things to eat it was Bible for breakfast, Bible for dinner, and Bible for supper, besides two long services at the church each day and often private conferences in between. For once in our life we were just about talked to the limit.

The Brethren at Lanark are being trained in the real essentials of the Book and their appetites were keen for the studies we had to present. The question box produced whole handfuls of questions almost every night. This enlivened the meeting and gave a range of Bible exposition that was helpful to the meeting. Some of the preachers of the other churches came in to help and to be helped, and others came to criticize and to scoff. However, we were not disturbed by this for the Scripture says, 2 Peter 3:3, 4, Knowing this first, that there shall come in the last days SCOFFERS, walking after their own lusts, and saying, Where is the promise of his coming? Strange indeed it is that so many preachers

insist on PRIVATELY interpreting the Bible.

We were given a room in the home of Brother George Garber, while in Lanark. He is a teacher in the High School and a director of athletics. We mention this not only because of the splendid home he gave us but to note also that here is a man in a position where little religion is required these days, yet this coach loves the Bible and is teaching it as much as he can in his classes and in his games. The school life of our nation needs teachers like him in every room in the country. The fellowship we had in the homes of the members and friends of the church was a great blessing. Several visits in the home of Brother Livengood were greatly enjoyed. Brother Livengood is recovering from a serious illness which has kept him in doors for several weeks.

Brother Mayes is a pastor who is much loved by his people and he is sparing no effort in feeding them with the true Bread which came down from heaven. Furthermore, he knows when the Scripture is for the Jew, or the Gentile, or the Church of God and thus can truthfully direct the study of the Word.

As president of the Evangelistic and Bible Study League, we presented the cause of the League at one of the services and secured several new members. The offer-

ing for my services was very generous and I count it all joy to have spent a few days with the Brethren at Lanark.

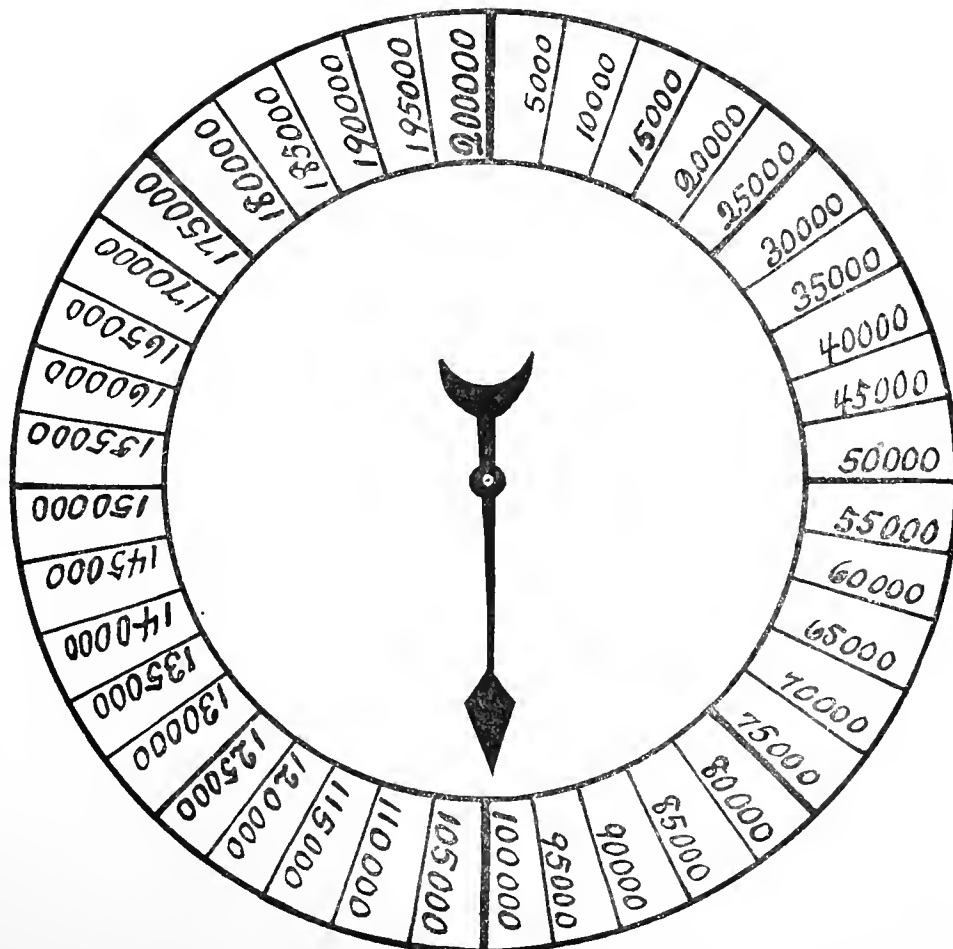
A. V. KIMMELL,
Whittier, California.

LIFE AT LANARK Bible Conference

We recently had the privilege of having Brother A. V. Kimmell with us for a week of Bible Conference. This was a most successful endeavor. Although the roads just at that time were terrible, the crowds were large. Many people made extraordinary efforts to come over the bad roads. Brother Kimmell teaches the Bible, the whole Bible and nothing but the Bible.

Brother Kimmell came to Lanark just at the psychological moment. When a few were having difficulty in establishing the pre-millennial truth of the Bible, Brother Kimmell happened along and made things clear. Everybody says, "If he could just have stayed longer." There was just one group of people in the town who did not like the conference. That was the modernists. However, they hid themselves and had to do their objecting secretly.

Just a word about advertising. We did not advertise the man, in particular. But instead we made the subject for each night prominent with three or four questions under each subject which would surely be answered. These questions were not "catch" questions but they were the things which arise in many minds and which the Scripture makes clear. A very interesting question box was conducted. This attracted



attention also. We also found that people tell others when they know the Bible teacher is a teacher of the Bible.

Afternoon meetings were also held with good attendance. If any church wishes to secure a Bible teacher or evangelist who will do the church a great and lasting good, get Brother Kimmell.

Last evening after the service, four were baptized, two men and two school boys. Several others will be in the near future.

CHAS. W. MAYES.

FROM AN ITINERATING EVANGELIST

In a recent article in the Evangelist I made an error which I wish to correct.

I baptized Brother and Sister Baker near Millsboro, Delaware, not Brother and Sister Bailey as I stated. Brother and Sister Bailey have been good active Christians for four years; they made confession at my services, but were baptized by Brother Bowers. I gladly correct this mistake, as it was not intentional.

I recently baptized a young married couple near Millsboro, Delaware—Brother and Sister Conway; both are proving to be active spiritual Christians. Two weeks ago I had a preaching service in the home of Brother and Sister Harvey Evenses, near Bethany Beach. He will be baptized soon.

Since the sudden and unexpected death of dear Brother Witter I have been filling his pulpit in the Third Church in Philadelphia until they can get a suitable pastor.

Brother Witter and I have been special friends for many years, but we in our work have been so far apart, and so strenuous that we seldom met except at conferences.

He was so absolutely free from selfishness and jealousy and so full of kindness and love that I could not help but have a special love for him. The articles written by Brethren Paul Miller and George Carpenter were certainly not overdrawn.

I have great sympathy for Sister Witter and his son and wife as well as for the Third church that is suffering by the loss.

How I long to manifest more of that sweet spirit and nature that seemed so natural in his Christian life.

ISAAC D. BOWMAN,
Leesburgh, New Jersey.

ARDMORE BRETHREN CHURCH, SOUTH BEND, INDIANA

We are glad to come to the Brethren with another report of the work in Ardmore Heights, South Bend. Several phases of the work indicate progress. First, general growth of the attendance; church school increasing in numbers and interest; the formation of a Junior department of the school under the leadership of Miss Fields and assisted by an efficient corps of Junior workers; the meeting the need of our young married people by organizing a class for them is meaning much in numbers and usefulness to the church itself. M. P. Runyan is our energetic church school superintendent.

A Christian Endeavor has been organized and Brother Jack Faulkner, one of our fine young men, is acting in the capacity of president. In this organization interest is as yet not all we would like but we see where it will meet a need among our young people.

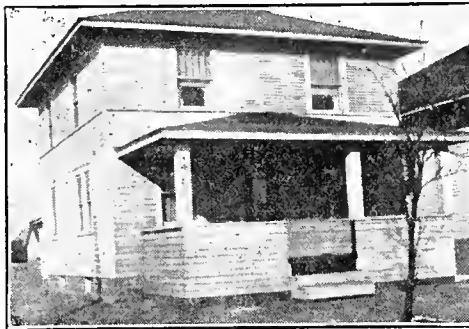
The W. M. S. of the church has been doing a nice work under the leadership of Mrs. Charles Pierce. This work is both in the things material and spiritual. We men

of the church have long since seen the value of a WORKING W. M. S., for they are such a help in time of need.

Our Sunday morning worship hour has not come up to our hopes, but even in this the attendance has been good. Our Sunday evening attendance has been very gratifying, especially in the attendance of our young people. We are offering nothing spectacular and yet the young people are increasing each Sunday evening until last Sunday evening the house was full and better than half were young folks. It is to the young people that we are turning our definite attention, and we are glad for the response.

Why and where is Ardmore Brethren church? It is truly the Second Brethren church of South Bend, located in an addition just west of the city and with one more annexation move on the part of the city and we will be subject to city taxes. The addition is with nominal restrictions and peopled with all American people. The church was originally located here to meet the demands of a scattered rural Brethren people but has now come to a place where she can serve in a larger way and the Brethren have a deep desire to meet this opportunity.

To meet this opportunity, they believed



NEW BRETHREN PARSONAGE
Ardmore, South Bend, Indiana

the work would progress better with a pastor living in the field and giving the services each Sunday. With this in view a parsonage proposition was launched late in the summer of 1926. The actual building was begun about the middle of October and on December 30th we moved into a parsonage that any pastor in the brotherhood would appreciate as a residence. The house is modern in every detail. A double stall garage was also built at the same time.

This building project is perhaps the largest material work yet attempted by these good folks. By the wise supervision of several of the men and aided by the liberal donations of labor, this house and garage was presented to the church at a cost of \$3,072.20. It is generally estimated that any contractor would ask anywhere from \$5,000.00 to \$5,500.00 to build as has been done. There were no dollars in the pocket at the start but on Sunday, January 23, the Elkhart Brethren kindly loaned us their pastor, W. I. Duker, who is the writer's brother, and the entire amount was raised in cash and subscriptions. There is now but \$2,000.00 indebtedness against the project and this is fully covered by the pledges. One of the splendid features of this giving was the fine way in which the young men and young ladies gave.

Our next special work will be our evangelistic meetings with our good Brother C.

C. Grisso of Warsaw as evangelist and Brother Milt Wysong of South Bend as song director. These meetings will begin on Sunday, March 13th and continue for two and perhaps three weeks.

Next Sunday at the morning service baptism will be administered to a family of four and we are trusting to have three or four others ready by that time.

E. A. DUKER, Pastor.

P. S. Seven were baptized on Sunday morning.

E. A. D.

LOST CREEK, KENTUCKY

Nice, unusually warm spring weather brought out a large crowd for services today. We have just been passing through one of the most rainy and muddy times ever known in this section.

Walter Napier, one of our last year graduates, recently spent a day with us, and left \$10.00 to apply on our new piano.

We are expecting Dr. Jacobs with us for the commencement address, April first.

The Sunday school here has now ordered a new piano for the chapel room, a Kimball. This piano is made possible largely through the help of the Long Beach church, Long Beach, California. They are paying for half of it, and the Sunday school here is paying the other half, so it is now understood. The Sunday school has sent a vote of thanks to the Long Beach Brethren for their help.

Only three more weeks of our regular school year. Then, beginning April 4th, Miss Hooks and the writer will teach a six weeks' review drill for teachers, expecting to go to the county examination. Some others will take the work also.

Mrs. Srack has not been very well of late, but she keeps up her work. Our Lord has done wonderful things for this sister, keeping her going when the doctors said she could not go longer. Hers is a real life of faith and trust. Brother Early and the writer recently anointed her according to James, 5th chapter. Will you join us in prayer for her that it may be our Lord's will to keep her in such health that she can do her Bible and other work years yet?

Will you join us in prayer that God will raise up a young man who can teach here, and also take care of the athletic activities of the young folks. This is a phase of the work that must be taken care of, and there is REAL NEED OF THE RIGHT KIND OF A YOUNG MAN FOR THAT WORK. We trust that we may hear from some such young man very soon, as we are trying very much to get the teacher matter arranged for NOW.

G. E. DRUSHAL.

BRIGHTON EVANGELISTIC MEETING

The writer had the privilege of preaching during an evangelistic campaign at the Brighton church for two weeks from February 14-27. We found this church a very faithful group of loyal Brethren seeking to maintain their position in their community. And they are doing it nicely considering their many handicaps. This is distinctly a country church. And like many another country church. And like many another members when the young folks move out of the community to seek any other means of livelihood than farming. Yet because of the grace in their hearts and because of the love they bear to their children they have learned the worthwhileness of doing their utmost to save these young people and

train them for service even though that service may be rendered in some more fortunate congregation. We sensed this as their motive in planning this meeting recently closed. May God bless them for it, and may a goodly number of those interested in the Lord and his church also be interested in staying by the farm and their fine little country church. The success of the meeting is due entirely to the splendid cooperation of the congregation with their pastor, Brother J. W. Brower. He makes a fine shepherd among them and they like him. Brother Harvey Plank led the song services, assisted by a splendid choir and an orchestra. The attendance throughout the meetings was very good, even though there were several nights when folks would get stuck in the mud in their endeavors to reach the church. The interest at every service was excellent. The young people here would make the soul of any preacher rejoice. Much credit for their interest is due to the faith and concern of their Bible school teacher, Brother Myron Long, himself a young man and very capable and apt to teach. We believe the results reached in this meeting fully justified the wisdom and judgment of those who were responsible for its arrangement. To say that we were well entertained while in their midst is stating the facts very mildly. Kings could have enjoyed their sumptuous meals no better than we. And I am sure that the hospitality of these good folks cannot be bettered. We shall continue to remember their kindnesses and Christian interests.

N. V. LEATHERMAN.

NEWS OF THE COLLEGE

Before this issue of the Evangelist reaches most of its readers, I shall have been to our mission at Lost Creek, Kentucky, as Brother Drushal has invited me to make the Commencement address there Friday evening, April 1st.

Last Thursday evening I went with our Men's Glee Club to Ruggles, near Ashland, where they gave a program before the Parent-Teachers' Association. They did themselves proud. The special numbers were especially well rendered. They start on their Indiana itinerary this week, appearing at the College Corner church, Saturday, April 2d.

Professor Mason has been acting as judge on several inter-High School debates this season. It is not an easy task to decide a debate alone, and in many cases they have only one judge. Professor Mason has had good success.

Work has started on the new gymnasium.

Elsewhere in these columns doubtless, notice will be given of the death of Dr. E. J. Worst who was buried from our church last Friday. For many years he was the Treasurer of the College Board and filled the office of trustee longer than any other man, I am sure. He must have served in that capacity for more than a third of a century. He will be missed in College affairs.

Mr. Fred Schmuck, a graduate of the College of three years ago, has been called to the office of Coach and Director of Physical Education for men. It will be recalled that Mr. Pfeiffer, our former coach, passed away early last fall. Mr. Schmuck has made a good record and we expect good results of his work here.

The Federation of Women's Clubs of Ashland recently donated some 15 trees to the College which we have set out.

Friday of last week, Professor J. A. Garber spoke before a Parent-Teachers' Association in Mansfield.

EDWIN E. JACOBS.

BRIGHTON CHURCH, HOWE, INDIANA

We are in our second year as pastor of this church. We have had the best of cooperation in our efforts, in fact, we have "worked together" in the Lord's vineyard at this place, and "He has prospered his work." Our corresponding secretary, Miss Letha Grove, gave the Evangelist family a very complete and satisfactory report recently of the activities here. I want to report the results of our recent revival meeting with Rev. N. V. Leatherman of the South Bend church, as our leader. I do not know just when our revival really began, it seems to me from the very beginning of our pastorate. The attendance and interest has been good all along.

Brother Leatherman came to us on Monday evening, February 14 for a two weeks' meeting, closing on Sunday night, the 27. He preached "The Word" with no uncertain sound. He fearlessly told men of their lost condition without Christ, and the way of salvation, the results were 11 coming and making the great confession, 6 the following Sunday, 2 at a regular service in the winter, one renewal from a previous meeting; 16 baptized, 4 waiting baptism. The attendance was fine from the beginning, the choir and orchestra were in their places almost every service and rendered very valuable service, Brother H. C. Plank leading. We enjoyed the fellowship of Brother Leatherman very much. It was certainly very kind of him to come to us out of his busy life. May God continue his blessings on Brother Leatherman. Also, we say Thank You, South Bend church. Pray for us that the Lord may continue to prosper his work here, and everywhere.

In Jesus' Name,

J. W. BROWER,
Milford, Indiana.

SACRED TO THE MEMORY OF ERNEST LYNWOOD JOHNSON

This beloved brother, friend and neighbor passed to his rest in the "House of Many Mansions" in the late evening of November 29th, 1925, leaving behind a great gap in his sweet Christian home, as well, as in the large circle of his kindred and friends.

Death is always a mystery even when it comes at eventide, under the weight of increasing years, but when it comes in the noon-day life, when all the faculties are alert and the hands are busy in useful and fruitful service, the mystery deepens.

The sun of Ernest Johnson went down while it was yet day. Artists lament that they can not reproduce the charm of character because they cannot paint the soul. The same is true of any pen picture that may be drawn of him. God had provided his soul with a most ornate and handsome terrestrial habitation.

He was by nature, genial, kind, and sympathetic, without guile and without hypocrisy and underneath his bright exterior lay the profounder depths of moral worth, and consecration to Christ and his cause. When free from suffering he was wondrously bright and cheery, and a visitor to his sick room, could scarcely realize that he was in

the grip of fatal sickness, which he bore with patience, and back of this lay a life of faithful service to his church and a simple child-like faith in the saving power of his Divine Lord and Redeemer.

To him his Lord was very real and precious. The circle of his friends was large and were bound to him by hooks of steel.

The large company of friends and relatives which participated in the last rites of his remains, and the array of beautiful flowers, bore complete testimony to the deep affection in which he was held. The services were simple, beautiful and tender.

But there is one sphere of his life, too sacred to enter, his constant and immeasurable love to her, who for twenty-five years had shared the immortal secrets of his soul and who responded to the fullest degree to the chivalrous love, make a story not to be entered upon here.

He was not old, but the weariness of mortality which is the destiny of all, had overcome his strength, so he went away.

"He resteth well,
Life's battles bravely fought, and nobly won,

He laid down content, at set of sun,
As twilight shadows fell." A. W. R.

BERNE, INDIANA

Dear Brother Bear: It always gives me great pleasure to read the church news. I thought it might be of interest to our readers of our church paper to hear from us. Brother C. H. Ashman came to us on the 22nd of February and began a revival and closed on March 13th, the visible results were 23 confessions and one came by letter. We baptized 11 on Wednesday night and received them into the church. Brother Johnson came to Berne on Tuesday the 15th, to conduct the funeral of Sister Debolt, and we persuaded him to preach for us on Tuesday and Wednesday nights, for which we were grateful. In regard to Brother Ashman, he preaches the Word without fear or favor of man. He gave us Bible lectures in the day and evangelistic sermons at night, for which we were more than pleased. There was one man in particular that came to church who said he had not been to church for years. Brother Ashman surely won the hearts of our people, and we will be glad to have him come back.

Yours in his name,

JOHN PARR.

Do you merely live in your community, or do you live for it?—Montreal Witness.

ANNOUNCEMENTS

EASTER OFFERING DATE

All money received in the office of the Treasurer, in Long Beach, California, on and after March 1st, will be reckoned as a part and reported as "The Easter Offering." Therefore, money can be sent now at any time for this offering. Please send the offering to the Treasurer as soon after Easter as will be possible to do so. All money should be in our hands by June 1st, if possible; and, under no circumstances can money received after July 1st, apply as "Easter Offering." The Easter Offering MUST BE CLOSED on that date. Last year, several churches sent us "Easter Offering" money between Thanksgiving and Christmas time!

Do not permit the two Long Beach addresses to confuse you. You should send your offering addressed to "Louis S. Bauman, 1330 East Third Street, Long Beach, California." That is our residence address. But if it should be sent to "1925 East Fifth Street," we will get it. That is the office address. (The office is on the main floor in the South West corner of the church.) It is best to use the residence address, however.

LOUIS S. BAUMAN, Treasurer.

Business Manager's Corner

PARTIAL REPORT PUBLICATION DAY OFFERING

Nancy Housley,	\$ 12.00
John C. Ewing,	5.00
Mrs. Clara F. Fairbanks,	5.00
Daniel Crofford,	6.65
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I. C. Beeghley,	1.00
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Nancy Housley,	5.00
Mrs. H. B. McEntyre,	1.00
Mrs. Etta Studebaker,	1.00
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S. S. Tombaugh,	5.00
Olive Winters,	2.00
Milledgeville Brethren Church,	46.70
Conemaugh Brethren Church,	46.43
Burlington Brethren Church,	13.65
New Enterprise Brethren Church,	8.35
Ashland Brethren Church,	60.34
Mr. & Mrs. Jacob Swartz,	10.00
New Lebanon Brethren Church,	32.36
Beaver City Brethren Church,	10.00
Portis Kansas Brethren Church,	7.85
Wm. P. Oswald,	7.00
Mrs. E. C. Good,	2.00
Mrs. Mollie R. Griffith,	1.00

Nappanee Brethren Church,	44.00
Gladys Brewbaker,	1.00
Mrs. Seltha Dawson,	3.00
Hagerstown Brethren Church,	45.00
Mr. & Mrs. W. C. Perry,	2.00
Roanoke, Indiana Brethren Church,	6.37
Hagerstown Brethren Church,	39.00
Mrs. E. C. Mercer,	2.00
Lathrop Brethren Church,	15.63
Elkhart Brethren Church,	50.00
Berlin Brethren Church,	33.80
Adam Grisso,	1.00
N. Manchester Brethren Church,	30.68
Fair Haven Brethren Church,	13.70
E. A. Juillerat,	2.00
New Paris Brethren Church,	12.71
Roann Brethren Church,	15.19
Johnstown Third Church,	23.50
Gratis Brethren Church,	11.10
Hamlin Brethren Church,	17.80
Wooster W. M. S.,	5.00
Mt. Olive Brethren Church,	1.00
J. W. Beer,	2.00
Bethel, Kansas Brethren Church,	2.58
Leon Brethren Church,	10.10
Bethel, Ind., Church and S. S.,	25.26
Carleton Brethren Church,	33.05
Carleton W. M. S.,	5.00
Mrs. C. G. Swank,	1.00
Conemaugh Brethren Church,	1.00
Aaron Showalter,	5.00
Raystown Brethren Church,	7.25
Bryan Brethren Church,	40.00
Homerville Brethren Church,	11.65
New Enterprise Brethren Church,	1.80
Zada M. Haroff, .....	.50
Miss Anna E. Laughlin,	10.00
Miss Dessie M. Hollinger,	5.00
Mrs. Mollie Hounshell,	5.00
J. S. C. Spickerman,	1.00
Lake Odessa Brethren Church,	20.10
Johnstown, Second Church,	10.65
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Garwin Brethren Church,	5.93
Mr. & Mrs. Frank M. Cooper,	50.00
Yellow Creek Brethren Church,	5.25
Uniontown Brethren Church,	15.00
Albert Landry,	3.00
Waterloo Brethren Church,	40.50
Flora Brethren Church,	9.85
Fairview Brethren Church,	7.50
A Friend,	1.00
Smithville-Sterling Church,	10.25
Falls City Brethren Church,	62.05
Clay City Brethren Church,	7.30
E. and M. O. Nininger,	200.00
Sarah J. Cobaugh,	1.00
Mexico Brethren Church,	25.00
Calvary Brethren Church,	3.50
Mt. Pleasant Brethren Church,	5.70
St. James Brethren Church,	4.63
Mrs. H. W. Robertson,	1.00
Limestone Brethren Church,	9.00
Meyersdale Brethren S. S.,	41.00
Tiosa Brethren Church,	4.00

As indicated at the top of this column, this is only a partial report of the Publication Day offering. There are other churches that took the offering that have not yet sent it in to the office.

Apparently the offering will amount to practically the same that it did last year. Some churches have done splendidly and some not so well. But we do not believe much is gained by scolding. However, we would ask our readers to look over the list of contributions, and see if your church has made its contribution. If it has not done so, will you please tell your pastor that you and a number of others would like the opportunity to make a contribution to this cause.

Noticing the many individual contributions, one is almost led to believe some of them have been denied the opportunity to contribute through the regular church channels and they have been compelled to make individual offerings in order to express their feelings about the matter.

How about it Brother Pastor? Have you given your membership an opportunity to cooperate in this good work?

R. R. TEETER,
Business Manager.

FOR YOUR INFORMATION

CALENDAR OF SPECIAL OFFERINGS

Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana.

General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.

White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio.

Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.

Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.

Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.

Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rench, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rench, per 100, 45 cents.

Doctrinal Statements, (52 pp.) by Miller, per dozen, 75 cents, single copies, 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.

Advantages of Being a Member of The Brethren Church, (18 pp.) by Rench, per dozen, 25 cents.

The Brethren Church: Why? (4 pp.) by J. Allen Miller, per 100, 30 cents.

A Brief Sketch of the Brethren Church, (6 pp.) by J. Allen Miller, per 100, 60 cents.

Christian Baptism, (8 pp.) by J. F. Garber, per 100, 50 cents.

The Law of Baptism, (12 pp.) by J. B. Wampler, per dozen, 10 cents.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

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APRIL 9
1927

The **BRETHERN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHERN -



Peter and John Hastening to the Tomb

The Message that Thrilled the Disciples on the morning of the resurrection is the message we are commissioned to preach to the ends of the earth

YOU CAN HELP BY YOUR EASTER OFFERING

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

The First Resurrection Impulse

To tell the news—that is the first resurrection impulse. One cannot be gripped by the fact of the resurrection without feeling a joy that cannot be restrained—the good news must be told. That was the case when the resurrection of Jesus Christ was first discovered. When the women learned that their Lord was no longer holden by the grave, that he had actually risen from the dead, they hastened away with joy to tell it to Peter and the other disciples. It was not merely the "Go quickly and tell" that caused the news of the resurrection to spread like wild-fire throughout that first community of believers; it was the over-flowing joy of it, the thrill of it, the contagion of it; it could not be withheld. That was the thing that lent feet to the messengers, and that gave eager and ready response to the hearts of the sent-ones. And that mighty resurrection impulse is based upon three heart attitudes that are just as constraining and forceful today as when the women first saw and understood the meaning of the empty tomb.

First, this impulse was based upon a strong conviction that a resurrection had actually taken place. It was a conviction that grew out of what they had experienced, what they had seen and heard. As they approached the tomb that morning their hearts were sad and despairing for Jesus was dead, they thought, and they had come to do honor to his dead body. But behold! they had found the tomb empty; they had heard the assuring message of the angels; they had indeed seen the person and heard the words of the blessed Lord himself, and their sadness had been turned into joy and their despair into confidence. Jesus was alive! he lives! they were sure of that. Other tombs might still be sealed, but this one was not. Others still bore the doleful epitaph, "Hic jacet", or "Here lies", but from out of this former gloomy abode came the victorious note, "He is not here; he is risen, as he said". They could not doubt it; the evidence was full and convincing. They believed with a faith that equaled certainty. The impression was deep and overpowering, and under the strength of that conviction they were thrust forth to make known the good news. It was indeed "good news"—too good to keep; it thrilled them and they must tell it.

Second, they were moved by a great love for the Master. How good, and great, and precious he had become in their eyes! They

had been with him during the days of his ministry; they had served his spotless life, and had been impressed with the beauty and purity of his teaching and had felt the weight of authority back of the words he spoke, they had been convinced of his claim to be the Son of God and had marvelled at his wonderful works. But more than all else, they had experienced his imparted grace in their lives, and out of the depths of their gratitude there grew up an attachment that was strong and abiding. And what he had done for them, they had seen him do to multitudes of other men and souls. And at last they had seen him face unflinchingly the storm of persecution, and had watched him tread the rough road to the cross and drink the cup to its bitter dregs without complaint, and he might accomplish the purpose for which he came. And as he stood by the cross, while he endured its torture and shame, their love for him which had been growing steadily stronger, was kindled into a holy passion. And now he whom they had loved and lost awhile, had been restored to them, had come to life again; they could see and hear him! What wonder their hearts overflowed with joy and their lips were eager to tell of his resurrection! They could not have done other than they did; they could not have withheld their peace. Love constrained them and sent them forth.

Third, they were actuated by a sense of responsibility for the telling of this good news. The disciples were filled with sorrow and despair. They had hoped that this was he who was to redeem Israel, but they had given up hope. Their would-be Savior had been crucified and buried, and they thought his cause had perished with him. They were floundering in the slough of despondency and fear. And lo, here was their leader alive again, and they knew not! Here was he who would dispel their sorrow, restore their hope, and fill them again with joy and confidence. Here was the very telling of which would revive faith, rekindle love and courage instead of fear. How dare they hold their peace? Could they bear the awful responsibility of not telling? They were like the lepers outside the city walls, knowing that the enemy was fled, that their friends in the city were dying from despair and starvation, and that food lay in the deserted camp in abundance. They dared not withhold such good news. They dared not tarry till the morning light. The situation required immediate action. The news must be told at once. So were these women under high obligation to go speedily to the disciples and tell them this glorious thing that had happened; this victory that had come so unexpectedly, notwithstanding their Lord's previous assurance that this good news that would restore the waning spark of their eternal lives. Moreover the Lord Jesus himself was counting on them bearing the news to his disciples. How could they have refused in the face of such responsibility? How could they have delayed or been indifferent? Surely it would have weighed severely on their hearts, had they held their peace.

That same story is waiting for us to tell it. There are vast multitudes of men and women who are living and dying without hope and without love in the world. They have never heard of the living Christ and his conquering power. If we are in touch with the risen Lord, our hearts must surely burn and throb with love as did those of Cleopas and his friend as they walked with the Lord on the way to Emmaus, and the hope and gladness that their hearts cannot but find their way to our lips. He who knows the experience the blessed fact that Jesus lives, cannot rest until he has done his utmost to take to all the world the glorious message of Easter. May we not restrain the impulse of such experience.

Universal Ignorance of the Bible

We are distressed at the woeful ignorance of the Bible in all lands, and every magazine is pointing out the prevalence of this weakness throughout the land, but if "man loves company", we may find consolation in the reported complaint concerning this ignorance in both England and Germany. And if in these three most highly civilized countries in the world the Bible is so widely neglected, we may safely conclude it is a universal condition. Of course, there is little real consolation in the fact that others are in as bad a predicament as ourselves; the knowledge of the situation does impress us more strongly with the urgency and universality of the need of more Bible knowledge.

Voices are frequently coming from the so-called Christian

telling us of the ignorance of vast multitudes of people concerning the Bible, as for example, the recent editorial comment in that widely influential English paper, "The British Weekly", concerning conditions in Germany and confirming a similar situation in England. It refers to a discussion in a certain German weekly, "Das Evangelische Deutschland", concerning the "appalling ignorance of the Bible" among large classes of the German people." The discussion seems to have been precipitated by a recently published volume, "The Century of the Church", by Dr. Otto Dibelius, who aroused interest by the frankness with which he laid bare this "festering wound." Protestants, as well as Roman Catholics, are said to have no real knowledge of the Scriptures. It is now proposed that Bible reading should occupy a far more prominent place in public worship, and that congregations should be encouraged to follow the reading on the printed page.

Discussing the subject in the above named German religious organ, Professor Wobbermin, of Gottingen, says:

Evangelical Christianity is, and must be, a Bible Christianity. About that there can be no serious doubt whatever. For the Christianity which we owe to the Reformers, and primarily to Luther, rested on the Bible. The teaching of the Reformers took it for granted that the general body of the laity did, in fact, possess a sound textual knowledge of the Word of God, and especially of the New Testament writings.

Many attempts are made in these days, to strengthen Protestant services by an enrichment of the liturgy, and it is usual to defend this practice on psychological grounds. But even from that standpoint it is far more important that Protestant Christians should regain a knowledge of the Bible than that they should possess a more elaborate liturgy.

Our German contemporary is right when it says that evangelical Christianity, the Christianity which we owe to the Reformers, is "Bible Christianity." It follows, therefore, that to maintain the truly evangelical character of Christianity the knowledge of the Bible must be widely diffused, especially among Christian people. Doubtless the most strategic point in life for the impartation of Bible knowledge and the inculcation of a permanent interest in the Bible, is the plastic period of youth, and the greatly intensified effort on the part of the church in various ways to make large use of this opportunity gives encouragement for the future. The growing emphasis on the re-establishment of the "Family Altar" and the providing of religious instruction in the home also adds brightness to the outlook. But there is something that can be done for the adults, as well as for the children and youth, who may attend the church services, by giving Bible reading, as well as Bible instruction, a larger place in the worship program of the church. We ought to let the Bible speak for itself more than we do. But we give time to it so grudgingly! and sometimes we all but crowd it out of our public worship, we have so many more spectacular things that bid for a place! Let the church services be made as attractive and as worshipful as they can possibly be, but let us not imagine that the reading of the Word is an unimportant or unattractive part of such a program, or that it can be omitted or crowded into a small and insignificant place without serious loss to the worshippers. It is more important that we shall let God speak through his Word than that any word of man should be spoken or any song should be sung. For in some way or other—and this way is strategic and important—the Bible must be gotten into the minds and hearts of the people, if Christianity is to be a vital factor in their lives.

"The British Weekly" remarks significantly: "For the personal experience of the Protestant Christian is founded on his knowledge of Bible truths, especially as set forth in the New Testament, and such knowledge is the condition of its purity and truth. ... In Germany, as in Britain, religious teachers are awakening to the absolute necessity of a new and deeper understanding of the Bible among the young men and women to whom the future belongs."

While this lament over the widespread ignorance of the Bible is a challenge to the church, it is also a token of the approach of a new day; it points to an awakening to a vital need; it presages a revival of interest in the diffusion of the knowledge of the Word of God. When the church and Christian people are brought to a consciousness of their gross neglect of the Bible, we may expect a turning to its pages with renewed zeal. Let us sound the alarm that will help to bring about this awakening.

EDITORIAL REVIEW

Send your Foreign Missions offerings to Louis S. Bauman, Treasurer, 1330 East Third Street, Long Beach, California.

Life-membership in the Foreign Missionary Society is granted upon a gift of \$100.00, and not \$10.00, as appeared in Miss Longaker's article of last week.

Prof. J. A. Garber, General Secretary of the National Sunday School Association, gives us another installment of his interesting news items and observations. Read them on the Sunday School page.

Brother Henry Rinehart, treasurer of the Brethren Home, gives an excellent report of finances received for that institution in recent weeks. It betrays a good spirit of cooperation in this noble work.

Brother C. H. Ashman writes of his evangelistic campaign at Berne, Indiana, where, as previously reported, twenty-four confessions were received. This is a very unusual rural church and Brother Ashman sees a bright future for it. Brother John Parr is the faithful pastor.

A post card received at our office from Brother M. L. Sands, the pastor, informs us that "the Smithville, Ohio, Brethren church is now free of all debt", and will have "a time of rejoicing on Sunday, May 1", on which date they will have an all-day meeting. We are promised a history of the congregation and a picture of the church for publication in the Evangelist.

The attention of the children is called to the story written by Sister Orville D. Jobson, and written especially for them. We are sure our boys and girls will enjoy this original story. We are endeavoring to give them a story whenever space will permit. We have had some expressions of appreciation of the children's stories we have published. We find this department fills a real need.

Dr. W. S. Bell reports the result of his visit to Florida, where he was accompanied by Attorney Orion E. Bowman, of Dayton, Ohio, in the interest of college endowment. Gifts to the amount of \$700 were secured on this trip and the W. M. S. gift of \$500 is also reported. This \$1,200 added to the amount previously reported brings the total to date up to \$101,332.43.

This number of THE EVANGELIST is our "Foreign Mission Special." Last week we emphasized this interest and next week other voices will be heard, voices that either did not reach us in time for this issue, or were crowded out. The urgency and bigness of the church's missionary task warrant this attention, and it is hoped that the emphasis we have given it may help to stir our people to still greater zeal for the evangelization of the world.

Brother B. H. Flora tells us of his work at New Paris and Dutchtown, Indiana, churches, the latter church having recently gone under his care when he left Ardmore. As a result of a meeting at New Paris conducted by Brother H. F. Stuckman, six were added to the church. And at Dutchtown with the pastor doing the preaching, the church was strengthened by forty, eight of whom were reclaimed. It was a great revival and nearly doubles the membership.

A very encouraging report comes to us from the church at Sunnyside, Washington, where Dr. J. C. Beal is pastor. Thirteen have been added to the church through the regular services; the financial condition good, the year ending with a neat balance; the various auxiliaries are thriving and making a real contribution. This church through its pastor is doing a commendable piece of missionary work at a nearby point. That is one way new churches are built. Why not have more effort along this line?

Our efficient correspondent from the Pittsburgh church tells us how the work goes there. They are still denied the services of their pastor, Brother A. L. Lynn, who has not fully recovered from his throat infection. And though the work naturally has suffered a loss through the incapacitation of the pastor, yet through the faithful cooperation of Elder Gans and the membership commendable interest has been maintained. It is noted that Brother C. E. Kolb and family are now making their home in this city, from which place Brother Kolb serves the State Christian Endeavor Union.

GENERAL ARTICLES

"Thou Sufferest that Woman Jezebel"---Rev. 2:20

By C. F. Yoder, Ph.D.

Not long ago I received a copy of the report of the world missionary conference held in Edinburg. It consists of two large volumes, but contains not a word about South America, with the largest unevangelized area in the world and the rest of the continent dominated by a religion that is Christian in name but pagan in spirit.

And why? Because this conference decided to consider Roman Catholicism as true Christianity and therefore to abandon to it the country it claims as its field.

In this it is easy to see the influence of the Anglican Church, which though nominally Protestant is really Catholic. The movement toward Rome which for years has been secretly propagated in the Anglican Church is now extending in America through the Episcopal church and is influencing "modernism" to a large degree and thus gaining entrance into many denominations.

The fear of being considered fanatical is causing the modern church to be indifferent to the encroachments of the world apostasy, and when the Lord suddenly appears this indifferent church will be spewed out of his mouth. Tolerance is a Christian virtue, but there is a limit at which tolerance becomes participation.

In my travels among the churches I found several cases where young people were about to marry Catholics. As the Roman church does not allow her young people to marry outside of the church it follows that in such cases the couples must at least pretend to be Catholic, which means either heresy or hypocrisy.

In the messages of the Lord to the seven churches (Rev. 2 and 3) we have an accurate description of the seven historical periods of the church, and the dominance of Romanism is well described in 2:20-23 under the likeness of Jezebel. Seven statements are made, all of which are true of the ancient Jezebel (1 Kings 16 to 18) and of the Roman Catholic Jezebel, later described as the scarlet woman.

It is said first, that she "callesh herself a prophetess," that is a religious authority, yet she was a heathen woman whom king Ahab married as a political alliance.

The Roman Church first made a political alliance in the time of Constantine and thenceforward sat on the throne of worldly power "where Satan's seat is" (Rev. 2:13) and to justify herself made pretense of authority

over conscience and belief, over individuals and governments, and began her career of intolerance and persecution which is only curbed by her loss of temporal power.

The second charge is "to seduce my servants to commit fornication." This was true of the ancient Jezebel because the worship of Ashtoreth which she introduced consisted of the most licentious rites; and it is literally true of the Roman Jezebel because the pretended celibacy of her clergy, the temptations of the confession and the superficial character of her morality have resulted in a standard of living in proportion to her domination. It is not seen so much in the United States because of the counter influence of the Bible, but in these Latin countries where she has been able to suppress the Bible, the

official statistics show that from 20 to 30 per cent of the births are illegitimate, and when the church had full power in Rome conditions were still worse.

The third charge was the introduction of idolatry, a charge as true of Romanism as of the ancient Jezebel. One time Mohammed visited the churches in search of true religion, but finding them filled with images before which the people bowed just as the heathen do before their idols, he left in disgust and founded his own religion which scourged the church and has been

the most bitter opponent of Christian missions. Roman defendants may talk about the difference between reverence and worship, but in South America at least, the mass of the people worship the images and the official publications of the church foster the faith in the miracles they are said to perform.

The fifth charge is that of obstination in sin. "I gave her time and she repented not". Thus the Lord gave evident proof in the test of fire on Mount Carmel, but Jezebel instead of repenting redoubled her efforts to exterminate the true religion and establish her own false cult. It is the boast of Romanism that she never changes, and all the abominable innovations that she has introduced during the centuries she claims were in the church from the beginning. She will not repent and therefore she will be destroyed.

The sixth statement announces the great tribulation. This came upon Jezebel when she was cast from an upper window and was eaten by the dogs. It is rapidly prepar-

I AM A DEBTOR, I AM READY

(Romans 1:14, 15)

*I am a debtor to the many who of God have never heard,
For whom Jesus Christ has suffered, yet who've not his precious Word;
They are groping on in darkness, not a ray of hope in sight,
They are perishing and dying, while for them is joy and light.
From a child I've known the Gospel, and its message full and free,
Is for all who will accept it—it would bless them, has blest me.
Shall I tell it or withhold it? Shall I spread it far and wide,
That there's hope for any sinner, just because the Savior died?*

*Yes, I'm debtor to the heathen: I've been blessed and I will tell
How the Lord of life and glory died to rescue them from hell;
How his blood is all their safety, how his blood is all their plea,
How he will redeem the sinner who to him for help will flee.
If I should withhold the Gospel when I know it, should not I
Of the sinner's blood be guilty, if for want of life he die?
Lord in heaven grant me favor, give me grace and truth to speak,
Let me tell or send the message—Jesus came the lost to seek.*

*Make me ready, ever ready, in as much as in me lies,
To proclaim God's love and mercy, even at a sacrifice;
If I cannot go and tell them, I can send them those who will,
And in doing so Christ's purpose I am sure I will fulfill.
For he said unto his loved ones, "Go ye into all the world,
Preach the Gospel of Salvation, let my banner be unfurled."
So I'll go or send the message, and for those who go I'll pray,
For I'm debtor to the many, and I'm ready to obey.*

—A. E. R., in "Kingdom Tidings."

ing for the modern Jezebel. The socialist party is growing in these Latin countries and is advocating the Mexican policy with the church. Italy is temporarily supporting the church, but in due time the ten horns of the beast will destroy the scarlet woman (Rev. 17:16).

The seventh statement is "And I will kill her children with death." This happened with the ancient Jezebel (2 Kings 10:11; 11:16) and will happen with those who persist in following the Roman apostasy now. The call to those sincere believers in Romanism is "Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues" (Rev. 18:4).

Instead of condoning Romanism because of some good people we know, or some good works she is doing, instead of abandoning to her the countries which she has blighted rather than blessed, let us rather give to all her deluded subjects the light of the Gospel that they may know from it the will of their Lord and do it. Missions are more difficult in Catholic countries than in heathen countries because of Rome's eternal enmity toward the Word of God, but all the more it is our duty to give to these countries that Word which is the power of God unto salvation.

Rio Cuarto, Argentina.

The Mainspring of Christian Missions

By A. L. DeLozier, Member of Foreign Board

No doubt one should cite as the all-controlling motive for Christian missions, the Great Commission. But I am thinking of something that is needed if the Great Commission is to be other than a mere dead letter. I believe the mainspring of missions to be none other than a message that grips our own hearts and must be told. It must be a message replete with hope. The minute we take hope out of the Christian message or even minimize its great hope, we lessen ardor for world evangelization. I even predict that in another generation ye shall see a lessening of missionary zeal unless we resuscitate the "Faith once for all delivered unto the saints," and make it the ministry of our lives.

On this basis, I want to urge that of all the churches in Christendom, we Brethren ought to be 100 per cent missionary. The simple reason is that we claim to have a message, may I say, THE message, namely the Whole Gospel. We aim to take Jesus seriously and to accept his commands. It is incumbent upon us to give an account of that message before the world.

The Unitarians have tried missionary activity and have failed, as Ernest Gordon so ably points out in that splendid book, "The Leaven of the Sadducees." The Unitarian Church cannot plant churches among non-Christian peoples. Why? Because it rejects Christ. As one of its own devotees very accurately says: "That which is lack-

if these same statements may not in a large part apply to many non-unitarian groups? Anyway, I am thinking of the cult in question by way of contrast with ourselves. We believe in Jesus "with a vengeance", as some would no doubt say. But I am wondering if we are going to be content to allow ours to be a mere empty belief. Between that so-called church which rejects our Master, and ourselves who mean to obey him to the full, there are groups possessing all degrees of faithfulness.

My point is that WE take a bold and a rare stand. Our effort for our Lord should be correspondingly rare and bold, else we make our profession of no effect.

The real evangelizing spirit is revealed in a Chinese woman who had lived a consistent Christian life for a year or two, but was strangely unwilling to be baptized and join the mission. At length one of the missionaries found out her reason.

"If I only could be a true follower of Jesus and be baptized!" she said wistfully. "But how could I? I could never do the work."

"But what work couldn't you do?" inquired the missionary.

"Why, the Lord said that his disciples were to go into all the world and preach the gospel to every creature. I am not able to do that. I love to tell and preach the gospel to every creature. I have told my son and his wife, and all our neighbors, and in the summertime I can go to several villages near at hand. But I am old and feeble, and can only walk a little way. You see it is impossible for me to go to foreign countries and preach the gospel. It is too late now, I cannot be his disciple."

When the missionary explained that she only needed to do what she could, she was very happy and forthwith became a Christian.

The saddest commentary on our Christianity is that we do not care to witness for HIM. Most of us will not witness where we are.

How CAN we realize the ever widening circle, beginning at Jerusalem? Our work is not intensive enough.

I bring an indictment against so-called Christian America in that she allows even millions of foreigners to dwell in her midst, and instead of holding up the Christ to them, thousands of whom are hungry for the gospel, we disgust them with our boasted civilization and they go back to their native land to curse us for our shortsightedness.

They have a sort of hungering and thirsting for something higher and better, but they do not get it here.

This fact alone puts a big question mark over against our boasted Christianity.

Until we get the mind of our Master, and of St. Paul,



A Plaza Meeting at Huinca Renanco, Argentina
Dr. C. F. Yoder is preaching. Picture taken August 22, 1926

ing in Unitarianism is conversion, the coming of a new life." Another man of the same cult says: "Should new life come into our churches there would also come with it a new power to reach others."

I am not writing on Unitarianism, but I am wondering

who was debtor to Gentile as well as to Jew, our whole missionary effort is a farce.

We are afflicted with hypermetropia which makes us appreciate our fellowmen only at long range. We are interested in the Chinaman of Hongkong, but care not for our laundryman around the corner. We are saddened at the need of the blacks in Africa, but Jim Crow the negro here among us, etc.

Let's be consistent and begin at Jerusalem and with a can't-help-it attitude, "woe is me if I preach not the gospel," let us either GO, or send our substitutes.

As for our own city or community, let's not try to make the pastor our substitute.

Let's all be witnesses to everyone, as were the members of the early church.

Let our Christianity be based upon Korea rather than upon Germany. If we have a good piece of news we must tell it.

This blessed gospel doesn't mean anything to us if we do not tell it.

Ashland, Ohio.

Five Missionary Coins

By Charles H. Ashman, Member Foreign Board

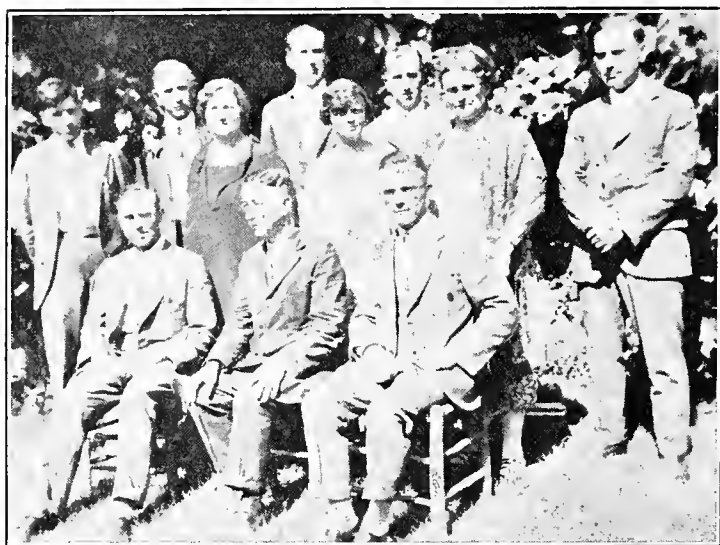
One time a Christian in Europe brought five different kinds of coins to a missionary collection. Their value was only \$3.75 in our currency. But the inscriptions on them were significant and illustrative of five great missionary principles. These principles ought to be kept be-

monize and focus the prayer, zeal, and giving of our church. Instead of some saying, "We are Home Missionary Enthusiasts" and others, "We are Foreign Missionary Enthusiasts," all must be brought to say, "We are World Evangelization Enthusiasts." Instead of some giving all of their thought, prayer and money to South American missions and others to African missions, we must think of all our missions in their proper relationships to the program as outlined by Jesus, 'unto the uttermost parts of the earth.'

A third coin was one of Hanover and bore this inscription, "Difficulties do not affright us." If God is with us and we are united, why should the difficulties strike terror into our hearts? They shall then be tests, but not trials. They shall be stepping stones, but not stumbling blocks. They shall neither disturb nor discourage. We face them in confidence and assurance instead of fear and trembling. Yes, there are difficulties and multitudes of them attending the carrying out of world evangelization. They can never be overcome in human sagacity or energy of man alone. But with the Holy Spirit energizing human life consecrated to whole-hearted service and with God's people united in purpose and plan, "difficulties do not affright us."

The fourth coin was from Brunswick, with this inscription, "Never Backward." The direction for Christians is always "Forward!" A missionary one time wrote, "I am willing to go anywhere, providing it is FORWARD!" In world evangelization, there must be no retrenchment. Our drummers must not be allowed to beat a "retreat". The greatest indictment of the church in the last quarter of a century is that in several denominations the missionary budget has been reduced, in a few instances almost cut in half. Should the church stand still (if that is possible) and just maintain her ground, it would be indictment enough, but to retrench, reduce budgets, recall missionaries, close stations, forsake fields, what an indictment against the church! Have we come to that point in the Brethren Church? God help us if it is so! It must not be, Brethren!!

The fifth coin was a Saxon and bore this inscription, "God bless Saxony." Sounds selfish, doesn't it? But not when taken in relation to the preceding four. God does bless the missionary church. The reflex benefits of missionary praying, giving and living are strong and numerous. If God loves a cheerful giver, he surely blesses abundantly those whom he loves. A missionary church is a live church. This reward ought not to be the motive, but the encouraging result of missionary zeal. But, this principle does operate. The church that is dead in missions is dead in everything. It is a decaying corpse. It needs a resurrection through a missionary vision. How



THE FOREIGN BOARD

Left to right, back row: A. L. DeLozier, U. J. Shively, A. V. Kimmell, E. L. Kilhefner, C. H. Ashman.

Middle row: Mrs. A. B. Cover, Alice Longaker, Mrs. F. C. Vanator.

Front row: M. A. Witter (deceased), J. Allen Miller, A. J. McClain.

Note—Louis S. Bauman, the treasurer, is absent from the picture.

fore our people to guide them in giving and praying for the evangelization of the world.

One of the coins was Prussian and bore this inscription, "God With Us." How vital this is in all missionary endeavor. "If God be for us, who can be against us?" If God is with us, we are invincible and irresistible. If our field and plans are God-chosen and God-approved, victory is only a question of time. If our missionaries are God-called and Spirit-filled, their human talent, time and service will be Spirit energized and triumph is assured. "God With Us,"—be certain of this and then plunge ahead in the recklessness of faith.

Another of the coins was Austrian and bore this inscription, "With United Strength." Another way of saying, "In union there is strength" or "United we stand, divided we fall," or "A house divided against itself cannot stand." Herein is a great challenge and need in the church! In some way, by missionary education, by the dissemination of missionary information, we must har-

foolish, short-sighted, and absurd for churches to say, "we cannot give to missions for we have hardly enough to pay local expenses." That is just the reason they are

so hard up. The church that attempts to "save its life" in this way is sure "to lose it." God bless the missionary church and individual. Johnstown, Pennsylvania.

Brethren Foreign Missions---A Safe Investment

By Alva J. McClain, Secretary, Foreign Board

When thoughtful men have money to invest, they invariably look for a business opportunity that is *safe*, a place where the money will not be misused or lost. Safety is the first requisite in the world of business investments.

Now, no Foreign Mission Board on earth would be so foolish as to claim that it's business administration is absolutely perfect. The Board of the Brethren Church makes no such claims. But there is one important claim that we can make as an incentive toward loyal generous giving to Brethren Missions. It is this: *The Brethren Church does not have a single missionary, in either Africa or Argentina, who is unsound in the Christian faith.* I do not believe that we have really come to appreciate our missionaries as we should in this respect.

Think what this one fact means to us. It means that we can send our offerings to Argentina and Africa, and know that not one penny goes to support a worker who is

teaching or preaching a false gospel. A missionary dollar given to Brethren Missions is *safe* in this respect.

Christian stewardship is a tremendously solemn obligation. The Christian is under obligation not only to give, but also to know something about the work to which he gives. And money given to support missionaries who have forsaken the Truth is *worse* than wasted. Such money goes on working in the propagation of untruth. Therefore, it should be a cause for satisfaction to every giver in the Brethren Church to know that money given to our missions is not given in vain. God has given us missionaries who are absolutely loyal to Jesus Christ and his Word. This one reason, if we had no other, should move us to give mightily on behalf of our Foreign Missions. If God has given us such missionaries, it must mean that he expects *more* from us as a church. There is no other possible explanation for his favor.

Eternal Values in Africa

By Louis S. Bauman, D. D., Treasurer, Foreign Missionary Society

"The very first thing that requires to be done, if Africa is to be won for Christ, is to carry a strong missionary force across the center of Africa to bar the advance of Moslem." With these words, the chairman of one of the committee concluded his address at the World's Missionary Conference (Edinburgh, 1910). Right at the center of this missionary line thrown across the center of Africa—at the very heart of the conflict now raging between the Cross and the Crescent for a world in the making—stands our faithful band of missionaries.

This vast continent, with a larger diversity of races, languages and culture than any other continent on earth, with her 11,650,000 square miles of territory, with her 130,000,000 of human beings, with her vast tribes numbering millions of souls yet to hear the message of salvation,—AFRICA,—is at the cross roads! The one road leads to the living Christ, Conqueror of Death; the other leads to the tomb of Mohammed where death reigns above his bones!

But a few years back, civilized people thought of Africa as a vast continent with vast deserts where seldom a voice broke through the moan of the winds that swept them, and where great forests were echoed and re-echoed with the cries of wild beasts and naked savages,—a vast continent of mystery that terrified the hearts of all but the stoutest of travelers.

However, we are face to face with a new Africa today,—an Africa whose millions, with the exception of a paltry 350,000 souls, have come under the domination of nations foreign to her soil. As a result, a fast-growing net of railways is being flung over her, and the auto is pushing its highways through her forests and over her deserts. Along the march of virile colonists, towns and farms are springing up where once the lion and the elephant had their haunts.

Such economic prosperity as poor old Europe may know tomorrow, depends more and more upon the riches that are being uncovered in the opening bosom of Africa. How true this is best can be told through the fact that Europe's trade in Africa leaped from \$300,000,000 in 1876

to \$3,000,000,000 in 1926! The age-old Africa is undergoing a tremendous transformation, and a mighty new Africa is springing into existence. But, a sordid world has little interest in the new Africa save for the sordid values that may spring from her timber, her cotton, her cocoa, her ground-nuts, her diamonds, and her gold. For the eternal values of Africa, the nations of the world care little; and yet, these are the only values worth while. A world that has been slow to recognize the values in the souls of men, even in the most enlightened peoples, has been infinitely slower in seeing anything of value in the soul of the lowly, naked, superstitious African. Rather, the world would find in him the so-called "missing link" between man and the brute,—of little value beyond that!

However, there are men and women in the world whose ears are attuned to the voice of the Creator, and who understand eternal values. To all such, the soul of the lowliest African is of infinitely more worth than all the material treasures of that vast continent can ever be! Africa is a part of God's world, and the message of our God cannot be misunderstood: "Go ye into all the world, and preach the gospel to every creature."

Missionaries who have heard the voice of God, who have believed and obeyed that voice, have come to know as no others can, that the African is fit for something more than merely to spend a brief existence here, "working like a nigger," and then to pass away again into the oblivion of everlasting nothingness. They have come to know that the despised "nigger" is capable of making one of the bravest "fightingest" soldiers that ever carried a musket; they have come to know that though he may appear crude and grotesque to the undiscerning observer, yet the wise observer knows that these children of the sun, the Africans, are by nature both artistic and musical, endowed with high social faculties, and, above all, they are deeply religious, and therefore contain those things essential to the very highest development.

The thoughtful missionary does not deceive himself nor lose his faith in these black-skinned children, just emerging from the habits of century-old barbarism, simply because they do not immediately show forth all the

graces of the Christian life. The missionary marvels, as he surveys the pit from whence they are hewn, that they show as many of those wondrous graces as they do! He knows that God works not "by the day" but by the millennium, and that, as God works, Africa shall stand forth some day, stripped of all her gross garments of that



Dr. Florence N. Gribble Teaching the Natives
At the Yaloke Mission in Africa

night, arrayed at last in the garments of his beauty who gave himself for her purification. The missionary knows that the African is absolutely capable of producing a fine type of Christian manhood or womanhood, and this knowledge spurs him on to the sacrifice of time, money, ease, home and loved ones,—yea, of life itself! It was this knowledge that caused the saintly Bishop Mackenzie to cry, "If I had a thousand lives to live, Africa should have them all!"

The simple fact of the matter is (strange as it may seem) that the God who works by centuries, in all the world has no more promising material with which to work than these same crude, grotesque, naked children of the sun, simply because of the religious instinct they seem to possess, naturally leading them toward God. If it be true that "man is a religious animal," then the child of Africa is the most religious of us all. David Livingstone, long, long ago declared that he was ready to say from experience that no African lacked a knowledge of God. "I hand the African a Bible," he used to say, "as a message from their God!" Dr. Westerman, out of the fullness of his own rich experience, confirms Livingstone's idea of Africa's children by declaring that "The missionary is an ambassador of the God they know!" A missionary attending the International Conference at Le Zoute, Belgium, in 1926, said: "It is this awareness of God and religious predisposition that make the evangelization of Africa possible and provide a basis for it. I myself have begun at that point hundreds of times when speaking to pagan Africans. You go into an African village for the first time; you sit down and converse with a handful of people about ordinary everyday things; then almost before you know where you are, you and they are all talking eagerly about God. You ask, 'What praise-title do you give to Leza?' They may be shy in answering, but if you say, 'The people over there call him Chaba (the great Giver),—I wondered if you knew the name,' you will probably get a chorus of replies: 'We too name him Chaba; he is also Lubumba (the Moulder), and Chilenga (the Creator).' And in a few minutes they give you half a dozen names which express the deepest thoughts of their people concerning the Power whose working they discern in the world. Nowhere, as

far as my experience goes, do you need to prove God's existence—you may assume it." Mr. Dube, an editor of a newspaper and the founder and principal of the Ohlange Institution in Natal (himself a child of the sun out of the Zulu tribe) and one of the most brilliant minds at this same International Conference where the problems of Africa were laid upon the heart of the world, there declared that he had never known a Zulu who doubted the existence of a God. He was amazed when he went to England, and there in Hyde Park found a white man preaching atheism! "That," he exclaimed, "would be impossible among Africans!" What would John Dube think were he to visit Harvard or Yale today? What would he think were he to know that even in so reputable a religious (?) school as Princeton, a religious questionnaire, tabulated and published, showed that 557 students out of 1061 replying, had lost their belief in a personal God? There is a story of a student applying for entrance at Oxford, and telling Jowett, the Master of Balliol, that he had not been able to find a personal God. Jowett looked at him sternly and said: "Young man, if you don't find one by tomorrow morning, you can't enter Oxford!" If our Lord shall tarry, are we yet to behold the sight of young men and women from Africa's lands, dark of skin but keen of spiritual vision, filling all colleges and seminaries where faith in God shall form at least one requirement? It looks that way, and not to the disparagement of the naked heathen from Africa, either! It will not be the first time that Africa furnished a cradle for the saving of the world's Savior! Africa has her many problems—tremendous problems, indeed—but, utter loss of faith in the living God,—bleak, blank, black, despairing atheism,—that is not the problem of Africa. The great problem there is to reveal to her great soul that the God in whom she inherently believes has revealed himself in Jesus Christ, and has sent his message of salvation through him to a world under condemnation because of sin. We repeat, the religious predisposition of the African,—the natural sense of God that seems inherent within him—makes Africa the most promising mission field in all the world!

Ah, let us not forget that there is a strong hand, an open mind, a spiritual heart, and a great soul awaiting a revelation of God, our Father, on the vast plains and in the tangled forests of Africa. Mohammed is making a tremendous bid for that strong hand, that open mind, that spiritual heart, and that great soul! It is nothing short of treason to the Lord Jesus Christ and the kingdom of God for the Christian to be indifferent to that fact, in an hour like this! We dare not—O, we dare not—go up to the judgment of God and say, "We knew, but we didn't care!"; Christian! "God was in Christ, reconciling the world unto himself....and he hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ....We pray in Christ's stead, be ye reconciled to God." (II Cor. 5:19, 20). Therefore, "Necessity is laid upon me! Yea, woe is unto me, if I preach not the gospel." (I Cor. 9:16). PRAY, you should! Go, you may! SEND, you must! Now! Now!! NOW!!!

Long Beach, California.

If we see nothing but the "cloud", life is bound to be fretful, broken, anxious. But we shall be able to rejoice in tribulation and to sing songs at midnight, if only, arching our clouds of disappointment and trial and sorrow, we see the "bow" which tells us of God's unfailing love and care.—J. D. Jones.

Foreign Missions

By R. Paul Miller

I have been asked to write of the causees that underlie the missionary spirit of the Philadelphia church.

With seven of our members now in Africa, and one in Shanghai, China, and several more now preparing for the field, it is but to be expected that a strong missionary interest should prevail among the rest.

Let me pause to say that all of the missionary spirit of this church has not come during my ministry, but was begun by my predecessor, Brother McClain, who was Secretary of the Foreign Missionary Society and doubtless the seeds were sown during his ministry here which are now bearing fruit.

Now it may seem rather queer but I have preached but one missionary sermon in this church. I am persuaded that real missionary zeal is not the result of "missionary" sermons. A certain response may come from placing the needs, conditions, etc., before the people on the order of responses to Near East Relief appeals.

But true missionary endeavor is not based on aroused

sympathy. A permanent missionary attitude is the very woof and warp of a true Christian experience and is based upon the true conception of the great basic facts of the relation of the Christian to the person of Christ.

The example of the Thessalonians has been followed here. These first turned to God from idols and then so learned Christ that their response to him is described as "Work of faith, and labor of love and unwavering hope in our Lord Jesus Christ."

The objective of this hope they held is plainly given in verse ten of the first chapter, namely, the Second Coming of Christ.

We have believed that the first thing for the Christian to know is Jesus Christ, and we have been preaching and teaching Christ; not about the Bible, or about the church, or about holidays, festivals, celebrations, great statesmen, etc., but Christ himself, our Lord of All.

We have sought to show his deity, his love, his grace, his beauty, his riches, his power, his sacrifice, his endless life, his present victorious ministry before the throne of God for his disciples, his glory and his coming.

The world and all its interests will naturally hold first place in all hearts till something far higher and better wins their affections. The only attraction that can win and hold the complete devotion of men's hearts against the allurements of the world is our glorious Lord Jesus Christ.

The next step is to show the ownership of Christ—I Corinthians 6:19, 20. When the Christian realizes that the sacrifice of Christ not only purchased his freedom from sin's penalty, but his life and all there is in it: his time, his service, his money, his children, all, you will have one whose entire devotion will be to please Christ.

That is what the Thessalonians did as we read in II Corinthians 8:5, "They first gave their own selves to the Lord."

This realization of the Lordship of Christ is absolutely essential to the laying down of life and means for the preaching of the gospel. THERE IS ABSOLUTELY NO OTHER GROUND WORK THAT WILL PRODUCE A PERMANENT MISSIONARY SPIRIT IN A CHURCH.

Now we look at the result. From those Thessalonian Christians, who first gave themselves to the Lord, Paul says that the Word of God went out through all that section so that it was not necessary for him to preach to other towns! Also in a period of adversity and hard times, they gave so freely and spontaneously to help others that it actually embarrassed Paul when he knew their condition.

Now, a people who do not truly know Christ, will not admit of his right to their lives and substance. But when they do so know him, his exhortation in II Corinthians 5:14-20, to not henceforth live unto themselves but as ambassadors of Christ to a lost world, will be accepted as a life program.

To continuously exalt the person of Christ; to emphasize his absolute Lordship; to set forth his will for us in evangelizing the world, with the added incentive of his imminent appearing, has been the background of the missionary accomplishments of this church. Then, definite appeals were made for life and substance based upon these claims of Christ, and responses followed. We make every effort to get true missionaries to speak to

Our Worship Program

OUTLINE OF "THE FELLOWSHIP OF PRAYER"

(Clip and put in your Bible for convenience.)

SUNDAY—High Attainment Involves Struggle, Rom. 7:14-25; 6:5; 1 Cor. 9:17. "But I buffet my body and bring it into subjection." All the rest of nature follows physical instincts unquestioningly. In mankind alone is found innate struggle to subject lower impulses to higher.

Prayer—Confession of sins; thanks for the church; pray for missionaries.

MONDAY—Struggle is Necessary to Life, Rom. 8:1-18; Jas. 1:2-4; 2 Cor. 4:17. "Count it all joy when ye fall into manifold temptations (trials); knowing that the proving of your faith worketh patience." Would I not prefer to escape the "trials" and forego the "patience" which they work? That would mean being nothing but an animal. Life develops under resistance.

Prayer—For moral will power; physical and spiritual strength; earth's laborers.

TUESDAY—At Heart the Struggle is Spiritual, 1k. 14:25-35; Gal. 5:17; Rom. 12:21; 8:6; Lk. 13:24. "For the flesh lusteth against the Spirit and the Spirit against the flesh." It is not a question of how great the opposition is, but of how strong the Spirit within is.

Prayer—Thanks for battles to fight. Pray for faithfulness; for spiritual cowards.

WEDNESDAY—There are Evil Forces About Us, Eph. 6:10-20; Gen. 3:13; Jas. 1:14. "For our wrestling is ... against the principalities, against the powers, ... against the spiritual hosts of wickedness in heavenly places." My safety is in the living armor of God; that is, his spirit possessing me.

Prayer—for the spirit of longsuffering; for slaves of habit; for true enjoyments; for servants.

THURSDAY—There are Allies of the Good, Eph. 3; Mt. 4:11; Lk. 22:32; 2 Kin. 6:16. "Fear not: for they that are with us are more than they that are against us." The living Christ is our great ally.

Prayer—Thanks for friends, human and divine. Pray for the spirit of goodness, for the weak of will; for business men.

FRIDAY—Desire is Fundamental, Ps. 40; Jn. 14:23; 7:17. "I delight to do thy will, O my God; yea, thy law is within my heart." Whosoever desires to do God's will can have all the necessary information to keep him busy in righteousness, with more to come day by day, and forever.

SATURDAY—Choice is Essential, Ps. 51; Zech. 4:6; Acts 3:19; Lk. 11:12. "Repent ye, therefore, and turn again." If I choose, I can cover the light and quench the Spirit, or I may repent and make it burn brightly.

Prayer—Thanks for daily bread. Pray for the spirit of good will; for lovers of self; for young people.

the people, which with letters read from those on the field furnishes the information.

We do not write these things in any boastful or supercilious spirit, but rather in the spirit of rejoicing that we have found such a wonderful plan and power in the Word.

We have truly but begun to taste of the possibilities in this ministry and are praying for greater things. We covet that every church should embrace and enjoy this happy service as we have, yea, and even more so.

Philadelphia, Pennsylvania.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for April 24)

Peter at the Transfiguration

Scripture Lesson—Mark 9:2-10; 2 Peter 1:16-18.

Devotional Reading—Isaiah 6:1-8.

Golden Text—There came a voice out of the cloud. This is my beloved Son; hear ye him.—Mark 9:7.

LESSON LIGHTS

Lesson Poem

O Master, it is good to be
Here on the holy mount with thee,
When darkling in the depths of night,
When dazzling with excess of light;
We bow before the heavenly voice
That bids bewildered souls rejoice;
Though love was cold, and faith be dim,
"This is My Son! Hear ye him."

—A. P. Stanley.

Introduction

One week after last lesson, in the summer of 29 A. D., the third year of Christ's ministry, occurred the wonderful event of the transfiguration of Jesus, who appeared in glory with Moses and Elijah. It is thought that the transfiguration took place on a spur of Mount Hermon, near Caesarea Philippi, in the extreme north of Palestine. Peter, James and John were present to witness the event, while the other disciples were left at the foot of the hill. Peter's two epistles were probably written from Rome during the decade, A. D. 55-65, while Peter was in prison there.

Golden Text Illustrated Mark 9:7.

A sainted mother, who lived to an old age, used to tell us much about the "Mount of Vision." When she was a young mother, she had all her own housework to do, and a large family made constant demands upon her time and strength. "I had so much work in the valley," she said to us, "that if it had not been for the 'Mount of Vision,' I could not have possessed my soul in patience. When I became impatient and inclined to be what many of us call 'nervous,' ready to speak quick words and pass unjust judgment, I would go alone into my bedroom, and shutting the door, tell it all to Jesus. That room was my 'Mount of Vision,' for I always saw with a clearer light my weakness, and received strength from the Lord to administer my government in the home with equity and more of a Christ-like spirit."

And so should all mothers have a "Mount of Vision" to go up to when the work of the valley is so trying and upsetting. May the mothers' preaching in our homes be the means of leading the dear children to give their hearts to the Lord Jesus Christ in the days of their youth.—Selected.

Apart in Prayer. Luke (9:28, 29) tells us

that Jesus went up into the mountain to pray; and that the Transfiguration took place while he prayed. So it was at his baptism; as he prayed the heavens were opened and the Holy Spirit descended upon him as a dove (Luke 3:21, 22). Thus ever at special crises of his ministry. This may have been one of the times when "in the days of his flesh" he "offered up prayers and supplications, with strong crying and tears" (Heb. 5:7). In this case there was not merely prayer, but a prayer meeting. Doubtless the three disciples joined with their teacher in prayer. And to this prayer meeting of four was the promise fulfilled that "where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). "Every one of the six men who met on that mountain was eminently a man of prayer."—Illustrated Quarterly.

The Heavenly Visitors. Luke tells us that they talked of Jesus' "decease" which he was about to accomplish at Jerusalem. The Greek word for "decease" means exodus, or departure, from this world by the cross, the resurrection and the ascension. It was not the end of Jesus' existence, but an episode in it.

1. This conversation would bring human

Scriptures which foretold and typified the Messiah.—Ibid.

Every Man Has Some Visions of Heaven. "Once on a certain morning you felt the glory of living, and the misery of life has never since that been able quite to take possession of your soul. Once you knew for a few days what was the delight of a perfect friendship. Once you say for an inspired instant the idea of your profession blaze out of the midst of its dull drudgery. Once, just for a glorious moment, you saw the very truth, and believed in it without the shadow of a cloud. Years, years ago, it may be, God gave you a day of exalted communion with himself. Christ and his light shone out from everything. Those are the realest days of all your life."—Phillips Brooks.

"It is not a belief in immortality that will deliver a man from the woes of humanity, but faith in the God of life, the Father of lights, the God of all consolation and comfort. Believing in him, a man can leave his friends, and their and his own immortality, with everything else even his and their love and protection, with utter confidence, in his hands. Until we have this life in us, we shall never be at peace. The living God dwelling in the heart he has made, and comfort and strength to Jesus, as he stood seemingly alone in his view of a suffering Messiah. He would know that he was right in going on to the cross. The presence of Moses and Elijah, in glorified form, would

(Continued on page 15)

Church School News

By J. A. Garber

The return of spring should witness a revival of effort in all our church schools. We naturally expect more favorable weather and consequent improved roads. It ought to be easier to secure increased attendance.

April

April is replete with opportunities for special activities. Reference was made earlier to Home Dedication Day throughout the world which is to be observed on April 13th. Professor Augustine Smith, the promoter, regards this observance as "the golden cord close binding all mankind." Children's Week is scheduled for April 24th to May 1st. The main purpose of this yearly event is to enjoin upon home, school and church their cooperative responsibility for the total well being and complete development of the child. The April Educator contains a wealth of material on this subject.

May

The objectives for 1927 in the Adult Division, as set forth by Superintendent A. B. Cober, calls for two Adult Rally Days. The

first of these is due on the first Sunday of May. Schools are asked to strive to attain unto high levels of achievement with their adults on that day. Mother and Daughter Week will follow over May 8th to 15th. This order affords the young people, particularly the daughters, a fine opportunity to honor the mothers. Helpful leaflets may be had at nominal cost. The May Educator will carry much help with regard to these activities.

Indiana

Hoosier schools appear to be very active in teacher training. Roann has a class under the leadership of Mrs. Harley Black that will soon be ready for the third year of the regular course. A similar class has made about equal progress at North Manchester under the tutelage of E. Jay Hippensteel. The class taught by Brother George H. Jones at Muncie has just completed the section of "The Life of Christ." A class at Berne, reported by Brother John Parr, has taken its first examination. Inquiry concerning the organization of the class was just received from Mrs. Edward Wise of the Center Chapel church.

J. A. GARBBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Plans for Junior Committees

By Rev. R. P. Anderson, in Junior C. E. World

A BACKWARDS MEETING

For Prayer Meeting Committees

A backwards meeting is one in which the programme moves backwards, beginning at the end, and ending at the beginning. First of all, the chairs should be turned around so that the seats that are usually at the front will be at the back, the leader's table being at the back of the hall. Start with the benediction. Sing a closing hymn. Then have the talks, then sentence prayers, then the leader's talk, then a short story, then the Scripture reading, then an opening hymn. Hymns will be sung between these items, of course, and the order just given need not be slavishly followed. Make your own order, but let it be completely different from the usual order. You may want to introduce a motto-talk, or an object-talk, or a blackboard-talk, and so on.

ENCOURAGEMENT

For Sunshine Committees

The superintendent does so much for the Juniors that it would be a good thing for the Juniors once in a while to do something for her. One of the best things to do is to give her a surprise party, or a sunshine party, to encourage her and show her how much she is loved. Care must be taken to see that she is at home at the time the Juniors go to her house. Take refreshments, plan games and singing, and take a little present (it need not be very valuable) for the superintendent. Of course several of the Juniors will speak for the society and tell the superintendent how much the Juniors think of her.

A MISSIONARY PLAY

For Missionary Committees

This plan is so simple that any Junior society may try it successfully. It is especially suited for missionary topics in which various characters appear and speak. Two Juniors are sitting at a fire (a camp-fire made with electric bulbs covered with red tissue-paper), talking about the topic of the meeting. While they are speaking, a Junior enters and speaks the little piece he has prepared beforehand. He may represent a missionary doctor, evangelist, or some other character, according to the nature of the topic. The superintendent will help the committee to prepare the Junior's talks. Usually they may be taken from "The Christian Endeavor World" or this paper. The chairman of the missionary committee of the Young People's society may also be asked to help in preparing for this meeting.

GROUP PHOTOGRAPHS

For Lookout Committees

If a big brother or sister of one of the Juniors has a kodak, this plan may be tried. Divide the society into two equal parts, and take care that the hard workers are about equally divided between the sides. Then have a photograph taken of each side. Cut out two pieces of cardboard about twelve inches square and paste the photographs on them, one photograph on each piece. Now start an attendance contest. The photographs show the sides. When one side

brings a visitor to three meetings, the name of the visitor is written on the cardboard on which that group's photograph is pasted. At the end of the contest take another photograph of the two sides, and this time include all those whose names are on the cardboard.

Stunt for a Social

This stunt was put on by the Juniors of the Tenth Avenue Presbyterian Church, Charlotte, North Carolina, at one of their socials. Other Junior societies may try it.

While the following words were sung by some girls behind the piano, the boys came in and dropped to the floor, forming a "railroad track." One of them stooped over with full coat covering, holding long horns made of newspapers rolled tightly, was the cow in the middle of the track. Others followed as the train, with arms rounded in front for the cow-catcher. A large "Railroad Crossing" sign was conspicuously placed. At the words, "The train hit her right in the back," the cow was knocked down by the "train."

In the Blue Ridge Mountains of Virginia

Stood a cow on the railroad track,
She was a very nice cow, with eyes so fine,
But you can't expect a cow to read a railroad sign.

And she stood in the middle of the track,
And the train hit her right in the back.
You will find her horns in old Virginia,
And her tail on the lonesome spine.

(The stanza may be recited if you have no tune for it.)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for April 17)

Why Easter Means Happiness

Mark 16:1-15

Many, many years ago, there lived two sisters and a brother. Their home was in a little town called Bethany and their names were Mary and Martha and Lazarus. Now these two sisters and their brother were very hospitable, friendly people, and they liked to have friends come to their house.

One day Mary and Martha were walking along the road and they saw a great crowd gathered at a certain place. They hurried to see what was going on and when they came to the crowd, they saw that there was a young man in the midst of the crowd.

Mary said, "Let's stay and see what this man does and hear him when he speaks."

They became very much interested in the words of the speaker and soon Martha whispered to someone who was standing close to her, "Who is this man and why are there so many people here?"

The person to whom Martha had spoken, answered, "This is Jesus of Nazareth. He has been up in Galilee and we have heard rumors that he has been performing great miracles. These people are trying to see

him because they hope that he will perform a miracle that they can see."

Martha told Mary these things and so they stood and listened to Jesus' words. Soon the people began to tire of standing. They decided that Jesus was not going to perform any miracles that day and began to go to their homes. As the people were leaving, Martha slipped through the crowd and said to Jesus, "Will you go to my house and eat with my sister and brother and me today?"

So Jesus went with Martha and Mary to their home. While Martha was preparing the meal, Mary talked to Jesus and asked him many questions. Jesus told Mary of his ministry. He probably told her among other things, "I have been up in Galilee and the people there have listened to my preaching, but when I come back here to my own country it is much harder to get people to believe. The people today were just watching and hoping that I would do something unusual. I do not perform miracles just to show what I can do. I perform miracles to help people and no one had faith enough to come to me for help today."

Mary and Martha were so happy that they could have Jesus in their home, and they invited him to come back as often as he could.

So Jesus visited Mary and Martha whenever he passed that way and when Lazarus, their brother died, Jesus came to Bethany and raised him from the dead. So this little family learned to love Jesus very much. After Jesus had been preaching and teaching about three years, he stayed several times one week with these young people. Then one day they heard that he had been imprisoned at Jerusalem and that very same day Jesus was crucified. It was hard for Mary and Martha to understand. Martha said, "He raised Lazarus from the dead, why did he allow the people to kill him? Surely he could have saved himself."

So, they grieved. They were so unhappy that they could hardly bear the thought of the happy hours they had had with Jesus. Everything seemed hopeless.

Three days of this grieving passed by and then they received the most wonderful message that any human being ever heard, —Jesus is risen from the dead and several people have seen him. He is alive again. Oh, they were happy. They remembered Jesus' words about rising from the dead. He had said that they should arise after death, even as he. That meant that they could be with him in heaven, too.

No one ever experienced a greater happiness than these friends of Jesus did when they found that Jesus lived again and that same happiness is yours and mine and we celebrate it on Eastern morning, the morn when Christ arose.

Bible References

- M., Apr. 11. Jesus is risen. Matt. 28:6-8.
- T., Apr. 12. Jesus remembers us. Luke 24:13-16.
- W., Apr. 13. We live beyond death. 2 Cor. 5:1.
- T., Apr. 14. Jesus lives in us. John 17:26.
- F., Apr. 15. Hope of meeting loved ones. 1 Thess. 4:13-18.
- S., Apr. 16. Eternal life in our Father's house. John 14:1-4.

Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

"The Unknown God" in South America

By Percy L. Yett

The Great Apostle to the Gentiles as he walked along the streets in Ephesus and observed the objects of their worship, found an altar with this inscription, "To an unknown God." Paul said, "I perceive that ye are somewhat superstitious, or very religious." Exactly so! And the same can be said of many in this land. If beating one's breast and swallowing "Ave Maria" in a vociferous routine, and praying for some DEAD SAINT,—if that is religion, then our women and some of our cruel politicians in this land are very religious.

We have heard many sermons on the "Unknown God" to which the Apostle Paul referred in the 17th chapter of the Acts, and the God to which he referred to is unknown to thousands yet. We have read pious talks concerning the unknown soldier. And this service in our own blessed land is fast approaching the excessive admiration. Now I am searching for some expression of admiration to the UNKNOWN SAINT. I have a book before me which gives the names of the SAINTS which have been enrolled in the catalogue of the saints by the Pope. I have just completed the list for the month of January which contains 440 names. Each day has its numerous saints ranging in number from four on the 6th of January to twenty-two on the 12th of January. These saints have done some notable act for their Mother Church, so there is held a festival in their honor and the Catholic Church celebrates with great solemnity their anniversary. Now if you are not in harmony with the acts of one saint, you do not need to pay respect to that saint for you have many others to choose from.

Perhaps you did not know that Jesus was circumcised on January 1st. Peter, the first Pope knew, for he was there. Did you know that the wise-men from the east came to worship and offer their gifts to the little child Jesus on January 6th? Did you know that the body of Saint Inigo was discovered (invented) January 18th? Did you know that the marriage of the most holy Virgin with Saint Joseph occurred on January 23rd? Did you know that the Virgin descended to the Cathedral of Toledo, Spain, on January 24th? Did you know that Saint Paul was converted on January 25th? Did you know that Saint Mark, the Evangelist, was translated to the Church of Venecia, Italy on January 31st? Did you know that King Edward of England, (the father of the present king) is listed among the notable saints during the month of January? Now if you don't believe these things of which I speak, and a multiplication of other things just as foolish, you will be blackballed and excommunicated by the holy Mother Church. Therefore, because of fear and superstition, the people believe these things. And too, they have been taught them from infancy. However, the younger generation in this land are breaking away from this superstitious grip and are beginning to think for themselves. Of course the majority are turning to unbelief. But thank God, many are turning to the Evangelical Missions.

Yes, conditions are rapidly changing in this land, not only religiously, but socially. And I believe that our Evangelical Missions are principally responsible for this change. I am very optimistic. I can see the great gap between the rich and the poor growing smaller and smaller. And I believe that it will not be many years, if the Lord should tarry, until the spirit of democracy will be very noticeable, and the rich and the poor will be seated side by side in our churches in Argentina. When it comes to this, Argentine will no longer be a Mission Field. So Brethren, now is our day. Now is our time to erect a monument to the Lord in Argentina. We have building lots in Buenos Aires and Laboulaye, but because of the lack of funds we are compelled to pay high rents, when a thousand dollars or fifteen hundred dollars would build a very desirable church building on our lot in Laboulaye, and twice that amount would build a church building in Buenos Aires.

O, brethren, don't put your hands over your eyes and say, "I see no fields white unto harvest." Don't put your hands over your ears, and say, "I do not hear the Macedonian Call, Come over and help us." Don't be among that class that always say, "I intended to, but I didn't." REMEMBER THAT WE MUST DO OUR GIVING WHILE YET LIVING.

Why?

By Floyd W. Taber

It has been suggested that I tell in a few words why I want to follow the plan which I have chosen for my life ambition, medical missions. This can best be done by asking and answering three questions.



A Baptismal Service at Bassai

First, why "bury" my life in the heart of darkest Africa, when there is so much work to be done here at home? The answers are legion, but we will consider only one. The

region where our mission is located is hanging in the balance between Christianity and Mohammedanism. The natives are tired of their pagan superstition, and are ready to accept the first religion that comes along. Mohammedanism missionaries are sweeping down from the north to claim them for Islam. Today, we can enter a tribe and found a mission, and the whole tribe will eventually be Christian; but if we wait until tomorrow, a Mohammedan missionary will enter that tribe, and it will be forever barred against Christianity. Scores of tribes just like it are hanging in the balance; and if by investing my small talent in central Africa I can help to swing one tribe to Jesus Christ instead of letting it fall to Mohammed, that will be an immeasurably greater work than I could ever do in this country, and it will be worth the price a million times over.

But if the need for Gospel preaching is so great, why be a medical missionary instead of an evangelist? In the first place, it is simply following the example of Jesus to touch a man's body in order to touch his soul. Many can be won for the Lord Jesus Christ through physical healing that cannot be reached in any other way. In the second place, a doctor is needed in every mission station in Africa to protect the health of the missionaries from the ravages of the tropical climate. A physician who saves the life of one evangelistic missionary renders as great a service as if he himself had gone out as an evangelist. And within his period of service, he will be able to save, not one, but many missionaries who without him would succumb to the dread malaria or some other tropical disease. Thus the Gospel will be reached in many tribes because of his ministry, while he himself would be able to preach in only one.

The third question that may be raised is this: Why take medical schooling in France, rather than in this country? One reason

is that it gives an opportunity to master the French language, which the government requires to be used in all school work on our field. Another is that it gives a better

standing with the French officials in Africa. They do not give the same recognition to doctors trained in other lands as to those graduating from their own schools. Moreover, the knowledge and experience and acquaintance with the French governmental system can be gained only from a protracted residence in that country will greatly facilitate dealings with the government officials on our mission field.

Ashland, Ohio.

Argentina, South America

The following are interesting facts quoted from the Official Report of the Montevideo Congress of 1925. This is "the last word" on missionary needs and work in South America:

"If one-third of the Protestant churches in the single city of Brooklyn, New York, were correspondingly distributed among 9,000,000 people over an area in the United States reaching from the Atlantic to, and including, the first row of States west of the Mississippi, the relation between extent of territory and paucity of Evangelical agencies would be analagous to that which actually obtains in Argentina. There are in the whole republic only seventy-four centers where Evangelical pastors (national or foreign) reside, and forty-seven non-residential localities and out-stations where

Evangelical work and worship are maintained. The number of organized churches is 139, about one-fourth of which are in capitals, two of the ten territorial capitals, and ten of the sixteen largest cities, each with a population of more than 50,000. But these principal centers are separated by distances ranging (with one exception) from 100, 150 and 200 to several hundreds of miles, leaving dozens of intervening towns untouched.

Hundreds of towns unoccupied.—While recognizing the selective strategy which has resulted in the primary occupation of the larger cities, the Commission desires to point with emphasis to the following facts, indicating the inequality and insufficiency of the present disposition of Evangelical forces with respect to the Republic as a whole.

(1) Argentina has, in all, 322 cities and towns exceeding 2,000 inhabitants each—containing a total population of about 5,000,000. In 201 of these towns and cities, with estimated population of 3,000,000, no Evangelical work is being done.

(2) Of more than 100 towns of 5,000 to 20,000 inhabitants each, at least seventy are without gospel preaching.

(3) Two provincial and eight territorial capitals, and six cities each exceeding 50,000 inhabitants, have not yet been occupied.

(4) A rural population of 4,000,000 connected with the estancias and pasturelands and dwelling in small settlements of less than 2,000, remains entirely unreached except in a few sections through the rare visits of a traveling chaplain or colporteur."

"The city of Buenos Aires.—The federal capital, with a population of 1,789,000, is culturally and commercially the South American Paris. It is the largest metropolis of not merely the American-Iberian republics, but of the whole Hispanic world. It contains a fifth of Argentine's inhabitants. It has more churches, both Protestant and Catholic, than has any other city south of the Panama. But, from the Christian viewpoint of actual need, neglected service and unmet opportunity, the brilliant and progressive capital, uniquely conspicuous for its comparative lack of Christian agencies, must be described as the greatest unoccupied locality on the Continent."

In the light of this concrete information, is it any wonder that our own missionary, Brother Percy L. Yett, wrote to the Treasurer of our Foreign Missionary Society, upon returning from a trip with the Bible Coach: "O, Brother Bauman, this country is surely being neglected! Sometimes I wonder if God hasn't forgotten about Argentina!" No, God has not forgotten, but HAVE WE?

NEWS FROM THE FIELD

NEW PARIS AND DUTCHTOWN

New Paris, Indiana

We at New Paris have nothing startling to report, but we are busy doing the Lord's work. Brother Stuckman of Goshen conducted a two weeks' meeting for us. I do not think I ever heard a finer set of sermons. They all rang true to the Gospel of our Lord. The visible results of the meeting was six conversions which have all been baptized and received into the church. There is a fine Christian spirit among the members of this church. The finances of this church are taken care of in a very commendable way. The missionary spirit and charity demands have the preference in our offerings. We had the honor of entertaining Dr. Bell in our home while here. I think every pastor should endeavor to lighten the task of Brother Bell.

From Ardmore to Dutchtown

Two years ago I went to Ardmore, which was a pastorless church at that time. We began with a revival meeting led by Brother A. E. Thomas. We had quite an ingathering at that time. The year following we began the erection of a very modern parsonage. I was called for the third time to that field but saw an opportunity to do a better thing for the church. By resigning it was possible to install Brother Ed. Duker in that fine new parsonage as an all time pastor. That, I think, has for all time settled the question of one pastorless church.

Dutchtown

I do not know why this church should be called Dutchtown. There is no one here who can talk Dutch. I would suggest the name of "North Winona" or "Lake View" Dutchtown is only five miles from Winona and a rival for natural beauty. The com-

munity is surrounded with lakes that are well stocked with fish. The landscape with its well kept farms is a marvel for beauty.

Being well acquainted in this community and knowing the church had no pastor I offered my services which were accepted. We began the first of October. We decided to hold our own revival, singing and all. The meetings continued with increasing interest for thirty days with the following visible result: 24 applicants for baptism, 2 by relation, 8 reclaimed, 6 letters promised, total 40. Nineteen have been baptized in the baptistry at Warsaw. The others will be baptized in the lake near the church soon. Others have promised to be baptized at the final baptizing.

One soul is as precious in the sight of God as another but it makes a difference to a pastorless church whether the ingathering is children or adults. As near as I can ascertain this brings the membership up to 85. It certainly was an occasion for rejoicing to see fathers and adult sons, mothers and adult daughters coming together. Those people are fixtures in the community, for they own the farms and homes. I think this settles the question of another pastorless church.

We have planned to beautify the church by planting trees and shrubbery and painting the church white. B. H. FLORA.

BRETHREN HOME

Money Received from Individuals for Home	
W. W. Heltman and wife,	\$ 10.00
Conrad Grief and wife,	10.00
Annie W. Gilbert,	1.00
Mrs. Amelia Loose,	1.00
Harvey Dafer,	10.00
Etta Studebaker,	1.00
W. K. Chandler,	5.00

Cyrus Snider,	5.00
Mrs. Bertha Dillman,	2.00
Mrs. C. A. Will,	3.00
Mrs. Annie Hulsie,	1.00
Frank M. Cooper and wife,	50.00
Mrs. C. P. Baer,	10.00
Mrs. Elizabeth Crook,	1.00
Mrs. Effie Kemerly,	1.00
Mrs. Bessie Suman,	2.50
Grace Juillerat,	10.00
Virginia Juillerat,	5.00
Mrs. Berwyn Evans,	2.00
Benj. P. Schindel,	25.00
Mrs. Emma Garber,	2.00
Lee Mitchell,	2.00
Anna A. Buble,	5.00
Mary C. Rogers,	1.00
J. O. Millheiser and wife,	25.00
A Friend,	5.00
Mary Gipe,	1.00
C. R. Kelsy,	5.00
George Beller and wife,	10.00
Mrs. Minnie E. Brown,	5.00
W. R. Yount and wife,	15.00
C. L. Vanlear and wife,	1.00
Mrs. E. G. Good,	1.00
Mrs. John W. Vanator,	5.00
Elizabeth Reinehart,	1.00
Mrs. Almeda Eyler,	1.00
Nell Zetty,	2.00
Mrs. Olive Winters,	1.50
A Friend,	100.00
Mrs. A. J. Long,	4.00
Mrs. E. C. Mercer,	2.00
N. J. Buckland and wife,	10.00
J. W. Beer,	1.00
Orion E. Bowman,	100.00
Aaron Showalter,	2.00
C. W. Hooker and wife,	5.00
Mrs. Millie R. Grupp,	1.00
E. E. Focht,	5.00
Mrs. Mary A. Schaible,	25.00
Mrs. Earl Huetten and wife,	5.00

Monroe Jones and wife,	2.00
Mrs. W. H. Kilpatrick, Jr.,	5.00
Received from churches, societies and Sunday schools,	
Campbell Church,	19.63
Altoona,	20.00
County Line,	3.00
Hagerstown,	50.00
Masontown,	1.00
Roanoke, Indiana,	2.84
Fort Wayne,	2.00
Martinsburg,	3.59
Mexico church,	40.00
Bethel S. S. and church,	24.60

Corinth,	10.00
Gratis,	5.00
Warsaw,	9.00
New Paris S. S.,	10.00
Clay City,	2.25
Roann,	5.98
Mulvane, Kans.,	4.15
North Vandergrift,	8.32
North Manchester,	32.30
Conemaugh, Zion Bible Class,	5.00
Falls City,	25.00

HENRY RINEHART,
Treasurer of Brethren Home.

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Florida Visit in the Interest of Ashland

Several years ago Brother Paul of Martinsburg, Pa., gave to the college a forty acre tract of land, which is located in central Florida and with which nothing had been done. It was thought best to look the land up and find out what could be done with it. At the same time a few of our members located in Florida were visited in the interest of the endowment. Attorney Orion E. Bowman, who had some legal matters to look after in the State accompanied me.

We found the land well located in a desirable district, the title and taxes satisfactory. Due to the collapse of Florida real estate, we were unable to dispose of it at this time to advantage. A value of \$4,000 was placed upon the tract by competent real estate men and placed on the market at that figure.

We met Brother A. T. Wirick and wife in St. Petersburg and were royally entertained and received a nice cash gift from them. Also visited Brother Daniel Crofford and family and Brother and Sister George Hedrick of Hollywood. They suffered much from the hurricane that swept the east coast last year and had financial loss from the land boom, however they all contributed to the college. Others were visited and we were made welcome and enjoyed our short stay.

This State has certainly seen some "wild times" from frenzied finance and the angry elements of nature. As one real estate man expressed it, "They went on a money drunk and are now suffering a sore head and it will take some time to sober up."

The total personal gifts from Florida were \$700.

National W. M. S.

This excellent body of women are known for their loyalty to the interests of the church and the splendid aid they are giving to its different interests. They are boosters for the college and paying the salary of Dean Miller in the Seminary. We certainly appreciate their cash gift of \$500 to the endowment and acknowledge it in this communication and thank them for it.

W. S. BELL.

SUNNYSIDE, WASHINGTON

The church at Sunnyside started the New Year with an all-day business meeting at the church. This has been the custom for years. In the forenoon the various reports are read and in the afternoon new officers are elected and general business transacted.

The reports showed all departments of the church work in a healthy condition. Although no special evangelistic services were held during the past year, thirteen people were added to the church membership. The

treasurer reported all bills paid and a sum of practically two hundred dollars on hand.

The Sunday school is using for its slogan this year, "Every member, every Sunday on time." Thus far attendance at the opening exercises has been doubled. Missionary giving is being emphasized by use of a missionary story told by some member of the school. This plan has increased our monthly Missionary offering. The teachers and officers meet once each month in a social and business meeting. At these meetings the welfare of the Sunday school is discussed and plans formulated for carrying on the work.

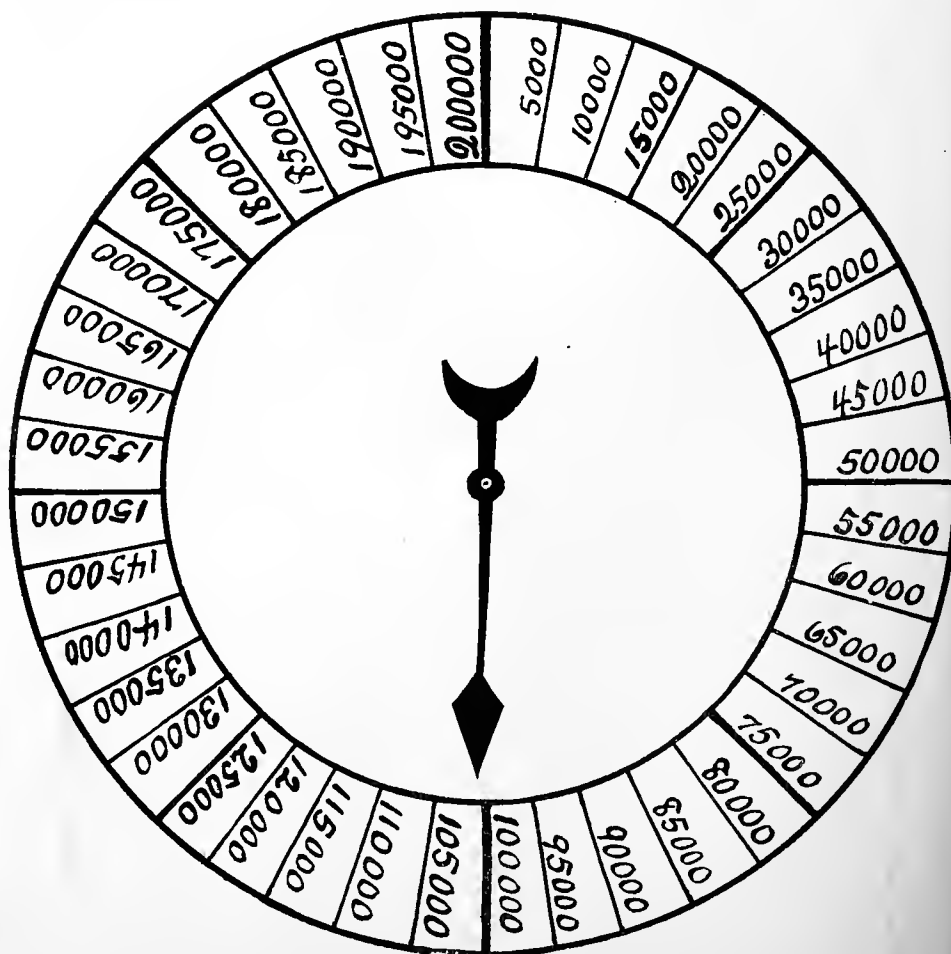
The "Volunteers", a group of young people banded together in definite service for the Master, has done very effective work in visiting the sick and shut-ins and holding services of song and prayer with them. This group has been meeting each Tuesday evening at the parsonage for dinner, the dinner being followed by a special Bible study led

by our pastor. The starting of a church library is another result of the efforts of this group of young people.

The all-day monthly meetings of the W. M. S. are well attended. These meetings are deeply spiritual, the spirit of prayer predominating. The nine o'clock hour in the morning has been chosen as a time for special prayer by the women of the church. A definite prayer list has been made and is being followed daily in the homes. These women of the W. M. S. are buying one book each month for the church library out of their free-will offerings. The money for carrying on their work is raised by free-will offerings. No sales or suppers are given to make money.

The Christian Endeavor Society is doing good work. Some changes since the first of the year have resulted in new life being manifest in the work. The Sunday evening meetings, while not so largely attended as we might wish, are meetings of real worth. The monthly business and social meetings are well attended and much enjoyed. With the same cooperation now manifest the society should be increasingly helpful as the months pass.

In keeping with its missionary spirit the church granted its pastor, Dr. J. C. Beal, permission to preach at Harrah one Sunday evening each month. This is a prosperous community, some thirty-five miles from Sunnyside, where several Brethren families are located. After hearing the truth preached for several months the people of this community asked Dr. Beal to lead them in a one-week's meeting. As a result of this short meeting seventeen persons, ranging in age from sixteen to sixty-seven, took a definite stand for the Lord. Twenty-four persons from this community have received baptism at Sunnyside. Twelve of these



have already been received into our local congregation and at least six more of those baptized are to be identified with our work. A large number of those who made a decision in this special meeting were heads of families.

WILLIS B. BELCHER,
Church Correspondent.

VICTORY AT BETHEL CHURCH, BERNE, INDIANA

For five years there has been a standing invitation for us to lead the Bethel church in an evangelistic campaign. This year the Lord opened the way to accept it. The shepherd of this flock is John Parr, a faithful consecrated man of God. He is held in high esteem, both within and without the church. It was a joy to be a co-laborer with him in the Lord. This church is strictly a rural church, seven miles from Berne, Indiana. But, it is not a decaying one. We found it wide awake, well organized, instructed, trained, and consecrated. It has made a specialty of Bible study and evangelism. Many of the strongest Bible teachers and evangelists of the Brethren Church have been called to lead it in seasons of conference and ingathering of souls.

We found the field well gleaned. Almost the entire Sunday school was in the church. (Every last scholar did stay for church service.) Practically all the children of the members were included in church membership. The field's boundary lines were close for the Bethel church is surrounded by other churches. But, there were backsliders and not a few excuse-hardened sinners, two of the most difficult classes with which to deal and from which to gain results. Yet, regardless of these conditions, the Lord gave us victory to the number of 24 confessions.

This church believes in intensive study and effort during a campaign. We delivered 13 messages a week. Every night without rest, three times on Sunday, and four times a week during the day. Yes, and the members are on the job with the evangelist for them all! But, they feed a man four times a day with an average of fried chicken once a day. With such rations, why shouldn't he preach 13 times a week or even more?

This campaign was an inspiration, we believe, to both the church and the evangelist. It was a spiritual feast. Bible study, prayer, clean cut evangelism and personal soul winning were made supreme. The Spirit of the Lord gave evidence of his presence and power continually. God has a mission for the Bethel church. It stands as a beacon light for the Whole Gospel, the separated life, and the blessed hope of our Lord's return.

CHARLES H. ASHMAN.

THE FIRST BRETHREN CHURCH OF PITTSBURGH

We are pleased to convey at this time to the readers of the "Evangelist" a brief report from the Pittsburgh church.

At the moment of writing, we are without the services of our pastor. Brother Lynn in some manner contracted a very serious infection of the throat some six weeks ago. He was confined to his bed for about three weeks, when, as reported in the Editorial column of this paper a few weeks ago, it was found necessary to remove him to Mercy Hospital. After a week at the hospital he returned to the parsonage, but in a quite weakened and unstable condition. Of course, the membership at large was most

solicitous concerning Rev. Lynn's welfare during his afflicted days, but at home and at the hospital, and there were many prayers offered up for his speedy recovery. It is scarcely necessary to remark that the work of the church has suffered in the interim, although there were willing hands ready to step forward and carry on the work. It was our pleasure to have Brother DeLozier from the College with us one Sunday. Our own Brother Gans has very willingly assisted in supplying the pulpit. He has procured a number of outside speakers and has also filled the pulpit himself. Much credit is due Brother Gans for this, for his duties as principal of one of our city schools are very arduous, and the preparation necessary to fill the pulpit add to his many other duties. Our sincere hope is that Brother Lynn will, before many Sundays, be able to resume his active work, fully recovered and his normal self again.

We learned some few weeks ago that Rev. C. E. Kolb had relinquished his position as Chaplain at the Eastern Penitentiary at Rockview, Pennsylvania, and was again accepting one with the State Christian Endeavor Union. We were very agreeably pleased to learn that Brother Kolb would have his headquarters in Pittsburgh and that his family and himself were moving here. Rev. and Mrs. Kolb are very valuable workers in the church, and, now that they again claim Pittsburgh as their residence, we are expecting to utilize Mrs. Kolb's very valuable services as a teacher in our Sunday school. Of course, Brother Kolb's duties with the State Christian Endeavor Union will take him away from Pittsburgh a considerable portion of the time, but he is a "handy man to have around" when he is in Pittsburgh.

On the evening of March 15th, the Sunday school provided an entertainment for the members of the school and their friends, and a large crowd of adults and children was present.

The several auxiliaries are active. The church's chief auxiliary, the Sunday school, has not been keeping up with the attendance as it should, but we feel that this is doubtless due to a lack of trained teachers, and particularly is this true of the Children's Division. We are at present conducting a Teacher Training Class, and a number of young ladies are enrolled, and we are hopeful to utilize their services soon and thereby remedy the teaching situation—the school's greatest weakness.

MARY A. McMASTER, Ass't. Sec'y.

FOR OUR BOYS AND GIRLS

Bassai, French Equatorial Africa,

January 10, 1927.

DEAR CHILDREN OF THE EVANGELIST FAMILY:

HAPPY NEW YEAR TO ALL! I presume you children are enjoying the snow these winter days and making snow men. What do you think our little black boys and girls would do if they saw snow? I am afraid their little bare skin wouldn't be warm enough. We have been having such cold winds here the last few mornings and the poor children shiver with cold. The fathers come to church with a large blanket wrapped around their bodies and the mothers and children with leaves, how

thankful you can be that you live in a Christian land.

Last week two boys came to our house with a rabbit, it was wild but looked just like our bunnies at home. The ladies had a nice big cat which caught most of the rats at Bassai, but, one day she got tired of being alone and went out in the bush with the wild cats. So a few weeks ago a man came here with a little wild cat and wanted us to tame it, but we have no time for taming cats, as there are plenty of natives to tame.

Our boys have been shooting wild guineas and ground hogs; they seem plentiful this time of the year. Some of our little boys have been feasting on rats, but Salda, our chicken boy, told me they are better than chicken, he can't prove it by me. Wish you could see these little black boys shoot with their bows and arrows. They love to shoot at birds and bats, but we ask them not to, as we love to see the beautiful colored birds flying about on the trees and the bats catch the mosquitoes.

We all have some chickens and ducks, every day Mr. Kennedy's boy drives the ducks to water, as there is no water near Bassai. We also have goats; the boys milk them early in the morning and let them out of their house to search for green grass, as this is the dry season and food is scarce for animals. Several of the goats have been taken by leopards; they come very near to the station.

Since writing you last, we have had a little baby girl born at Bassai; her name is Mary (Marie). She was very tiny when she was born but her mother oils her body every day with peanut oil and she is getting fat as well as shiny.

Several months ago there was a little boy named David, came to live a Bassai. He was so nice and strong, but one day his mother brought him to Miss Myers and Miss Bickel, for treatment as he was very sick with pneumonia. They did all in their power to save his life, but he died in a few days. He was buried on the hill near Brother Gribble's grave. I am sure you children will remember these little black jewels in your prayers that they too may come to know Jesus as their Savior and be bright and shining lights for him.

In his Service,
MRS. ORVILLE D. JOBSON.

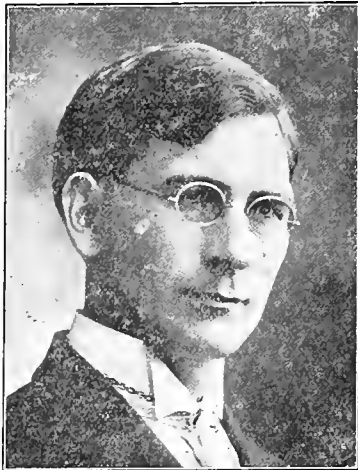
Notes on the Sunday School Lesson

(Continued from page 10)

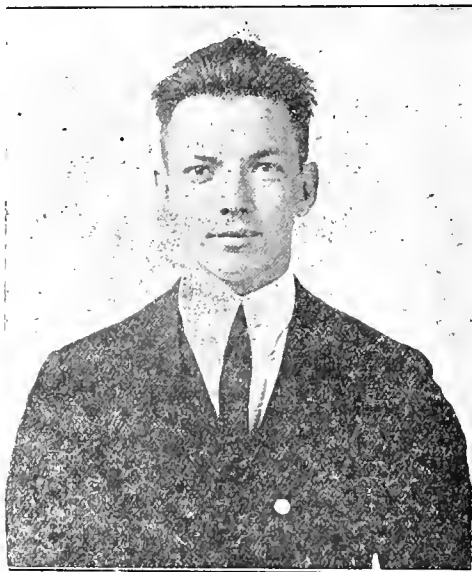
be a positive assurance to him of his own resurrection.

2. It strengthened the faith of the disciples. They would see that what Jesus had taught them about the suffering Messiah was true. It helped them to realize the possibility of the resurrection of Jesus. It showed them how Jesus was fulfilling the glorifying it by inmost speech with himself, —that is life, assurance and safety."—George Macdonald.

"Life is a present thing, and its continuance a matter of course. It is life, therefore, rather than immortality Christ speaks of. Eternal life he defines, not as a future continuance to be measured by ages, but as a present life to be measured by its depth. Life prolonged without being deepened by union with the living God were no boon. Life with God and in God must be immortal; life without God he does not call life at all."—Marcus Dods.



JAMES S. GRIBBLE—June 4, 1923



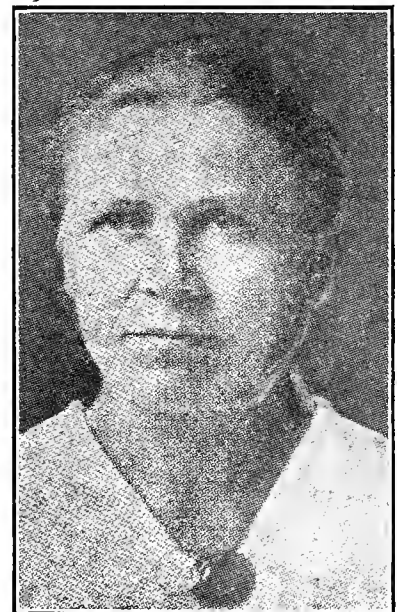
LEE : LEE BENNETT—January 17, 1923

**I GAVE
MY LIFE
—
WHAT
WILL YOU
GIVE
?**

**"Being
Dead
Yet
Speaketh."
—
Hebrews
11:4**



MYRTLE MAE SNYDER—August 28, 1920



MARY GANSORN ROLLIER—Sept. 16, 1919

MISSIONARY GLEANINGS

EIGHT HUNDRED MILLIONS are still ignorant of Jesus Christ.

The NEW TESTAMENT is a record of Missionary Evangelization.

THE LAST COMMAND given by Christ was WORLD EVANGELIZATION. Matt. 28:19, 20.

JESUS CHRIST, even on the cross, was a MISSIONARY.

The light that shines brightest shines farthest from home.

Charity ought to begin at home, but not stay there.

If the church goes first into heathen countries, she can shape civilization, but if civilization goes first, it will misshape the church.

FERVENT FINANCES

HOW MUCH of God's money are we keeping for ourselves?

GENEROUS GIVING keeps the soul from shrinking.

THE KEY to the Windows of Heaven is in your POCKET. Malachi 3:10.

The LOVE OF MONEY produces a stingy church.

The LOVE OF GOD produces a generous church.

Be a FOUNTAIN-GIVER and not a CISTERN-HOARDER.

STINGINESS in giving is the product of inexcusable ignorance, or deliberate selfishness, or willful disobedience.

CHARLES H. ASHMAN.

Artist: Lodovico Cigoli

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EDITORIAL

The Inversion of Values

We are forever getting confused as to the relative value of things, and are often transposing the vital and the insignificant. We frequently give ourselves to grave deliberations on matters of little consequence and pass over lightly other matters of profound importance. It is one of those human weaknesses that is in evidence on every hand and works incalculable harm, but has a way of avoiding detection and is exceedingly difficult to eliminate. It shows itself in individual and in group life, in daily home duties and in special responsibilities, in public affairs and in religious thinking and conduct.

In the home we often give first attention to things of secondary importance; we prize the things of passing value more highly than the things of eternal worth; we place the chief emphasis on the material things of life—the things we eat, the things we wear, the comfort and beauty of our homes—rather than on the things of the spirit. The serving of tables and the care of the home are not matters to be lightly considered, and yet they who allow these things to so consume their time that they have no time left for sitting at the feet of the Master and learning of him the things that will make for the beautifying of the spirit of the home, the ennobling of its ideals and the increasing of its enjoyments, fail as did Martha in grasping the worth of the things of most importance. Proper attention to personal appearance and apparel is not to be desisted, but when the knee is bowed to the goddess of Vanity, when personal adornment becomes the soul's absorbing aim, and life is given over to the superficializing and denaturing fads of the world, it is time to be reminded that not all the superficial glory of Solomon could be compared with the God-given beauty of the lily, and that it is vastly more important to cultivate the enjoyment of good books, music and the fellowship of cultured souls and to seek supremely to be clothed with the heaven-designed garments of righteousness and true holiness.

We become confused with regard to relative values in the pleasures, recreations and amusements of life. We are inclined to drift toward the shallows of worldliness, and it is important that we keep the goal clearly in view and pull strongly against the current. The important thing in life is not to be amused but to be used, not to be indulged but to be disciplined. To be sure a certain amount of play is a good thing even for adult life, but play

is not to become life's vocation. The beneficial effect of recreation and amusement depends on their being limited to their rightful proportion, and it is important that our consciousness is kept alive to the fact that our chief aim is not to be toyed about with pleasurable pursuits, but to be given to service. Our Lord Jesus, who is our great exemplar, did not deny himself the enjoyment of a reasonable amount of the social functions of his day, but they served only as recreation, only as ballast on life's stormy sea, only as toning to keep life heartily human and in sympathy with his fellowmen. He never gave them undue emphasis, never lost his sense of values. Nor can our lives maintain their poise, their vitality and virility, when frivolous, superficial things predominate. "She that giveth herself to pleasure is dead while she liveth."

There is danger of losing our sense of values by an over-emphasis of the minor elements of religion and morals until they becloud the great and vital principles. That was the outstanding weakness of the Pharisees in the days of Jesus' earthly ministry. They had added tradition to tradition and had multiplied rulings on the most insignificant affairs of life, until the people were lost in the maze of petty requirements, for no one was able either to know or to keep them all. Not only did popular religion become devoid of life, but the religious teachers and leaders themselves forgot the very principles of vital godliness. The Law had become nullified and dead through its multiplicity of accretions. We are ever in danger of doing that very thing today, losing sight of the vital elements of religion and life through an over-emphasis of insignificant and often unauthorized details. If a true conception of relative values were universally had, how the petty opinions and prejudices of men would drop out of sight and give place to the fundamental and abiding truths of the Gospel! And how much less of insincerity and shallowness Christians would possess! and how much more of life and power!

There is a tendency among vast numbers to give supreme consideration to things that have commercial value, to estimate the worth of things in terms of dollars and cents. Life to them is a great business enterprise and they are most successful who accumulate most. Money is of supreme value and everything else takes value according to its money power. Home is merely an adjunct to business, and the church is worthy of attention because it offers opportunity for advertising business and increasing the inflow of shekels. Does that not describe the attitude of many? Or is it that of the rare and extreme cases only? If it is, it is yet the goal towards which vast multitudes are pressing, and it behooves us all to take our bearings. We need to measure our lives and enterprises in terms of eternal values, then would our estimates of things greatly change. The things we have been considering of outstanding worth would shrink into insignificance and the heretofore puny things in our eyes would take on infinite value.

That inverted evaluation of things carries over into every field of life. In popular diplomacy the dollar is the standard of value and not a life, and where the dollar goes the flag follows to guarantee its safety. In politics votes are of supreme worth, and all ideals and standards must acknowledge their subservieny. In governmental policies expediency rather than justice is the key word. In administrative circles graft is so commonly expected that it is difficult to convince people that any one can go through honest. In legislative halls material wealth is preferred before ideals and receive more ready and generous consideration than institutions of imperishable value.

Dr. Harvey Wiley recently told an Alabama audience that he paid a dollar for a marriage license in Washington, D. C., and was asked no questions, but when he applied for a license to drive an automobile he was questioned for two hours and charged two dollars. In other words, he explains, "It cost me double the amount to qualify as a driver than it cost me to found a family, and there was more public concern about the driving problem than about the family problem." To which the Christian-Evangelist remarks:

If Washington were the only city where more attention is paid to the small than to the great we should be happy indeed. It would be a rewarding exercise to sit down and searchingly ask ourselves what matters most in life and then arise to pursue it with earnest ardor. It would soon bring the better things so deeply desired.

This would not by any means cause us to neglect the smaller issues of life. It would be to use them better than we do now. But it would prevent many of us from selling the most precious

things possible to us for a mess of pottage. It would keep life symmetrical and its interests proportionate. We would cease to put the things of the body above the things of the spirit.

Surely it is time we were bending ourselves with all earnestness to the task of correcting the confusion that adheres in the minds of men regarding the things of greatest value. And after having gazed anew on the cross and empty tomb, our eyes should have lost much of their earthly dullness and we should be able to see more clearly and accurately the worth of things according to eternal values.

EDITORIAL REVIEW

The Christian Endeavor Stewardship Superintendent, Brother Orville D. Ullom, discusses the problem of "Choosing a Life Work" on page 11.

Brother Henry Rinehart, treasurer of the Brethren Home, supplies us with another report of the good response of the brotherhood to the needs of that institution.

Brother W. A. Gearhart, Home Missionary Secretary, reports the receipts for the month of March, which shows up very good, indicating the continuance of a splendid interest in the work of Home Missions.

President E. E. Jacobs writes very interestingly of his trip to our mission stations in Kentucky, where he gave the commencement address at Riverside Institute, Lost Creek. Dr. Jacobs was highly impressed with the condition of the school and with the work that is being done in both missions.

Brother George E. Cone, National Statistician, has begun the task of collecting statistics, and he asks for the cooperation of the pastors and other church leaders of the brotherhood, a cooperation which is absolutely necessary if results of which we need not be ashamed are to be had. Brother Cone has started in good time, so that with proper support he ought to have a very complete report. We bespeak the cooperation of every pastor.

At a very successful revival at the Ardmore church, South Bend, Indiana, under the evangelistic preaching of Brother C. C. Grisso, twenty-three were added to the membership of the church and eight were reconsecrated. The enthusiastic pastor, Brother E. A. Duker, says the influence of the evangelist was very marked. It strikes us that two such enthusiasts made a splendid team and was the outstanding human element in the success of the campaign.

Brother Harold D. Fry, pastor of the church at Oakville, Indiana, writes of the evangelistic campaign recently conducted in his church under the leadership of Brother A. V. Kimmell, of Whittier, California. The evangelist was warmly received and his services highly appreciated, as was the case at each of the other points on this evangelistic itinerary. Four were added to the church, two by baptism and two by letter. Brother Kimmell also writes his impression of the campaign, and he seems to have enjoyed the work and the fellowship thoroughly, as well as having discovered some new relatives.

The Boston University School of Religious Education conducted by Dr. Walter S. Athearn has announced five new annual scholarships (\$250 each) offered college graduates of high ranking who wish to do advanced work in religious education. The William S. Studley Fund makes possible these scholarships. Application of persons eligible for the academic year 1927-1928 must be filed before May 1 with Dean Athearn, 20 Beacon Street, Boston, Massachusetts.

Dr. C. F. Yoder gives us a most informing, challenging and at the same time, encouraging article concerning the religious and moral situation in Argentina. He reports splendid progress in Rio Cuarto, where fifty-four have been baptized since his return from furlough. Three were recently baptized at Cabrera. A pastor's conference was held and a field council. There is urgent need of a church building in Buenos Aires. Miss Nielsen is teaching in

the National College at Rio Cuarto, supplying for a professor who is on leave-of-absence.

Items of Interest

No one need to fear to follow where truth may lead, but it is foolish for one to think to follow truth without following Christ. He alone can lead us into all truth.

If you are not enjoying your religion, perhaps it is because you are not making much use of it. It must be used to show its worth and to be appreciated.

The United Presbyterian church and the Southern Presbyterian, or known as "The Presbyterian Church in the United States", are considering the question of uniting their forces. At a meeting of their two committees it was found that there were many reasons why the merging should take place. Both are conservative in doctrine and occupy different regions, the United Presbyterian being in the north, and so would supplement one another in territorial extension. The two together have a membership of about 750,000.

It is reported that the Soviet People's Commissars of Russia have issued a decree authorizing district local governments to establish dry regimes in their territories where a popular vote is favorable. The sale of intoxicating drinks to chronic drinkers and to minors is strongly forbidden by decree, and also prohibits the sale of booze in movies, theatres and clubs. Local authorities have also been empowered to close stores on the eve of holidays and on holidays, and that the doors be closed before the workers quit work.

The Salvation Army has what is known as an Anti-Suicide Bureau, established a decade or more ago and recently revived to investigate the suicide wave among students that has swept across the country. The bureau insists that great responsibility rests upon parents for failure to properly rear their offspring. Most of the suicides, the Army claims, are from homes where there was no religious training and where the atmosphere was anti-religious. The Army believes that this irresponsibility on the part of parents is increasing, and that the evil is to be found in the home of the rich and educated, as well as in the homes of the poor, and that the former are more blameworthy than the latter because of their greater opportunity. Christ is indeed the sure foundation of the home, and they who build on any other foundation will sooner or later find their frail structures tumbling upon them in ruins.

The Supreme Court of the state of Colorado handed down a decision recently permitting the reading of the King James version of the Bible without comment in the public schools, holding that the Bible is not sectarian and that such reading does not conflict with the state constitution. The Court held, however, that children of parents or guardians objecting, could not be compelled to listen to the reading. The Court said:

"It is said that the King James Bible is proscribed by Roman Catholic authority, but proscription cannot make that sectarian which is not actually so. If it could, the atheists could proscribe the Sear Spangled Banner, the Calvinists Whittier, and the fundamentalists half of modern science.

'When portions are read which are claimed to be sectarian the courts will consider them.

"It is said that reading of the Bible is intolerant and a form of religious persecution, but if those who don't like it can stay away and yet say to those who do like it 'You shall not read it here,' who is intolerant? Are those who stay away persecuted?"

Judge Ben Lindsay received a well-deserved rebuke recently from Bishop William T. Manning of the New York Episcopal diocese. The judge had challenged the bishop to debate upon the subject, "Companionate Marriage", when Bishop Manning wired the following reply:

"I beg to say, that for Christians the moral standards given to the world by Christ are not open to debate, in spite of your assertions to the contrary. The so-called 'companionate marriage' advocated by you is not marriage, but another name for free love. Your teachings would lead not forward, but backward to those conditions which destroyed the old pagan world. In your writings you reject and hold up to contempt the Christian ideals of morality and purity. Such teaching is a sin against God, and an insult to the womanhood and the manhood of our land, and should be condemned by all good citizens."

GENERAL ARTICLES

The Christian Hope

By N. V. Leatherman



ELDER N. V. LEATHERMAN
Pastor First Church, South
Bend, Indiana

In the April issue of McCall's there is an array of thirty-three short articles on the subject of immortality. This symposium runs the whole gamut of possible conceptions or beliefs: from atheism, to agnosticism, to infidelity, while some have faith. If this group of intellectuals represent the American mind, then may God pity us.

In our Bible school class several weeks ago our young men discussed the question, "What is the Christian's hope?" The responses in answer to the question were placed on the blackboard, as follows: "Eternal Life," "Full Life here," "Happiness here on earth," "Heaven," "Contentment," "Satisfaction of doing our duty to our fellowmen." But after reading those blessed words: "Let not your heart be troubled: Ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Then the question was asked again, and the response was unanimous—"Christ." Why certainly, Christ is the Christian's hope.

Our belief and hope cannot be based on the idea that energy and matter never cease to be. It may be reasonable to conclude if we wish, that because—if it be true—energy and matter never cease to be, then the ego, the self never ceases to be. But there is no hope in that.

Regarding energy, we can surely see much of it become waste and void even though it may not cease to be. Witness the boy who with his energy, plus marksmanship, demolishes the street light; the thug who lays low his victim. Certainly this energy never ceases to be, but who admires its quality? The energy of an exploded cartridge may be transferred to a man's shoulder, to the thin air, or to another's heart; but who considers this form of energy as valuable?

Regarding matter: witness the potato with a tiny speck which grows and changes the entire tuber. The mass is still there, yet it begins to give itself off to the air in a manner that is not pleasant and makes one wish that this matter was not.

By the same process of reasoning we would conclude there are some spirits who may continue to abide, but their changed form is not to be desired.

No; such is not our hope.

There are others who think of their continuity through the generations which they may be priv-

ileged to father or mother, or influence through association, as if memory, and other personalities, were a continuation of their own self.

But these views portend from the philosophy of men. We see no reason why Christians should be dependent merely on such views. Neither can we understand why Christians should base their testimony to others for their hope of immortality upon them, when they have such a wonderful opportunity to testify to Christ. Of course it is a matter of belief. "Ye believe in God, believe also in me." It makes little difference whether we believe in immortality or no, if we do not believe in him who determines what our immortal existence shall be. The content of our belief is

either fact or fiction. It cannot be both.

It is as easy to believe Christ is God as it is to believe Caesar was a ruler of Rome or Shakespeare was an English dramatist. The historic records of one are as reliable as the other and unprejudiced Christian folks will agree to the better evidence of the historicity of Christ. Apart from Christ we see little reason for a belief in immortality. The evidences are too intangible. But postulate belief in Christ, and our hope and belief, or faith, or whatever expression we use for our aspiration of things above, becomes most reasonable. Christ is the Christian's hope. And he is our only hope.

Christ is our hope because he is God. The efficacy of the cross is not merely that Jesus shed his blood. There were others who spilled their blood before him. Not merely that he was crucified. There were others crucified before him. Not merely that he sacrificed himself; Socrates drank the hemlock poison. Not merely that he lay down his life for his friends, is it that Jesus becomes our hope, for other men have laid down their lives for their friends. Ah! no. He is become our hope because of who he is. He is God. The value of the atonement is vested not merely in the deed; but in him who became obedient even unto the death of the cross. The glory of our righteousness and position, rests not merely upon the virtues of Christ; but upon who he was. True, if he had not been virtuous, if he had not been obedient, if he had not made atonement, then we would know he was not Christ, not God. Likewise we know him as God because of these things. The cross becomes the central appeal of the gospel because it was Christ, God, lifted up. His virtue and his works take meaning in the fact of his deity. He is Emmanuel, God with

HALLELUJAH! CHRIST IS RISEN!

"Hallelujah! Christ is risen!"

Down the years the echoes peal
As he bursts th' infernal prison,
Sin and Death beneath his heel.

Death is vanquished; Sin is smitten;
Ended is their tyrant reign.
Christ is Victor. Lo, 'tis written,
"Man's last enemy is slain."

Wondrous blaze of Heaven's glory
From the riven tomb doth shine.
Give to all the world the story—
Life and Love of God, divine.

Then shall Life, new glory knowing,
Flood thy soul this Easter hour,
As thy heart, its full faith showing,
Claims his own immortal power.

Thus shall Love, thine own, eternal,
Lift the veil and let thee see,
In the bliss of Heaven supernal,
Blessed loved ones waiting thee.

Let the Risen Lord, immortal,
Make thee strong for earthly strife,
Till he lead thee through the portal
Into heaven's Love and Life.

—Arthur Bruce Moss.

us. In him we see the reality of all our true ideals, our loftiest aspirations; he is our completeness, our all and in all because he is God. In him we place all our confidence, trust, belief, faith and interest for both time and eternity, because of who he is. He is our hope.

Christ is our hope because he is man. There seems to be a great deal of alarm wasted today over folks thinking in terms of an anthropomorphic God. But how else can I think of my Christ, "Who being in the form of God, thought it not robbery to be equal with God", that is, because of his being in the form of God he did not consider that position a thing to be grasped or eternally to be held on to; "but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

John, in writing of the value of our fellowship in relation to the Father, wrote of Christ, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life;" "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us. "That which we have seen and heard declare we unto you, that ye also may

have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."

Hence we conclude we know God, we know Christ, because of his anthropomorphism. Since man cannot reach up to God, he in Christ reaches down to man and lifts him up. He then is our hope. He is our only way up and out from our dilemma.

Lastly, Christ is our hope because of his resurrection. His scoffers reviled against him while he hung on the cross, saying, "He saved others, himself he cannot save." Ah! he could not save himself from the cross and remain true to himself as God and Savior. He could not spare himself from this ignominious treatment; but he had a power to do even a greater thing. He had power to overrule the effects of death, hell and the grave. He is the resurrection and the life. He is the content of all our hope and aspirations after immortality, because he gives us here and now eternal life. That is eternal fellowship with God, so that we can say, for me to live is for Christ to live in me, here and now; but to die is gain, for that is to be with Christ there.

So Christ is the fact that gives content to our belief and makes our faith most reasonable. He is the Christian's hope.
South Bend, Indiana.

He is Risen---Matthew 28:6

By Mrs. Edna Nicholas

The awful hours of the crucifixion creep on—morning lengthens into evening. The great Roman guard with spear in hand is pacing before the tomb, watching the Roman seal.

Midnight comes again. The guard is still on duty. Was there ever such a watch?

The last day of the week begins and lo! there is a great earthquake. Behold! an angel of the Lord with the appearance of lightning and a garment as of snow, rolls away the stone and sat upon it.

The guards are stricken with terror—the Roman seal is broken—the tomb is empty—they shake with fear and become as dead men.

Why are these startling events? Why this quaking ground—this descending angel—this rolling stone—this paralyzed guard? Ah! the Roman guard—Caesar's seal, the great stone, the rock-walled tomb were not strong enough to hold our Lord, the King of Glory.

No man saw him leave the tomb. It was God's plan—the great event took place in solitude. But we do know that sometime during Saturday night the dead Jesus became a risen Savior, the conqueror of sin, death and hell.

Thus the great plan of man's redemption was completed. The resurrection becomes the Christian's hope.

The birth of Christ would have been only a beautiful story—his life and work would have meant but little more than the life and work of any good man—his crucifixion would have been an unparalleled sacrifice and his death would have marked the end.

Whereas the resurrection makes his birth divine—his life and work holy—and establishes the power of his atoning blood and makes sure the Christian's faith and hope—something no other religion possesses.

"He arose for our justification," there would have been no justification in his death. You and I would be without hope were it not for the power and glory of the resurrection, which wiped away all scandal and ignominy of the cross and made it the act of faith to hope for life and immortality.

In the light of the resurrection, life is worth living—our work, our sacrifices and our love are not in vain, all have a recompense—eternal life. The great stone has been rolled away; there are no hindrances for the believer. Every barrier has been removed. The resurrection teaches us that death is only an event in life—not the closing of it.

Much is made of the doctrine of the cross and too little of the doctrine of the Crown. We need the atoning blood of Christ's death, yet the atoning blood would have been useless were it not for the hallowed influence of Christ's risen life. We hear much of the crucified Savior and too little of our risen Savior. He is not dead but risen. Ours is not a funeral procession. "He is risen." The same power that raised Christ from the grave is able to bring you forth in the newness of life.

"He is risen." Woe be unto those who reject his mercy and heed not his authority. A conqueror of death no man can successfully resist his will. Such a conqueror can crush the haughtiest rebel.

To those who accept his mercy, he says, "Come,, and those who refuse to accept he says, "Depart."

We are children of the resurrection, bought with the price. What does it mean to you? What manner of men are you?

When you are about your daily work, in the shop, in the store, in your profession, or in the home, what manner of men are you? Are you living in that newness of life? Are you teaching men, by contact, the power and glory of a resurrected life?

It is your opportunity to go higher and higher in the realities and glories of the resurrection. Are you?

Prayer—Our Father, we acknowledge our Savior's resurrection as the crowning event in the redemption of men. Help us to live in the light of his resurrected life and go forth in new power that we may have the full hope of eternal life and be clothed in immortality. Father, we thank thee for the Resurrection. Amen.

North Liberty, Indiana.

Wilful Ignorance

By A. V. Kimmell, Member of Foreign Board

"What more can he say, than to you he hath said,—
To you, who for refuge to Jesus have fled?"

As the time for the annual Easter Offering comes again, those most directly interested are wondering what more to say that the church may be aroused to the point of action with regard to her responsibility to the non-Christian peoples of the earth. Mark that phrase, **AROUSED TO THE POINT OF ACTION**. Action in this case means giving and not pretending. In most denominations "Missions" is a popular theme at this hour therefore those who would follow the trend of things are long on talk for Missions, but we are discovering that there are quite a few who are long on talk but very short on pay when the annual offering is taken. True, some do not have much money, but a real missionary Christian would have to be very poor indeed who could not spare five dollars or more for the only offering for Foreign Missions, taken during the year. Giving to other causes will not excuse the individual, who is commanded to send the Gospel unto the ends of the earth.

After all that the Bible says about going, giving, living, etc. It seems that should be enough on this question, and indeed it would be if the Christians were taking the Bible seriously, but they are not. In former years we have excused this indifference of the church on the grounds of there being a lack of information on the part of the membership of the church. This year we have no such excuse. The churches have been visited by the missionaries from both fields. They have told simply and earnestly of the needs of their respective fields. The pastors, with few exceptions have added their words of encouragement and approval to this great cause. Missionary instruction in Sunday school, Christian Endeavor and Missionary Society has been quite regular. Almost every issue of the Brethren Evangelist and Brethren

Missionary is crowded with missionary information. Therefore, Brethren, we are without excuse. If the members of the Brethren church are not informed as to our Foreign Missionary Program it is **WILFUL IGNORANCE**.

Wilful ignorance excuses no man but brings the one making the plea under condemnation. Jesus judged the slothful servant out of his own mouth. Refusal to receive instruction or neglecting to secure information when it is available amounts to the same thing, wilful ignorance. Brethren, as you give keep the following facts before you:

First, we have the finest, cleanest, most consecrated group of missionaries on the field that any Society has ever sent to any field. Every time one of them comes home and visits among the churches this truth is strengthened. Every one is thoroughly sound in doctrine.

Second, the affairs of the Foreign Missionary Society are so administered that practically all the money is used for the workers or field equipment. Several members of the Board use time paid for by their churches in order that this may be made possible.

Third, the needs this year are greater than ever. The responsibility of the church was never so great as now. We are responsible to the natives, for we have given them a taste of the Gospel and owe them more of it. We are responsible to the large band of missionaries we have on four continents of the world right now, remembering that we are responsible for those on furlough. We are responsible to our LORD for he gave the world as the field and sent us to the uttermost parts of the earth.

"Fear not I am with thee, O be not dismayed,
For I am thy God, I will still give thee aid."
Whittier, California.

The World's Need

By U. J. Shively, Member Foreign Board

When in our fair country there is so much thieving, and robbery, such disregard for law, so many automobile fatalities, murders, divorces and the breaking up of homes, we think surely the United States needs something.

When we read of war stricken China, of the caste system of India, of priest-ridden and unbelieving South America, of dark and Moslem threatened Africa, of sin seemingly rampant in every country of the globe, we must come to the conclusion that surely the world needs something.

From every tribe and nation comes the cry for God, that yearning, longing and need for something above and beyond the individual.

How and where can this longing be satisfied? To whom shall we turn for rest, comfort and the peace that passeth understanding? Is there a cure for all the sin and sorrow in the world?

To these and all similar questions there is only one answer. In Jesus Christ and in him alone do we find peace, and satisfaction. In the application of the blood of Jesus to the hearts of men is the cure for all sin and wickedness.

"What can wash away my sin?
Nothing but the blood of Jesus."

The task of the Christian people is the establishment of the kingdom of God on the earth, or the Christianization of the world. If this is true, how can we as a Brethren church accomplish our share of this great task?

We are especially interested in the Province of Cordoba, Argentina, South America, and in the Oubangi Chari, French Equatorial Africa. How can we help to establish the Kingdom of God in these districts?

First, **Prayer**. We can all pray. Jesus gives us the wonderful privileges of intercessory prayer. We are to pray for each other. Above all else missionaries ask for the prayers of Christian people because they know the value of intercessory prayer. Every month comes the requests for prayer from our missionaries, to prayer-band members and to all others who will join. Prayer is the key that unlocks God's storehouse of blessing.

Second, **Give**. We can't pray very long and earnestly for anything, but that we become interested in that particular person or object. Interest follows prayers. Then let us pray more often for our missionary representatives and the work that is being done. When we are interested in a project we will manifest that interest by our love and gifts. If "the more we love, the more we give," then some people must love their Lord a very tiny bit, because their gifts for his work are so meagre.

How about our gifts for Foreign Missions? Do we want to retrench, stand still, or go forward? The Foreign Mission Board will have to plan the work just as our gifts indicate. If we don't give as much as heretofore, then the work will have to be curtailed, and who wants to do that? If we put into their hands about the same amount as last year, then that means we do not want the work to grow, and who wants to see this missionary work stand still when there are thousands awaiting to hear of the love of God, and the power of Jesus to save? But if we all give more than last year the Lord's work can go forward, and who will not rejoice in having a share in the task of establishing the Kingdom of God on the earth?

We must also give ourselves, our sons, and our daughters. Let us all ponder the words of Dr. J. Campbell White, who in speaking of Protestant missions, says.

"We have sent only one out of every sixteen hundred of our church members to the mission fields. Every missionary has an average parish of sixty thousand to reach, and we have only sent one out of every sixteen hundred. We have not exhausted our resources. America ought to

have a total of thirty thousand missionaries in order to cut down the average parish abroad from sixty thousand to thirty thousand. Twenty-five or thirty thousand people is about a big enough parish for any missionary to look after. I believe we could send one out of every hundred of our church members and the ninety-nine who stayed at home would do a better job, with the power of God realized through them, than all can do if we neglect the opportunity with which God has challenged us."

An additional gift of five cents per week from each Protestant member would increase mission gifts over sixty million dollars, and ten cents per week would double that or increase our gifts over one hundred and twenty million dollars annually.

If every member of the Brethren church would give five cents per week for Foreign Missions, the total gifts would amount to sixty-five thousand dollars annually, nearly twice as much as the total offering to the Foreign work last year.

The world needs Jesus Christ.

What share will YOU have in this great task which is our opportunity?
Nappanee, Indiana.

Sharing the Resurrection

By D. J. Wetzel

The Easter season is the joyous season for the Christian. We rejoice in Christ's victory over sin, death and the grave. It was not only a victory for him, but a victory for us. He has shown us the way. We, too, according to his promise, are looking forward unto that great triumphant day. We have the assurance of the continuity of life, of the immortality of life.

We rejoice in the resurrection as a future hope; but we should also make it a present experience. The resurrection is the arising of the life immortal. We need not wait until death for the arising of the life immortal within us. God has endowed every human life with immortality. The very fact that men everywhere seek God indicates the divine in us reaching out for a higher self-realization. We would realize ourselves in God. And it matters not how primitive our form of worship; the fact that we worship at all is the response of our God-given, immortal soul to God himself. The more attentively we respond to his appeal the more we grow like him. As Christians, we believe that the potential Christ is in every human soul. Some time in the distant eternity we may be like unto him. It is our present duty to become more like him daily. It is only as we give expression to the immortal, spiritual qualities within us that we grow like him.

There is in every normal human life some capacity for love and faith, for sympathy and sorrow, for comfort and courage, for devotion and reverence, for sacrifice and service. In how many lives are all the spiritual qualities highly developed? Christ was the perfectly balanced man in whom every spiritual element was completely developed. Forever he remains the unattainable ideal. We may grow in his likeness, and this is his great challenge. But we have sealed the tomb upon many a spiritual endowment. A person may be an excellent worker in the church, but carry along with him a nasty disposition. Many of his finest spiritual qualities are in the grave. We may be strong in our faith, while many a spiritual power lies buried within us. Let us experience today the resurrection of the immortal, spiritual powers that are within us. Prayer and the study of the Word;

fellowship with the brethren in worship—all these become agents that will help to unlock the sealed tomb and give freedom of expression to the spiritual powers within.

There is yet another resurrection in which we may share a great joy. Roll the stone away that is keeping your neighbor's spiritual life entombed. This indeed, is one of the greatest joys of Christian service. Next to me may live a man who is unregenerate, worldly, hopeless. He is vulgar and profane; he fears neither God nor the devil; his home is unhappy. Have you ever placed the lever of love, patience, faith, prayer, hope of unwearied good-will under the huge rock that is keeping his life sealed? Have you ever been the means under God's grace to set his spiritual powers free?

The resurrection is a present experience, a recurring test of our Christian walk and conversation, as well as our unfailing future hope.—Reformed Church Messenger.

The Spirit of Easter

By Helen Keller

Easter is the promise of the Lord that all the best and noblest in man shall be renewed, even as growth and bloom and ripening shall not cease.

Belief in eternal life compels us to believe in good deeds and honest thought. The good man toils not for today, nor for tomorrow alone, but because he knows that his labor shall survive long after his hand has fallen from the plough. The good man pours himself into the world and makes it new. He is among the blessed who win sight out of blindness, order out of chaos, and life out of death.

Since the first Easter morning the soul of man has shone with unwasting light; for then he looked into the radiant face of the risen Christ, and knew that God's universe shapes itself not to destruction, but to a yet more glorious genesis; yea, it endureth from everlasting to everlasting.

THE BRETHREN PULPIT

The Faithfulness of God

By Florence N. Gribble, M. D.

TEXT—"He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things?"—Romans 8:32.

For us *all*! What comprehensive love! What a missionary program! Such men as Dr. Custer of Boston, believing that the Son of God was delivered up for us all, have accomplished great things for God. Realizing that the poor, the miserable, the diseased and especially the tuberculous were among the objects of God's faithfulness, he established his famous homes for the tubercular, whose influence in his own and succeeding generations have meant so much for the blessing of mankind. Yet many a man has had a vision for the needy at his door who has never had a realization of the need of heathen lands. Hear then the cry from Africa:

"Why didn't you tell *us* sooner?"

The words come sad and low.

O, ye who knew the gospel truths,

Why didn't you let *us* know?

The Savior died for *all* the world,

He died to save from woe.

But *we* never heard the story,

Why didn't you let *us* know?

"Hear this pathetic cry of *ours*,

O dwellers in Christian lands,

For Africa stands before you

With pleading, outstretched hands,

"You may not be able to come yourself,

But some in your stead can go,

Will you not send *us* teachers,

Will you not let *us* know?"

Truly the God who spared not his own Son but delivered him up for *us all*, in his matchless faithfulness included the heathen of every land, even dark, ignorant Africa!

But the Apostle has yet other notes of emphasis, for proceeding with the verse he exclaims triumphantly "how shall he *not*"—Would you know the difference between a man of great and one of lesser faith? The man of great faith looks beyond the difficulties, beyond the opposition and exclaims not, as does his weaker brother, "How *shall* God?" but joyously, victoriously, "How shall he *not*?" When in the seventies, a struggling Chicago physician, his heart well nigh broken by the suffering and the agonies of the city's helpless foundlings—children abandoned on unwelcome doorsteps, or worse still, thrown into dark alleys, into loathsome ash barrels and reeking garbage cans,—children blinded purposely by scalding acids, or maimed by cruel blows, felt laid upon *him* the responsibility of their rescue, he asked not, "How *shall* God meet the needs of these suffering infants, how *shall* he provide for my growing family?" but, being like Abraham, fully persuaded that what God hath promised he is also able to perform, he undertook the establishment of the "Foundlings' Home," exclaiming, "How shall God *not* be faithful?" And when hardly fully established there came Chicago's great fire, devastating his buildings and seemingly destroying his work, he simply remarked in his quiet manner, "God isn't burned up yet," and continued trusting in his faithfulness. It was in the early years of the present century that the writer, then

a struggling medical student, was arrested by this inscription upon the walls of the massive brick structure (which, after the fire, had replaced the dilapidated frame buildings) "This institution is dependent for its maintenance upon the faithfulness of a prayer hearing God, and the free will offerings of his children." The "Foundlings' Home" at 15 South Wood Street, Chicago, still continues, although Doctor Shipman has long since gone to his reward, for God, while accepting the co-operation of his children, is absolutely independent thereof. The *Creator* cannot be dependent upon the *creature*, and the faithfulness of God is independent of the act or volition of man. Yet God desires and even solicits out co-operation. Why? Because he is seeking to bless *us*, because co-operation with him is one of the greatest privileges that *we* can experience. Therefore,

"For thee, O friend of mine, I humbly pray

That God will keep thee ever 'neath his care;

And give thee just those graces day by day

He sees thou need'st to make thy soul more fair.

"That in thee he may find a dwelling place,

And *through thee* cast his light around,

That in thy life, thy face, thy heart, thy soul,

His own true faithful likeness may be found."

"Let us co-operate then with the Lord Jesus Christ in giving for the spread of the gospel as never before among the heathen.

"How shall he not *with him* also".... Ah, beloved, if God could give *him*, his own dear Son, can he withhold the "*also*?" On the third day of June, 1926, there died at Lurambo, one who had spent thirty-six years in the service of his Master in one of Africa's darkest frontiers. He believed in the faithfulness of God, he believed in the wondrous and gracious gift of God's own Son, and he believed in the "*also*". For Dan Crawford's "dinner bell," to use his own quaint expression, was often "rung in heaven." He knew how to suffer, he knew how to trust, he knew how to endure as seeing "him who is invisible." He died suddenly after an illness short, sharp and unexpected; he died as many another missionary soldier of the cross has died, bravely at his post; he died in that faith "without which it is impossible to please God, for he that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him." Of him the words of the poet were remarkably true.

"I am looking unto Jesus every hour,

I am trusting in his faithfulness and power,

Underneath his watchful eye,

Are the flames that purify.

We shall understand their meaning by and bye."

Believing then in the "*also*" of God's faithfulness, let us give to the heathen the message of salvation, assured that his provision will never fail. Feed upon his faithfulness.

But the apostle proceeds with the utmost logic. "How shall he not with him also *freely* give? There died on January 31 of this year within the ranks of the ministry

of the Brethren Church a remarkable Christian. As pastor his poise and gentle carriage endeared him to all. As a member of the Foreign Board he manifested a sweet firmness and dignity. Toward the members of his own family and in his own home he showed constantly a kindness and tenderness of demeanor. Why was the name of Marcus Witter so sincerely loved? Why is his memory so tenderly revered? Why even here in far off France does the knowledge that he is gone overwhelm one with a sense of loss and emptiness? Because he was a good steward of the manifold grace of God. He be-

lieved in the faithfulness of God. He believed that he who spared not his own Son but delivered him up for us all would with him also *freely* give all things that pertain to life and godliness—all that went to make up a saintly character. I like to think of him as one of great faith in God's great faithfulness.

"A traveler crossed a frozen stream
In trembling fear one day,
Later a teamster drove across
And whistled all the way.

"Great faith and little faith alike
Were granted safe convoy,
But one had pangs of needless fear,
The other only joy."

We who are left, relying likewise and steadfastly upon the faithfulness of God, shall we not give of ourselves and our substance that the heathen may also know that he *freely* gave his Son, and desires with him also to *freely* give all things?

There is a wondrous rhythm in the verse. *For us all* has a corresponding phrase two words of which are understood. TO US ALL—all things! There was a man among you some nineteen years ago who believed that the Lord Jesus was not only given *for us all* but *to us all*. When he sang or heard sung the beautiful hymn "He included me," he liked to paraphrase it and make it read, "He included them," the heathen. "I must needs go home by the way of the cross," he longed and sometimes requested that it might be sung, "They must needs go home".....they, meaning the heathen. He went out from your midst to those heathen whom he loved for Christ's sake. He spent the whole of his only furlough with you, beloved ones of the brotherhood, pleading for the heathen of French Equatorial Africa. To you sent him forth, with them he lived, for them he labored, among them he died, in their midst lies buried all that remains of his frail but energetic body. And why? Because he believed in the faithfulness of God who spared not his own Son, but delivered him up for *us all*, that he might with him also freely give *us (to us all)* all things. If he were here today I believe his message would be expressed in the words that follow—the words of another warrior for Christ, A. B. Simpson, akin in spirit and in personality to him of whom we speak, James S. Gribble.

"A hundred thousand souls a day,
Are passing one by one away,
In Christless guilt and gloom,
Without one ray of hope or light,
With future dark as endless night,
They're passing to their doom.

"O church of God what wilt thou say,
When in the awful judgment day
They charge thee with their doom?
Go then! In prayer his promise claim,
Prove the full power of Jesus' name,
And take the victory."

But there remains another point to be considered in this remarkable text:....Freely give us *all things*! What are *things* to GOD who gave HIS SON? How shall he *not* give *things*? ALL THINGS even MONEY? There lived a man who knew how to obtain from God in a remarkable way the gift of money, yet it was not money that he sought. The sole and whole aim of his life was to give a testimony to the faithfulness of God. And so it has come to pass that the name of George Muller is a household word, and needless to say, though George Muller sleeps in Jesus, the Ashley Down Orphan asy-

Our Worship Program

OUTLINE OF "THE FELLOWSHIP OF PRAYER"

(Clip and put in your Bible for convenience.)

THE TRIUMPHANT SPIRIT

SUNDAY—Love Incarnate Resists Temptation, Mt. 4:1-11; Heb. 4:15; Jas. 1:12; 1 Cor. 10:13. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." In Christ love (God) was incarnated (embodied in the flesh). We see this love in Jesus Christ resisting the mightiest of temptations. Let me face my temptations as he faced his, in the consciousness of God.

Prayer—Thanks for the privilege of worship. Pray for personal virtue; for the tempted; for leaders of worship.

MONDAY—Love Detects Subtle Sins, Mt. 16:21-28; Mt. 6:13; Heb. 12:1. "And he turned and said unto Peter, Get thee behind me, Satan; for thou art a stumbling block unto me; for thou mindest not the things of God, but the things of men." How Jesus detected the subtle selfishness in this typical temptation! Such discerning love we need against our besetting sins.

Prayer—For the spirit of meekness; the religiously deluded; the goodwill of men; Christian unity.

TUESDAY—Love Rises Above Treachery, Jn. 13:1-15; Lk. 22:21; 1 Cor. 13:7. "Behold the hand of him that betrayeth me is with me on the table." Contrast the two spirits—in Judas, selfishness unto treachery; in Jesus love that loves still when treachery has done its worst. That triumphant love he promises me.

Prayer—Thanks for responsibilities. Pray for the merciful spirit; the hard-hearted; American homes.

WEDNESDAY—Love Finds Peace in the Midst of Anguish, Lk. 22:35-46; Jn. 13:27. "And being in agony he prayed more earnestly; and his sweat became as it were great drops of blood." May it be that there are Gethsemanes for me? Then breathe on me, O breath of God, the peace that passeth knowledge.

Prayer—For peace within; for those making Christian decision; for our community.

THURSDAY—Love Triumphs over Hatred, Jn. 18:19-19; Acts 7:60; 1 Cor. 13:4, 5. "Love suffereth long. . . taketh not account of evil." All through the abuses of the trials, and the tortures of the scourgings, and the crown of thorns, love failed not. His tears were for his torturers; his sadness for the misled crowd; his burden for humanity.

Prayer—Thanks for sympathy. Pray for the spirit of compassion, for those who are antagonistic to Christ.

FRIDAY—Love Conquers Agony, Lk. 23:36-49. "To-day thou shalt be with me in Paradise." As we contemplate the cross of Christ, survey the curious crowd, and listen to the words from the cross, we sense the triumph of love.

Prayer—For the forgiving spirit; for Christian assurance; for scoffers; for our country.

SATURDAY—Love Reconciles God and Man, 2 Cor. 5; Jn. 12:32; 3:16. "God was in Christ reconciling the world unto himself." When I see Christ suffering on the cross, and remember that it was for me, I am moved to repentance.

Prayer—Thanks for the Gospel. Pray for the penitent; for the peacemakers; for the nations.

SUNDAY—Love Victorious over Death, Jn. 20; Lk. 24:5, 6; Rom. 6:9; Phil. 3:8-10; 1 Cor. 13:13. "Why seek ye the living among the dead? He is not here, but is risen. That wonderful love did not die; it lived on. I would have that immortal love animate my spirit, that I may know the power of the resurrection.

Prayer—Thanks for the risen Lord. Pray for peace on earth; for young Christians and new church members.

lums still exist. How shall he not freely give to *even the orphans ALL THINGS?*

We cannot do better than at this time than to remember the striking words of Moody:

"Careful for *nothing*."

Prayerful for *everything*."

Thankful for *anything*."

For God has promised with his Son to freely give us *all things!*

Can we better show our gratitude and appreciation at this time, so appropriately set apart in memory of our *risen* Lord than by that co-operation which is our privilege, that pouring of our substance at his feet, that the heathen, too, may know his faithfulness?

The finished work of the Lord Jesus has brought to us salvation. Yet our co-operation is necessary in the free-will acceptance thereof, for "he is the Savior of all men, especially of them that believe."

In like manner the faithfulness of God is a complete and independent attribute. Yet for man to benefit there-

by, it is necessary that he should co-operate with God. The results of this co-operation are manifested in two ways. (1) Through the faithfulness of God man receives. (2) Through the faithfulness of God, and co-operating therein, man gives. Remember, says the apostle, the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." And so it has been with the illustrious men herein mentioned. Custer, Stupman, Crawford, Witter, Gribble, Mueller were co-workers with God in his faithfulness toward the sick, the helpless babe, the needy church abroad and at home, the otherwise uncared-for orphan. Would you then benefit by the faith-cared-for orphan. Would you then benefit by the faithfulness of God? Give, and the needy will receive. To them shall be manifested his sweet faithfulness. But since it is more blessed to give than to receive, it is self-evident, even axiomatic, that the very act of giving brings to the giver an unspeakable blessing, far beyond any that he can possibly confer, for it links him with God.

18 Rue Nationale, 18, Montpelier, France.

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THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for May 1)

Peter's Denial and Repentance

Scripture Lesson—Matt. 14:53, 54, 66-71; Luke 22:61, 62.

Devotional Reading—Psalm 51:1-9.

Golden Text—Let him that thinketh he standeth, take heed lest he fall.—1 Cor. 10:12.

LESSON LIGHTS

Lesson Poem

Sullen, and apprehensive at a word,
Peter, the bold disciple of his Lord,
Crouches above the brazier's slender flame,
Flinching to hear his too familiar name
Banded with Christ's, defiant to deny,
Lest one should fiercely whisper, "Crucify!"
The tongue, abrupt to censure or confess,
Is stifled by occasion's harsh distress;
The steady eye that flamed in love or hate
Shifts from wide eye to eye of them that wait.

O Peter! Canst thou thus so soon forget
The grace of Hermon's Mount that hal-
lowed thee,
While yet the tears upon his tears are wet,
From Bethany and grim Gethsemane?

—Elwood Lindsay Haines.

Introduction

As Jesus was on his way to the Mount of Olives on the night of the betrayal, he said to his disciples, "All ye shall be offended in me this night, for it is written, I will smite the shepherd and the sheep of the flock shall be scattered abroad." But Peter boldly declared, "If all shall be offended in thee, I will never be offended." Jesus calmly replied, "Verily I say unto thee that this night, before the cock crow, thou shalt deny me thrice." Peter was very certain of himself, however, and insisted, "Even if I must die with thee, yet will I not deny thee." But when the shepherd was smitten, the sheep did as their Master had said, they all left him and fled, Peter as well as the rest. Peter and John managed to follow Christ "afar off", and entered the courtyard, the inner quadrangle around the palace of the

high priest, where they remained while Jesus was in the assembly hall above.

Tests of Loyalty

The true test of loyalty comes when we are off our guard, and when a sharp decision must be made at once, without the chance of any support from our fellows. "Being loyal includes the primary virtue of being honest with one's self as well as with others."

Some words on loyalty to one's country are applicable in a large measure to loyalty to Christ and his kingdom. They were in a speech made by one of our public men in 1917. "I believe that loyalty to one's country should be fundamental and instilled in children from their earliest days, so that it should become second nature. Loyalty means devotion. It means willingness to serve, obedience to the will of the majority. The aspect of democracy enters in the question of loyalty in this country, and demands that our loyalty be founded upon faith in democracy."

"Loyalty also includes the quality of going into a thing without personal reservation. Be prepared to go the whole way, to sacrifice, not merely your comfort, but something more. Men are going to die to prove their loyalty. It is a good plan to live for your country as well as to die for it. Everything must be given up, I believe, if the ultimate demand is made."

Steps to Peter's Fall

He had been self-seeking, striving to be accounted greatest; he had been self-confident; he had separated from his brethren; he had slept when he should have watched and prayed; he had ventured into evil company as one of them. His fall "was the fruit of seeds that he himself had sown. The tree falls with a great crash, but the decay which accounts for it is often not discovered till it is down on the ground."

It is easy to see how Peter's entire life up to this point had prepared him for his

fall. He had been always ready to put himself forward, to assert himself before others, and the habit had grown upon him till it really seemed to him that he could not possibly err.

"In the courtyard Peter was in bad company. He had seated himself among Christ's enemies. His object was to conceal his discipleship. Thus he acted denial before he spoke it. Had he been altogether loyal and faithful he would have kept out of such company and as near his Master as possible. The only true and safe thing to do when among Christ's enemies is to take one's place quietly and firmly at the beginning. We must guard against taking the steps that lead to denial of Christ."—J. R. Miller.

Repentance That Counts

"Sincere conviction of sin is the beginning of the birth of manhood worthy in Christ's name to be crowned! Out of penitence the life blossoms into the light. God is love. The lost are found."—Rev Newman Smyth. D.D.

"Peter's penitence is full of the deepest spiritual meaning to all who have ever made Peter's discovery—that they have sinned. We find here four outstanding characteristics of the state of penitence: (1) It is a divine thing. It began with God. Peter did not turn. But 'the Lord turned and looked upon Peter.' (2) It is a very sensitive thing. A look did it. The Lord ... looked upon Peter. (3) It is a very intense thing. Peter went out and wept bitterly. (4) It is a very lonely thing. Peter went out—out into the quiet night, to be alone with his sin and God."—Henry Drummond.

"There is no further account of Peter till the morning of the resurrection. We read of St. John standing by the cross, but not a word of St. Peter. It would be a time of deep searching of hearts, he had indeed been sifted as wheat. This was his great fall for which he had been unconsciously preparing since the day when he had exalted himself because of his great confession at Caesarea. The praise he then received had been too much for him. He had been uplifted within himself, and his pride

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J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Choosing My Life Work

By Orville D. Ullom, Stewardship Superintendent

This question confronts every young man and young woman of today, and furthermore it is not a new problem. Your father and my father have faced it and have made either the wise or unwise decision. This is self-evident.

If we are ever to make ourselves congenial companions and worthwhile friends to other people when we grow into manhood we must discover that particular thing which we like best to do and that which we can do better than anything else.

Robbins in his "Challenge to Life Service" has said, "Each can do something better than others."

Young men and young women, we are not toys in the hands of the forces of nature. God's creation, but we are master of life and of ourselves if we discover God's way and his desires for our life. God has not written a detailed account or biography as it were, out in book form for us so that we might go there and read what we are to do, for he has prepared a better way. He has given us a mind and a heart that we might conscientiously and sincerely make our own decisions wisely. And this would certainly be our way to proceed: thinking of ourselves—our own ability, to do this or that at the same time not underestimating or overestimating our ability.

In this respect we should also consult our friends—those who know us best and especially those who seem most interested in us and our welfare. Then there are those friends that speak silently to us—the best books that lead us into new truths about life and our problems. We are expected to read biographies of men who have attained distinction in their calling—we must never cease reading biographies of great men. They are constant sources of information and inspiration, they are fountains of living water by the wayside, and they will lead us into paths of righteousness, if we read them with a questioning mind, with a desire for new truth. As you read question the abilities of these men and then compare their abilities with yours. Again we suggest personal and confidential talks with men who are now working in the various callings of life. You can well afford to demand of them sufficient time to talk over with you one of the most important decisions you have to make in your whole lifetime. Your earnestness and zeal will prove to them your sincerity, and I'll warrant you that they will grant willingly your desired time.

Not last and certainly above all not least is the factor of prayer which, according to my way of thinking, must enter into such a vital consideration. My God is a God who helps if I am earnest and sincere in my search. He alone knows my abilities, and therefore why shouldn't we seek him by asking that we might walk in the path of perfect health, that we might abide among wise and cautious men of Christ-like character and that we might live a life of loving consideration and service so that we might make our decisions wisely, weigh values correctly, and measure lifetime choices in the light of his knowledge, rather than in the light of our own. Then we shall awake

some day to discover that God has called us into a particular field of service, not because we have permitted change or accident to settle the question, but because of a deliberate choice in the light of sound knowledge.

L. W. Crawford says "Vocations have been determined upon by mere chance or accident. Men have accidentally stumbled upon a line of work, winning therein both honor and distinction.

On the other hand, more have drifted into a trade who have awakened later to a realization that they are in the wrong position. But it is now too late to change. Such a man is a slave to his work rather than its master. You cannot afford to let mere chance or accident decide your life work.

Nor can we afford to follow the line of least resistance. Such men are apt never to be more than jobbers—often jobless. These least resisters would talk in this fashion "Dad succeeded in this line and of course he will give me a lift." Rather should your share of the world's work be determined by the need of the world which your trained and developed powers can best supply.

Deliberate choice based on sound judgment, extensive knowledge, deep thought,

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JUNIOR ENDEAVOR

By Virginia Haun

(Topic for April 24)

A Visit to the Indians. Matthew 25:34-40

It was very early in the morning, many years ago. There were a whole lot of wigwams scattered over a long valley. Everything was quiet and still. Then just as the big yellow sun came up out of the great Atlantic Ocean, an old Indian Chief stepped from his tent and stood still watching the sun. His face was very stern. He looked almost cross, but really and truly he was rather pleased. Did he not have many brave young warriors among his men? Were there not large fields planted in corn. He knew that he was a powerful chief and that his people were doing well, so he was happy.

Soon everyone was up and busy. The women were tilling the corn and attending to their work. Then the chief called the young men together and sent them to get meat for the people. While the women worked in the corn and the young men were hunting for animals to kill, the old man and the chief stayed in camp or near the camp. They were a busy, happy tribe.

One day several months later when the corn was all gathered in and meat had been stored for the long cold months of winter, one of the young men came running to the old chief and said to him, "Chief,

Chief, come with me. I have seen something that I can not understand."

The young man took his chief out of the tent and then pointed out over the Atlantic. "What is that out on the Ocean, Chief? Do you see that white spot? It is coming toward us, for I have been watching it and as I watched it grew larger and larger."

Then the young man and his chief watched. Finally the chief said, "I do not know what it is. We will have to watch it and be very careful."

Not long after that the white spot grew larger and larger and then reached the shore. Then the young man said, "Chief, Oh Chief, it is like a canoe, only it has big white cloth on it. Do you think that it could be possible that people live somewhere across the great Atlantic? Do you suppose that there are other tribes greater than ours?"

After that both men were silent. Many others of the tribe stood with the chief and the young man and all watched in silent wonder as people started to get out of the boat and come on shore. These people looked very unusual to the Indians. The Indians had never seen anyone who had a white skin, and all of these people seemed to have. Never had they seen anyone dressed as these people, or heard anyone talk like these people. All of the Indians were greatly awed. They did not know what to think.

When the white people began to move about and look about over the country, the big chief made a sign to his people, and all of them hurried back to their camp. Then the chief said, "We will not let these strange people see us or know that we are here. Stay in camp this evening, all except those of you whom I ask to watch, and early in the morning we will move our camp where they will not find us."

So they moved. Many years passed and each year more of the strange white people came up on the shore, and each year the people of the old Chief's tribe moved farther and farther away from their old home territory. Sometimes there was fighting and some of the white people and some of the Indians were killed, but year after year the Indians had to move their camp farther and farther away. The old chief died and another became chief, but still they moved and moved.

That was years ago and today the children of that tribe and other tribes just like it are living away out in the western part of our country. We, the strange white people, have taken all of their country from them. No longer can they roam about and hunt as they used to. If these people could know about our Savior, they would be much happier. Let's pay them back for having taken their country, by giving them our Savior and his love.

Bible References

- M., Apr. 18. Our sinful nature.
Rom. 3:1-10.
T., Apr. 19. Belief in immortality.
Rom. 2:7, 10.
W., Apr. 20. Conscience at work.
Rom. 2:14, 15.
T., Apr. 21 Transformation. Rom. 12:2.
F., Apr. 22. Education. Prov. 3:13-17.
S., Apr. 23. Good citizens. Rom. 13:13, 14.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
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 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
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Under the Southern Cross

In my last letter I had the pleasure of reporting fifty-three confessions in our short revival campaign in January. Nineteen of these have now been baptized and others are about ready. Fifty-four have been baptized in Rio Cuarto since our return from furlough, besides those in other places.

Last week I had the pleasure of baptizing three converts in Cabrera. One is the head of a large family who hopes to bring in all his family. The other two are a man and wife who learned the gospel through the passing of the Bible Coach a year ago. By reading the Bible they were converted and wrote to me for further instructions. They came nearly sixty miles to Cabrera, the nearest mission, to be baptized.

We have also recently held our annual pastor's conference. This year we camped in the home of a believer between Cabrera and Deheza. Meetings were held each night in both Cabrera and Deheza. These were well attended and served to strengthen these churches, which are having a healthy growth under the care of Brother Sotola. At the close of the conference, there were baptisms, a love feast in Cabrera attended with great blessing, and a union picnic.

In connection with the coming of Brother Yett for the pastors' conference we held another field council meeting. Brother Yett and Brother Siccardi are to visit the few remaining towns in the northern part of our district that have not been canvassed by the Bible Coach and then the Gospel will have been carried by the workers with the coach into the homes of every town in a district as large as Indiana, in which there are no other missionaries working. In many of these towns there are isolated believers and good openings for missions if we had the men and means to occupy them. Everywhere Romanism is increasingly discredited and there are large towns without even a Catholic church.

The greatest difficulty we have in our work is the prejudice against Christianity because of the moral failure of Romanism. Go where you will and you will find that where Romanism dominates most there immorality also dominates most. An article in *El Testigo* recently quoted some statistics which will seem exaggerated to any one not familiar with conditions in Catholic countries. Among other items are the following: In the Protestant countries of Sweden, Norway, England, Scotland and the United States the number of illiterates is less than ten per cent of the population, while in the Catholic countries of Austria, Italy and Spain it is more than forty per cent, and in the last it is sixty-three per cent, which is about the same as in most Latin American countries. On the other hand the number of illegitimate births to one hundred legitimate births is four in London, forty-eight in Paris, 118 in Vienna and 243 in Rome, while in London there is one murder to each 178,000 inhabitants, in Austria one to 57,000, in Spain one to 4,000 and in Rome one to 960.

Nevertheless Romanism with its wealth and strong organization still puts up a constant fight of calumnies against the Prot-

estants and is the worst enemy of the true Gospel. The conquest of these Catholic countries for Christ is coming, but it is not the work of one generation only.

We urgently need the help of Brethren Sickel and Romanenghi so that I may be released for more evangelistic work and the work in Buenos Aires may be strengthened. Rent there is high and the work demands able workers. By all means the Easter offering this year should be large enough to permit a grant of \$5,000 for building purposes. Some individual or church might have a lasting monument by donating this amount for a church in Buenos Aires. The lot we have already. We also have a fine lot in Laboulaye and it would be economy to have a building there.

Four of our men are traveling agents for a photo-enlarging firm, and they all carry Bibles and tracts with them to help to evangelize along with their other work.

The professor of English in the college here has gone to Europe and I have been asked to take his classes, but have suc-

ceeded in having Sister Nielsen appointed instead. This will put Gospel influence back into the college and that means a great deal.

We are now having a visit from Miss Ruth Fish, director of the training school for girls and women in Buenos Aires. She is returning from a tour of the missions in Paraguay and northern Argentina and says that in those parts Romanism is more dominant than here, and moral conditions such that missionaries need furloughs at the end of four or five years as they cannot endure the strain.

Our people at home should remember however, that while we are giving the witness to all, the majority of our converts come from immigrants from Europe of their children and among these we find many who are splendid people and we need not feel ashamed of the churches that are being built up. We love our people and have confidence. When our Lord comes he will find a homogeneous body of believers in all parts of the world. May we all be faithful in helping to form that body.

C. F. YODER.

The Call of Africa

"Preach the Gospel in the regions beyond you." 2 Cor. 10:16.

"Why didn't you tell us sooner?"

The words came sad and low;
 "O ye who knew the Gospel truths,
 Why didn't you let us know?
 The Savior died for all the world,
 He died to save from woe;
 But we never heard the story;
 Why didn't you let us know?"

You have heard the Gospel message,
 You have known a Savior's love;
 Your dear ones passed from Christian homes
 To the blessed land above.
 Why did you let our fathers die;
 And into the silence go
 With no thought of Christ to comfort,
 Why didn't you let us know?"

We appeal to you, O Christians,
 In lands beyond the sea!
 Why didn't you tell us sooner
 Christ died for you and me?
 Nineteen hundred years have passed
 Since disciples were told to go
 To the uttermost parts of the earth and
 teach;
 Why didn't you let us know?"

You say you are Christ's disciples;
 That you try his work to do;
 And yet his very last command
 Is disobeyed by you.
 'Tis indeed a wonderful story!
 He loved the whole world so,
 That he came and died to save us;
 But you didn't let us know!"

O souls, redeemed by Jesus,
 Think what your Lord hath done;
 He came to earth and suffered,
 And died for every one.
 He expected you to tell it,
 As on your way you go;
 But you kept the message from us!
 Why didn't you let us know?"

Hear this pathetic cry of ours,

O dwellers in Christian lands!

For Africa stands before you

With pleading, outstretched hands;

You may not be able to come yourself,

But some in your stead can go.

Will you not send us teachers?

Will you not let us know?"

—G. P. Turnbull (From "A Highway for Our God.")

THE GOSPEL WINS AN AFRICAN WITCH DOCTOR

We are slowly getting into the work at the old Station. We feel quite at home now and are having greater blessing in pastoring the church. God is working here in behalf of his own. The witch doctor teaching recently took thirty of our Christian boys for teaching. From the first day until now, we have been praying for them, and the complete revelation of the secret teachings. Last night a message came to us that the witch doctor confessed and was sorry he took the Christians. This morning the Chief, Shoumaili, and the victims came to the church and publicly confessed their sins. This has been a revelation for the Christians who have been a little fearful and doubtful. God has won a great victory today in Kare-land! The old man himself, whom the Karre call SHOUMAILI, says that he wants to come and hear the Gospel! Tonight at sunset, we are to burn the instrument with which Shoumaili makes his weird calls for victims.—An Extract from a recent letter written by Orville D. Johnson, French Equatorial Africa.

You need not be afraid of getting dizzy from doing too many good turns.—*Boston Transcript.*

NEWS FROM THE FIELD

OAKVILLE, INDIANA

We take pleasure in reporting the recent three-weeks' effort in the Oakville congregation. The story starts back in November when with some twenty-five taking the pledge, we began in our services and at home, definitely praying for a personal and congregational revival. We covenanted to pray daily until the answer came, "Lord, send us a revival, and begin in me, for Jesus' sake." Almost two months later the way was opened for our Brother Kimmell to come, and we rejoiced in anticipation of his helping us. But understand us, that the revival that God gives must come first, and that the past work of our brother is usually the climax of God's answer to prayer.

Brother A. V. Kimmell came here from Milledgeville and Lanark, and with Saturdays off, preached with his whole soul, forceful, moving messages from March 1 to 20, inclusive. Brother Kimmell loves the Word, and uses it; he loves his Lord, and trusts him. Twenty-two full Gospel sermons and eight afternoons of Bible study on the Revelation, were received by large and faithful audiences. Our pre-prayer circles before each evening service were attended by as many as fifteen and twenty, most of whom took part. Our own choir leader conducted the singing, and was an able and appreciated assistant to the evangelist. In fact, I have not forgotten Brother Kimmell's whispered threat to kidnap Charles Kern. We were grateful for much local and outside special music.

There was given us the encouragement that several attended a few of our services who were not even known as "funeral devotees." Some came whose hearts are forever hardened; and this field has an enormous number of unsaved husbands and fathers, seemingly unmovable for Christ and a spiritual life. May God show mercy to them yet; and forgiving our failures, make other efforts successful.

Well, the pastor and wife, and the congregation surely enjoyed Kimmell's fellowship. Several of us expect to some day see his home in California. And he will have reason to remember the fine dinners our folks prepared for him, and the friendships he has made, which were before appreciated by the pastor. The Lord blessed us with exceptional weather throughout our revival. We praise God for all—for the consecration of most of the congregation and for the fine spirit of love and cooperation resultant; for the inspiration and instruction received; for the fellowship in the Gospel work; and especially for the two young people received by baptism and two by letter. May God's blessings attend Brother Kimmell in his manifold tasks for the church; and rest upon the faithful singers, and prayers and workers in Oakville.

HAROLD D. FRY.

OAKVILLE, INDIANA

The meeting at Oakville was the last one for this trip out of the West. We had been away from home almost three months and though other places were calling, duties at home turned us this way. A number of things happened to make this meeting at Oakville very interesting. The church itself has been organized a number of years,

but the erection of a new building some time since has given them a splendid place to worship. This is the only church in the town and is strictly Brethren, but in many instances serves the whole community, as any church really desires to do. There are a number of people living here who are members of other denominations, and there are a number of sinners who do not belong anywhere, but the church seeks to minister to all in the name of the Lord Jesus Christ.

Brother Harold Fry is the pastor at Oakville. Brother Fry is one of the "boys" from Long Beach, California. Having known him in the West made my visit to his congregation all the more enjoyable. Brother Fry has worked hard to give himself the advantages of a good education that he might be used of the Lord in the ministry, and his earnestness in desiring to be a faithful ambassador is a worthy example to many young preachers and it ought to be an inspiration to any congregation where the Lord may send him to labor.

Sister Fry is also a very capable young woman, and it seems to me that the community is beginning to realize something of the advantages which have come to it in having these two consecrated young people in their midst.

It was quite a surprise to me to find a number of the members of the church are distant relatives of mine. I knew that some of my Grandfather Teeter's family lived somewhere in Indiana, but I had never had a personal acquaintance with that branch of the family and I did not know just where they were located, so when people began to tell me that they were related to me, I began to look them over rather carefully to know whether to back up the claim or ignore it. I think perhaps they had the same thing in mind. At any rate, the results seemed perfectly agreeable and we had many fine visits together. However, the fine thing about real Christian work is that in Christ Jesus we are all brothers and sisters and this was our relationship with the entire membership as we labored together.

The meeting itself seemed to be more help to the members of the church than in the reaching of the unsaved. I never had more regular and faithful cooperation on the part of the church, but the unsaved were hard to get out at all and not many of them yielded to the Spirit when they did come. The afternoon studies were especially appreciated and the night messages had some note for both saint and sinner so the joy of preaching the Word was unbounded. The closing Sunday was in a downpour of rain, but the people were there, and it was a joyful closing day, with baptisms at the closing service. The Sunday school at Oakville is a live organization. The attendance is good, the interest is commendable, and the average offerings are away above the usual. A number of members for the Evangelistic and Bible Study League were secured and a fine generous offering was given the evangelist.

Our home was with the pastor, and they spared no effort in making us comfortable and satisfied. We sincerely thank them for this. The members of the church had the calendar full of dates for meals and visits and there were many left over that we could not accept. It is too bad to be

lacking in time and wanting in capacity when so many good things are offered.

If the people of the other churches where I have been this year should read this article, which closes my tour for the present. I would like to say again that I had a splendid time in every one of your churches. I think you have mighty fine pastors. I am praying that you have a very profitable year.

In his Name,

A. V. KIMMELL,
Whittier, California.

LOST CREEK AND KRYPTON

On Friday evening, April 1st, I gave the Commencement address at our school at Lost Creek, Kentucky, known as Riverside Institute. The next day I went on up the mountains to our mission point at Krypton, where I taught a Sunday school class and preached Sunday forenoon. I have been in mountainous countries before, and yet it was decidedly enlightening to be in that section of the state.

Lost Creek

At Lost Creek I found a spirit of optimism and earnestness that would do credit to any school. There were two girls and five boys in the graduating class. All took part in the commencement exercises and all did well. The audience completely filled the room and was attentive and responsive. The enrollment for the year was well up to 150, which is about the capacity of the plant.

The teaching staff and the workers generally are united and efficient. I was much impressed with their spirit of devotion and sacrifice. I am of the opinion that we are getting as much for our investment there as could reasonably be expected, if not more. The people of the place are seriously minded, many of them intent upon an education, and generally responsive to the good influences of the Mission.

The country is exceedingly picturesque. The eternal hills, now brilliant with the crimson of the Redbud and mixed with the white of the Sarvice berry, make an impression of beauty never to be forgotten. I slept, let us hope, the sleep of the just, with the quieting murmur of the Troublesome river in my ears and with the scent of apple blossoms drifting in through my open window. The sky was blue as turquoise and the stars seemed never so bright before. The peace of God came over me and I learned to love Riverside. I think the church will do well to support, pray for, and cherish Riverside.

Krypton

Our work here is younger but as fascinating as at Riverside and the need is even greater. Mr. and Mrs. Kinzie are our workers there and have made commendable headway. They had a school last year and had several children who stayed with them either because their homes were too far away or not suitable. It makes you stop and think twice when you contemplate what that particular section would be if we had never had a mission station there.

True, in the past we have not made as much headway as we have desired, but now with the school, we have a chance. I may be in error, but I do not believe that it is possible to get a foothold there or to do any great amount of good without some sort of a school where the young may learn

a better way of living. The old and careless are hard to reach here as everywhere else, but the children, ah, there is our opportunity.

It warms the heart to hear little children from the most wretched homes imaginable, sit at Sunday school and repeat verses of Scripture, or to see them at the table as I did, both at the home of Brother Drushal and Brother Kinzie, bow their heads and hear them repeat a verse before the meals.

I hope and pray that long and happy days are ahead for both of these places. Consecrated and earnest workers as we have at both places deserve our fullest support.

EDWIN E. JACOBS.

RECEIPTS FOR HOME MISSIONS DURING THE MONTH OF MARCH

	Gen'l. Fund
1st Br Ch., Los Angeles Cal.,	\$ 57.63
Mr. & Mrs. Walter M. Haugh .M	5.00
Sadie E. Miller,	5.00
Jane Edmonds	10.00
Ward P. Beard, Brookings, S. D., M	5.00
Willing Church Workers Class, Dayton, O.,	10.25
1st Br. Ch., Phila, Pa.,	75.00
H. W. Koontz, Masontown, Pa., .M	2.00
Br. Ch., Falls City, Nebraska,	30.65
E. M. & Mrs. Kimmel, Falls City, Nebraska,	10.00
Mary C. Schaible, Falls City, Neb., M	7.50
Harriet Kimmel, Falls City, Neb., M	12.50
Mrs. H. J. Prichard, Falls City, Nebraska,	12.50
Frank S. Lichty, Falls City, Neb., M	10.65
Florence Cleaver, Falls City, Neb., M	12.50
Guy C. Lichty, Falls City, Neb., M	5.00
Jesse Eymann, (Dec'd. Estate,)	596.94
Br. S. S., Des Moines, Ia.,	5.00
Mr. & Mrs. Wm. E. Yessler, Chewsville, Ind.,	10.00
Br. Ch., Washington, D. C.,	10.50
Paul N. Brumbaugh, Wash., D. C., M	5.00
H. R. Dooley, Wash., D. C., ....M	5.00
Rev. H. A. Kent, Wash., D. C., .M	5.00
Interest,	1.12
Total,	\$909.74
	Ky. Fund
1st Br Ch., Los Angeles Cal.,	\$ 56.12
H. W. Koontz, Masontown, Pa., .M	2.00
Br. Ch., Washington, D. C.,	3.00
Mr. & Mrs. H. C. Lemon, Washington, D. C.,	2.00
B. F. Newcomer, Wash., D. C., .M	5.00
Br. Ch., Long Beach, Calif.,	100.00
Mrs. Penny, Dayton, Ohio,	1.00
Total,	\$162.12
	Ch. Erec. Fund
1st Br Ch., Los Angeles Cal.,	\$ 5.00
H. W. Koontz, Masontown, Pa., .M	1.00
Total,	\$ 6.00

WILLIAM A. GEARHART,
Home Mission Secretary.

ARDMORE BRETHREN CHURCH

South Bend, Indiana

We are happy, indeed, as we come to the Brethren family with this special report. We have just closed an evangelistic campaign, with Rev. C. C. Grisso, pastor of our church at Warsaw, Indiana, as evangelist, and truly he was the right man at the right time. He was with us from March 14th to March 29th, and during this time he preached the Gospel story as we have long known he has ability to do. The entire parish is saying with one voice, "Duker you made no mistake when you recommended Brother Grisso."

The general spiritual atmosphere of the church was given new life and impulse and had there been no numerical results the meeting could be counted as highly successful. But the numerical results of eighteen services are seventeen confessed Christ as their Lord for the first time, four by relation from the Church of the Brethren, two by letter and eight came renewing their relation with their Christ and his church. Twelve have been baptized since Brother Grisso took leave, and we hope to baptize the other five soon.

The church truly has reasons to rejoice, for those who came represent the best young married people in this community. Counting those who came in this meeting, and the seven we baptized about 10 days before the meeting began. We have increased our membership strength about 33 1-3 per cent and all this cannot help but give us new zeal and determination.

As pastor, we are glad to take up the work where Evangelist Grisso stopped and know that we need not spend time patching up troubles, for Grisso's message is not cankerous with modernism, but a "Repent and be baptized" message—the only message the world needs.

One of the marked features of the meeting was the regular attendance of members of other Protestant churches. Not a few were present every evening. Brother John Clark, the energetic pastor of our church at North Liberty, came over one evening with a delegation numbering about thirty. Then, Brother N. V. Leatherman, pastor of the First Church of South Bend, came one night with a large delegation of his busy folks.

In all this and more, we are rejoicing and pledging ourselves to bigger and better service.

E. A. DUKER,

BRETHREN HOME

Money Received for Home Since Last Report From Individuals

C. M. Aikens,	\$ 5.00
W. C. Perry and Wife,	2.00
L. G. Wood,	1.00
Della Leham,	2.00
Ruby Wright,	5.00
William E. Yessler & Wife,	10.00
Mrs. H. W. Robertson,	1.00
Mrs. Independence Kinsley,	1.00
A Member,	1.00
N. D. Wright,	5.00
Mrs. S. W. Wilt,	1.00
W. B. Taber,	5.00
W. M. Keifer,	5.00

From Churches and Societies

Johnstown, third,	\$75.00
Almena,	50.00
Hagerstown,	30.50
Gravelton, S. S.,	5.00
Pleasant Grove,	6.19
Berlin,	22.40
Portis, Kansas,	8.00
Allentown,	11.50
Conemaugh,	26.25
St. James,	5.69
Sergeantville, N. J.,	5.75
Mt. Pleasant, Pa.,	31.05
Loyal Workers' Class, Nappanee, ..	10.00
New Lebanon,	14.32
Bryan,	25.00
Carleton,	6.89
Carleton W. M. S.,	5.00
Milledgeville,	17.77
Middle Branch,	11.00
Oakville,	21.87
Dallas Center,	10.00

Johnstown, Second,	15.80
Uniontown,	32.00
Canton,	25.25
Raystown S. M. M.,	2.00
Raystown Church,	3.75
Flora Church,	35.25
Flora W. M. S.,	10.00
W. M. S., Bryan,	10.00
Listie,	10.00
Goshen,	2.50

HENRY RINEHART, Treasurer.

Whoever has the seed of virtue and honor implanted in his breast will drop a sympathizing tear on the woes of his neighbor.—Nakhshabi.

Choosing My Life Work

(Continued from page 11)

and divine guidance is a method tested and tried and the one that leads more frequently to success than any other. Grenfell accepted the challenge of the frigid zone and as a result has had his name proclaimed in all zones. Jesus Christ choosing a cross rather than a temporal kingdom became the king of a kingdom eternal.

In making deliberate choices there are many factors involved. The vocation must be judged and we must likewise judge ourselves. L. W. Crawford simplifies the standard by stating it thus in the form of questions:

- Is the vocation
 - A man-sized or a woman-sized one? Will you, in other words, exhaust its possibilities by the time you arrive at full manhood or womanhood, or is it a vocation that will continue to challenge on through life your best growing and developing powers?
 - Is it a life time vocation?
 - Are your qualities adapted?
 - Can you prepare adequately therefore? Can you afford to spend the time and money necessary to make this preparation?
- What development or opportunities are presented? Is this vocation already overcrowded, and is there cream enough in you to rise to the top?
- Will the vocation in all its relations be congenial?
- What type of men and women enter upon this kind of a vocation?
- Will financial and other returns be fully adequate?
- Can you through this vocation, help improve, uplift, and benefit society?
- Can you grow in this vocation, and thus better serve God and your fellowmen?

Suggested Books

- Out Into Life, by Horton.
- Vocations Within the Church, by Crawford.
- A Challenge to Life Service, by Harris and Robbins.
- A Young Man's Questions, by Speers.
- Christianizing Community Life, by Fiske and Edwards.
- How to Live, by Fisher and Fiske.
- The Worker and His Work, by Centre.
- Occupations, by Gowin, Wheatley and Brewer.
- Vocational Civics, Giles and Giles.
- Vocational and Moral Guidance, Davis.

Each of these books is quite suggestive and helpful. The writer recommends that several of them be purchased for church library, so that the young people will have

Notes on the Sunday School Lesson

(Continued from page 10)

brought him to his fall. Now he will rise from the dust a new man, because grown humble, and soon the change will be seen in his power to strengthen his brethren."—Rev. John Davidson.

Denying Christ Today

"Have we none of done as Peter did? Denied our Lord by being ashamed of him; ashamed of our religion; held back from acknowledging him; kept silent when our religion was attacked or ridiculed, and our Master put on his trial once again by the mocking of skeptics, disbelievers, revilers? Do we not at times when in certain company or places ask, What use to confess discipleship, i. e., act, speak, live as a Christian? Disciples of Jesus of Nazareth!—do you never hear the cock crow in your lives?"—Rev. Hermann Lilienthal.

FOR OUR BOYS AND GIRLS

THE STORY OF THE EASTER LILY

The lily bulb lay on the floor, under the shelf in a greenhouse. She was brown and hard and ugly, and as she lay there on the brown floor under the brown shelf with many other brown bulbs you never would have seen her.

"I am brown, the other bulbs are brown, the shelf is brown, the floor is brown. I am sure the whole world is brown," said the lily bulb to herself.

But one day she was moved from her dark corner and laid upon the brown shelf under a small glass window. She looked about her in surprise. Why the world was not brown after all! Overhead the sky was blue and the sun was sending down its golden beams through the window right upon her, making her feel warm and comfortable. All about her were beautiful flowers. Her nearest neighbor was a red rose plant growing straight and tall, with green and glossy leaves, and as the buds opened and roses came out, their sweet perfume filled the air.

"Oh, why can't I grow to be like that red rose?" sighed the lily bulb. "I hope to be a rose, too, and wear a red dress, and make every one happy with my sweet perfume."

She watched the people as they walked through the narrow aisles and exclaimed at the beauty about them. But though many people admired the tall red rose, no one even noticed the brown bulb lying so still on the shelf near by.

"That is the very rose I must have for my little girl's birthday," said a young mother one day. "Her name is Rosebud, and her cheeks are as red as that rose, so I know it will make her happy to have this plant as her birthday gift from me."

Then the florist lifted the tall red rose in his strong arms and the rose plant was sent to the home of the little girl named "Rosebud."

When the red rose was gone the lily bulb felt lonely indeed, but she said to herself, "The red rose has gone to make some one happy, how I wish I could grow up and make some one happy, too. I wonder when I can begin to grow." After the rose plant was taken from the shelf the florist said to his helper, "Why, see this lily bulb lying

here. It must have been lost when the other bulbs were planted and it was hidden by the rose leaves. Bring a flower pot and make ready the earth at once. It is a week behind the others, but still it is early enough in November for it to be ready by Easter."

"Yes," answered the boy, "but Easter comes very early this year."

"However, we will do our best," said the florist, "to help this bulb grow. It is strange it was forgotten and left on the shelf."

The lily bulb then felt herself lifted by careful hands and she was placed in a flower pot partly filled with earth and more brown earth was put over her head until she could no longer see the blue sky through the glass window.

"The world is brown again," she said to herself, "but I am so sleepy I think I will take a little nap." So she nestled down in her soft bed and soon was sound asleep. How long she slept there in the earth she did not know, but one day she awakened.

"This house is too small for me," she



said, and then she began to break her brown home. She sent tiny rootlets down into the ground, and then she pushed her way up through the earth.

"I wish I could get out," she said. Each day the florist came with a sprinkling can and sprinkled the earth above her head and the warm sun shining down through the glass window seemed to call her to come up and see the world. At last she pushed aside her brown earthen coverlet and sent up a tiny green shoot. Again she could see through the glass window the blue sky overhead and the sunshine seemed to smile down upon her, as much as to say, "I am here to help you grow."

She sent down her roots into the dark earth and as the florist brought her water and watched how tall she was growing he helped her stalk to grow straight by putting a stick down into the earth and then tied her carefully to the stick for a support.

"I must work hard," she said. "If I am to be of any service to others, for they all take such good care of me; I must hurry and grow my red roses to make them happy."

One day the lily bulb found she had a bud. It was a long green bud and at first the lily was disappointed. "It isn't like the round red rosebud at all," she said, "and my leaves are not like the rose leaves, either. Perhaps after all I am not to be a rose, but I shall be green, all green, just as I was all brown when I was put in the earth so long ago. Well, whatever I am to be I hope I can be of service," said the lily, "and give happiness to others as the rose did."

At last the sunbeams seemed to knock at the door of the large green bud and the lily opened wide the green petals to let the sunbeams in, when O, wonder of wonders! her flower petals opened wide and she held up a pure white cup like a beautiful bell, and the center was golden as the sunbeams. She still wore a rustling green dress of leaves, but her flower petals were white as the drifted snow, and nestling down in this cup were the golden sunbeams. All the other flowers seemed to bend and bow before the lovely lily, and they called to each other, "The Easter lily has awakened and her sweet perfume fills the air."

The lily plant opened another and another bud, and one day she found herself carefully lifted from her place on the brown shelf, and she was carried away from her home in the greenhouse. It was dark when she was placed in a great church, almost as dark as it had been under ground, but the lily had learned her lesson in patience and knew now that she was at last to be of service.

When the morning sunshine streamed through the stained glass windows, making a rainbow light, it rested upon all the flowers it had helped to grow. There were red roses, the gold and crimson tulips, and yellow daffodils, but standing near the altar was the beautiful lily, while all about her stood other tall Easter lilies in their green dresses, holding up their pure white cups and sending sweet fragrance to all in the church.

And the flowers seemed to tell the same story which was sung in the joyous Easter anthems, "Christ is Risen, Christ is Risen."

After the beautiful service was over the lily was taken to a hospital ward and there it stood looking down upon the white and wan faces of many little crippled children, little faces as pale as the petals of the lily. The lily heard the clapping of little hands and the shouting of children's voices.

"See our beautiful Easter lily," said one. "We never saw such a beautiful plant." "It stands as straight and tall as a soldier," said another, "and just smell how sweet—O, how sweet!"

The Easter lily looked down at the eager little faces raised toward it and said softly, "Now I am truly happy; I didn't know when I was an ugly brown bulb asleep in the ground that I was one day to become a beautiful lily, and have the joy of bringing such happiness to others."

Then one little child said, "Let us sing to our Easter lily." So they sang this little verse:

The pure white lily lifts its cup

At Easter time, at Easter time.

The tulips to the sky look up

At happy Easter time.

And then each little bud did say,

Good people, bless this holy day,

For Christ is risen, the angels say,

This holy Easter Day.—Chicago Tribune.

If we spend our lives looking for favorable circumstances, we shall have no life left when we find them. Let us take circumstances as they come to us, and make them favorable.

THE TIE THAT BINDS

BERKEY-BOYER—On Tuesday evening, March 22, at the home of the bride's parents, Mr. and Mrs. J. E. Boyer, occurred the marriage of Mr. Lemon S. Berkey and Miss Ethel Agnes Boyer. The bride is the youngest daughter of Brother and Sister Boyer and herself a member of the Second Brethren church, of Johnstown, Pennsylvania. The groom is an estimable young man and a member of the United Brethren church. The ceremony was witnessed by the immediate families of the contracting parties and a few other close friends. The single ring ceremony was used and their happy young couple received the hearty good wishes of their friends as well as a goodly number of useful gifts as tokens of esteem. They will reside with the bride's parents for the present. May the blessings of an all-wise Providence and the presence of an overshadowing of the Holy Spirit accompany them on life's pathway.

DIYOLL BELOTE.

MYERS-SCHMIDT—At eight o'clock Tuesday evening, July 13, 1926, Mr. Andrew Myers, and Miss Mabel Schmidt were united in marriage at the Brethren church of Turlock, California. Miss Schmidt is a member and loyal teacher of the Primary Department. Mr. Myers is a fireman at the Associated Oil Co., of Losoak, California. The ceremony was performed by the brother-in-law of the bride and pastor of the church.

KENNETH R. RONK.

KIMMEL-STEEL—Saturday evening, September 18, 1926, at the home of the writer occurred the marriage of Mr. Walter Kimmel and Miss Grace Steel. Mr. Kimmel is from McCleod, Kansas, and Miss Steel from Empire, California. Ceremony performed by the writer.

KENNETH R. RONK.

MESSINGER-GRUBB—At high noon on New Year's Day, 1927, occurred the wedding of Mr. Uram Messenger and Miss Frances Grubb. The ceremony was performed at the bride's home, by the writer. Mr. Messenger is a graduate of the Oregon Agricultural College, and Miss Grubb is a member of the Turlock Brethren church.

KENNETH R. RONK.

IN THE SHADOW

MANNING—Olive Aurelia, daughter of Ashley and Sarah Manning, was born in Knox County, Ohio, June 30, 1846, and departed this life Saturday, March 26, 1927, at the home of her daughter-in-law, Mrs. Annie Hollewell; aged 80 years, 8 months and 26 days.

She was married to Frank Hollewell on March 11, 1866, and to this union were born two sons, Elmer L. and Deaver S. The husband and both sons have preceded her in death.

In the departure of this sister the "Brethren Church" suffers the loss of another of its charter members and faithful attendants.

Since December 7, 1925, her home has been with her daughter-in-law, Mrs. Annie Hollewell and the grandson, Howard, who have done all that tender hands and loving hearts could do to make her last days happy.

The relatives, the host of friends and the membership of the Brethren church will very much miss her from our midst. Services from the Brethren church, Milledgeville, Illinois, conducted by the undersigned.

GEO. E. CONE.

CORTRIGHT—Eleanor Matilda Cortright, was born in Luzerne County, Pennsylvania, January 17, 1841. Her father met his death by drowning, after which she, with her mother, one brother, and sister came west in March, 1869.

On January 23, 1875, she was united in marriage to William Hollowell, who passed away October 15, 1922.

Eleven years later, December 9, 1893, she was united in marriage to Hugh M. Fleming at Milledgeville, Illinois. Mr. Fleming passed away in April, 1912, again leaving her without a companion in life.

She was a member of the Baptist church of Milledgeville, Illinois, and remained true to that faith, though after the disbanding of the Baptist church she worshipped with the people of the Brethren church when and as long as her physical strength and ability would permit.

She leaves the following relatives who mourn her departure: one brother Oscar Cortright of Wakeeney, Kansas, Mrs. Anna Alexander, of Conrad, Iowa; Mrs. Alex Gilmer and Mrs. W. J. Halbauer of Miller, South Dakota; Mrs. Walter Knox, Hazelhurst, Illinois. These with the many friends will miss the friendliness of this relative, friend and neighbor. Funeral from the deceased's home on February 2, 1927.

GEO. E. CONE, Officiating.

NORMAN—Victoria M. Norman, a member of the Brethren church, aged 52 years, died in the West Penn Hospital, Pittsburgh, January 3, 1927. She is survived by her husband and five children. Services were conducted at the home by the writer.

H. W. KOONTZ.

ROSE—Odessa Nevada Rose was born in New Salem, May 3, 1902. She departed this life March 3, 1927, aged 24 years, 9 months, and 8 days. February 21 she was baptized and united with the Brethren church of Masotown. She was ever a loyal member, giving her services wherever they could be used. Her sympathetic smile brought encouragement and cheer to the hearts of many and will continue to be a loving benediction in the affectionate memories of all who knew her and therefore loved her. Her former pastor, Dr. Martin Shively, delivered the funeral message.

H. W. KOONTZ.

BASHOR—Corda Samantha Weller was born in Somerset County, Pennsylvania, July 8, 1854. She was the daughter of J. J. and Ann Maria Weller. She had four sisters and three brothers. The parents and one brother and one sister preceded her in death. She was married to Stephen H. Bashor on January 9th, 1878. To this union was born one daughter, who is now living in Los Angeles, California, William Bashor Galloway. We need not relate here, of course, the history of her illustrious husband, who preceded her into the spirit world on October 2, 1922. Mrs. Bashor came to Los Angeles from Waterloo, Iowa (the home of her daughter) in search of health. We were not aware of her presence in the City of Los Angeles until we were summoned by a 'phone message to officiate at her funeral, which we did on March 12th. Only our Heavenly Father can know how far-reaching the influence of her life was, especially as it touched the life of one who will go down in history as possibly the greatest evangelist the Dunker fraternities have ever known. This was certainly true of our Brother Bashor during the period of his active ministry. May God comfort those who mourn.

LOUIS S. BAUMAN.

JOHNSON—Mrs. Fanny Johnson was born March 2, 1862, in Mason county, West Virginia, and passed away at the home in Salem, March sixth, 1927, aged sixty five years and four days. April 2, 1887 she was married to Lewis Johnson, who survives her, with two children. She had been a member of the Brethren church for seventeen years. Funeral services at the house by the writer, and burial in the Oak Hill cemetery.

FREEMAN ANKRUM.

PHILLIPS—Mrs. Sadie Berkley Phillips, wife of Brother C. G. Phillips of Kenton, Ohio, passed to her eternal reward on December 7, 1926. Mrs. Phillips was the daughter of Lewis and Margaret Berkley, and was born at Waterloo, Iowa, August 11, 1870. In 1894 she came to Ashland and became teacher of Music in the College. Mrs. Phillips was an accomplished musician and she rendered a splendid service to the College while connected with it. Here she met her husband, Brother Charles G. Phillips. They were married at Ashland, August 10, 1896. To this happy union three daughters, Ruth, Julia and Dorothy, were born.

Mrs. Phillips made a brave effort to live for her family and her friends. On December 6 the writer anointed her according to James. In this service Rev. Stafford, her pastor, at Kenton assisted. She seemed happy and resigned to the will of God. The end came peacefully and in triumph.

Mrs. Phillips was a woman of fine Christian culture and a beautiful character. She graduated from the Lincoln Conservatory of Music in 1893. She was an active and earnest Christian from her girlhood. Brother A. J. McClain from the College and other Ashland friends attended the funeral services, which were conducted by Rev. Moore and Stafford and Prof. McClain.

She leaves her husband and the daughters above named, one brother, Arthur Berkley and a sister, Miss Lydia Berkley. The daughter, Julia, with her husband, Rev. H. W. Ruopp and a little son, Phillips, were in Europe at the time of the death. Mrs. Phillips was a first cousin of Brother L. S. Bauman. May God comfort all the friends.

J. ALLEN MILLER.

JOLLIFF—Mary Ida Jolliff was born November 11th, 1860, and died March 25th, 1927, aged 66 years, 4 months and 11 days.

She was the daughter of B. F. and Nancy Worst Swinehart, and was the eldest of a family of eight children. Her father and mother, one brother (Samuel) and a sister, Frances, (the deceased wife of C. C. Stair) having preceded her to the Spirit World.

She was united in marriage to David Jolliff on January 16th, 1897, to which union was born one son, Harold, who is a resident of this community.

Mrs. Jolliff was a faithful member of the Fair Haven Brethren church, having united with this church thirty-six years ago under the evangelistic efforts of Rev. I. D. Bowman. Indeed, the Fair Haven church has lost a strong pillar in the death of Mrs. Jolliff. Although having weaknesses, as we all have, it can be truthfully said, she loved her church much. Always interested in good, and the Cause her MASTER represented, reaping much pleasure in the humble tasks that were hers to do.

Although being in ill health for some time, the disease did not assume its worst form until about two months ago, and anxious friends were not without hope for her ultimate recovery.

Throughout the period of her illness the deceased bore herself patiently, accepting with calmness and fortitude a portion full of the bitterness of death.

She leaves to mourn their loss, a devoted husband, who spared no efforts for her comforts in her recent illness, one son and wife, two grandchildren, three brothers, Ephraim and Ray of Wooster, and Ralph of Pleasant Home; two sisters, Mrs. Clara Ebert and Mrs. Verna Pittinger of Wooster, and a host of relatives and friends.

Funeral services were held at the Fair Haven, Ohio, church. A very large concourse of people assembled. The services were conducted by J. Allen Miller. About six weeks before her death she requested to be anointed. Her faith was strong and she was ready to go. At that time she requested the undersigned to conduct the service at her burial.

J. ALLEN MILLER.

ANNOUNCEMENTS

FORT SCOTT, KANSAS

The Brethren church of Fort Scott, Kansas, will hold its spring Communion service on Sunday evening of April 24th. The usual invitation is extended; especially are isolated members urged to attend this feast.

L. G. WOOD, Pastor.

AN UNUSUAL OFFER OF TITHING LITERATURE

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FROM THE STATISTICIAN

To Representatives of the Brethren Churches Greetings:

It is the time of year for the gathering of statistics for our National Conference report. These reports will be available for the use of the district statisticians also. Will not the secretary, treasurer and pastor of each church make it a matter of immediate business to see that the blanks are fully and properly filled out and returned at the earliest date? The blanks will come to you soon, either through your district statistician or from the National Statistician. We should like to be able to make a full and complete report for the brotherhood at our National Conference this year. We can, if each officer of each church will cooperate with us. It will mean but little effort to you but will mean much to the conferences and the church as a whole. Our denomination is judged by other people upon the basis of these reports. I am sure you wish other people to correctly judge us. You will cooperate in this work, I am sure, and we merely call your attention to the importance of you doing so. Thank you, Brethren.

Your Servant as National Statistician,
GEO. E. CONE, Milledgeville, Ill.

FOR YOUR INFORMATION

CALENDAR OF SPECIAL OFFERINGS

Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana. General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.

White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio. Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.

Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.

Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1539 E. Third St., Long Beach, California.

Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

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1927

The BRETAREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

Softly Tell of Christ, Our Saviour

*Softly tell of Christ, our Savior,
Of his love for you and me;
And his promise ever cheering,
Blessings rare and full and free.
As a ship, wrecked, seeks the haven,
As a bird at eve its nest,
We will, in our joy and sorrow,
Come to him and be at rest.*

*Softly tell of Christ, our Savior,
Of the life of him who came
Calling back to life the dying,
Bearing sorrow, grief and shame.
Who, with loving tender mercy
Calls the sinner to his feet,
That he, laying down his burden,
There may free salvation meet.*

*Hear us, Jesus Christ, our Savior,
Once with grief and shame bowed low;
Lo, we kneel and here beseech thee,
Come, thy blessing now bestow.
Lay thy hand in loving kindness,
On each sinful, mournful heart,
Heal it, cleanse it and renew it,
And thy joy and peace impart.*

—Mrs. Justus Moeller.

Zion's Church, Buffalo, N. Y.

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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R. R. Teeter, Business Manager

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EDITORIAL

A Half Million Net Gain

A total net gain of all religious bodies in the United States for the year 1926 was 489,556 communicants, according to the latest statistical report by Dr. H. K. Carroll, whose annual compilation was published in "The Christian Herald" for April 16, 1927. The report does not show "the jubilant note of a year ago," but nevertheless it is a gain and not a loss. Last year's report showed a gain in communicants during 1926 of 984,846, which was practically 200,000 increase over the two years preceding, while the 1926 net gain decreases to 489,556. Dr. Carroll attributes the decrease in gains during 1926 to the almost universal tendency among Evangelical Protestants to prune their memberships of the inactive and absentees. "Scarcely any escape the cutting off process as conducted by pastors and sessions, official boards and the like. One strong influence that appears to govern is the pressure of mounting apportionments for missionary, educational and other benevolent objects and local church expenses. It costs something in these days to be a Christian, and absentees and inactive members are of no help either in finance or service."

"The annual gains of all the denominations for the last seven years, from 1920 to 1926 inclusive, are as follows:

1920	754,654
1921	1,013,296
1922	784,292
1923	690,992
1924	621,630
1925	984,846
1926	489,566
Average per year.....	762,752

"The number of ministers for 1926 is 216,167, indicating a loss of 647. The increase in the seven years from 1920 to 1926 inclusive has been 22,469, or an average of 3,210, which may be regarded as a very favorable average."

Following is the data which Dr. Carroll has collected with reference to the family of Brethren or Dunker churches. He received no late returns on our own denominational situation, and therefore his report shows no growth on our part. No one who has kept in touch with these reports as they have appeared in The

Evangelist can avoid the conviction, however, that we have made decide advancement in numbers, notwithstanding the fact that our churches in large numbers have undergone the pruning process, freeing themselves of the burden of large numbers who are practically useless because of their inactivity. It is to be hoped that our churches may so respond in the effort now being launched to collect dependable statistics that a complete and creditable showing may be given by our denominational group another year. In the following tables, the first three columns show the total number of ministers, churches and communicants or members respectively and the next three columns show the respective gains or losses (d means decrease, and b indicates that no late returns have been received).

BRETHREN (Dunkards)

Denominations	Min.	Chs.	Com.	Min.	Chs.	Com.
Conservative	2,819	1,033	126,711	d681	d3	6,608
Old Order	198	60	3,260	d10	d2	....
Progressive (b)	206	206	25,797	....	....	....
Church of God (b)	11	10	1,000	....	....	....
Total (4 bodies)	3,333	1,309	156,768	d691	d5	6,608

Our readers will be interested not only in the status of the Dunker churches, but in that of other church bodies also. It is impossible to reprint the whole report as it appeared in the Christian Herald, but this summary will be of interest to the many who have not access to the above mentioned complete report.

Summary of Denominational Gains and Losses

Denominations	Summary in 1926			Gains in 1926		
	Ministers	Churches	Communicants	Min.	Chs.	Com.
Adventists (5 bodies)	1,570	3,019	150,891	d16	8	1,799
Assemblies of God	1,270	1,074	62,042	115	165	11,656
Baptists (14 bodies)	52,584	62,103	8,670,895	d1,332	d390	66,022
Brethren (Dunkard) (4 bodies)	3,333	1,309	156,768	d691	d5	6,608
Brethren (Plymouth) (6 bodies) (c) ..	....	458	13,244	....	....	....
Brethren (River) (3 bodies)	166	89	4,877	2	1	d142
Buddhist Japanese Temples (c)	34	12	5,639	....	....	....
Catholic Apostolic (2 bodies) (c)	13	13	2,768	....	....	....
Catholics (Eastern) (9 bodies)	681	675	751,880	30	25	22,250
Catholics (Western) (3 bodies)	24,712	17,394	16,303,171	218	d7	147,257
Christadelphians .....	....	79	4,061	....	1	73
Christian Church	1,017	1,016	114,136	d33	d36	d2,333
Christian Union	390	320	18,200	4	2	400
Church of Christ Scientist	4,576	2,288	....	752	376	....
Churches of God & Saints of Christ (Colored)	101	94	3,311	....	....	....
Church of God (Winnebrenner)	452	488	29,011	3	4	527
Churches of God, General Assembly ..	923	666	21,076	....	....	....
Churches of Living God Colored) (2 bodies)	155	200	6,000	5	....	1,000
New Jerusalem Churches (2 bodies) ...	103	93	6,552	3	d2	23
Church of the Nazarene	2,501	1,548	63,823	d419	62	4,056
Communist Societies (2 bodies) .....	....	13	1,784	....	....	....
Congregationalists	5,510	5,636	(f) 918,029	....	....	16,369
Disciples of Christ (2 bodies)	9,378	14,582	1,754,512	26	297	d4,887
Evangelical Church	1,977	2,143	208,171	28	67	5,179
Evangelistic Associations (15 bodies) (c)	444	207	13,933	....	....	....
Evangelical Synod of N. America	1,167	1,324	332,667	d19	8	27,047
Christian Church	1,017	1,016	114,136	d33	936	d2,333
Free Christian Zion (Colored)	29	35	6,225	....	....	....
Friends (4 bodies)	1,369	964	115,452	8	25	d76
Jewish Congregations (c)	721	1,901	357,135	....	....	....
Latter-Day Saints (2 bodies)	10,403	1,683	636,389	533	59	18,522
Lutherans (29 bodies)	10,795	15,549	2,588,270	241	238	42,152
Scandinavian Evangelical (3 bodies) ...	626	477	12,258	43	2	500
Mennonites (12 bodies)	1,524	1,018	90,310	d60	23	4,671
Methodists (15 bodies)	44,408	62,559	8,968,288	d106	d743	48,093
Moravians (2 bodies)	157	172	29,119	1	10	1,315
Non-sectarian Bible Faith Churches ..	119	106	6,281	8	....	....
Pilgrim Holiness	718	418	14,400	d108	51	2,038
Holiness	38	33	923	....	....	....
Pentecostal Holiness	282	192	5,353	....	....	....
Presbyterians (9 bodies)	14,438	15,504	2,610,716	4	d88	48,730
Protestant Episcopal	5,793	7,831	1,173,679	22	d2	8,768
Reformed (3 bodies)	2,421	2,724	547,024	31	9	6,037
Reformed Episcopal	70	68	8,622	....	....	....
Salvation Army	4,614	1,655	77,689	149	136	3,273
American Rescue Workers	525	165	7,856	15	6	910
Schwenkfelders	7	6	1,589	1	d1	53
Social Brethren	21	22	1,800	....	....	....
Spiritualists	600	690	75,000	....	....	....
Temple Society	2	2	260	....	....	....
Unitarians	482	368	58,713	6	d72	689
United Brethren (2 bodies)	2,225	3,558	416,631	6	d1	d1,325
Universalists	466	604	49,794	d109	d47	2,297
Independent Congregations	267	879	48,673	....	....	....
Grand Total in 1926	216,167	236,131	47,559,902	d647	181	489,556
Grand Total in 1925	216,814	235,950	47,061,346	3,702	d828	984,846

(b) No late returns. (c) Census, 1916. (d) Decrease. (f) Estimate.

The President and the Bible

President Coolidge wrote a letter the first week in April to Eugene W. Thomson of Washington, D. C., that is worthy of notice because of the emphasis he places upon the Bible. Mr. Thomson had organized special Bible schools in the Church of the Epiphany, and he and the pastor of the church, Dr. Z. B. Phillips, had called upon the President to explain the campaign of their class to create wider interest in the Scriptures. Mr. Coolidge's response was a

remarkable testimony to the importance of the Bible and faith in its teachings to the maintenance of the foundations of the government and of society. The very foundations of our social organization rest upon the teachings of the Bible, he declared, and "it would be difficult to support them if faith in these teachings should cease to be practically universal in our country." He said further:

"Everyone who has given the matter any thought," the President said, "knows of the great literary value of the Bible and the broad culture, aside from its religious aspect, that comes from a general familiarity with it. Although it has been the subject of most careful and painstaking study for hundreds of years, its most thorough students find in it a constant revelation of new thoughts and new ideals which minister to the spiritual nature of the race."

"It would be difficult to conceive of any kind of religious instruction which omitted to place its main emphasis on the precepts of this great book. It has been the source of inspiration and comfort to those who have had the privilege of coming in contact with it, and wherever it goes it raises the whole standard of human relationship."

With the issue of April 16, 1927 of *The Christian Herald*, Dr. Daniel A. Poling is announced as editor-in-chief of that popular religious publication. Dr. Poling has become an outstanding leader in the church life of America and has distinguished himself in various fields, but he is most widely known and loved for his leadership in Christian Endeavor, being president of the United Society, a position relinquished by the founder of the movement, Dr. Francis E. Clark. Dr. Poling continues as pastor of the Marble Collegiate Church of New York City, a church made famous by the late Dr. David James Burrell. He is director of the J. C. Penny Foundation, president of the New York Federation of Churches, and member of the Administrative Committee of the Federal Council of Churches of Christ in America. His remarkable ability as preacher, organizer and writer, coupled with his fervent spirituality combine to make his choice as editor-in-chief a happy one. The *Christian Herald* is to be congratulated, as well as Dr. Poling.

Antimilitarist Clergymen

Effort is being put forth to mobilize the antimilitaristic clergymen in the various Christian nations to unite their energies and to focus their influence against war preparations and in favor of peace. Especially is it hoped that these groups of clergymen shall be able to so marshall the spirit and demand for peace that the churches will no longer give their blessing to the military system, but will set themselves aggressively and positively against it. Such groups of ministers have already been formed in Holland and Switzerland, and at Geneva on the 30th of August, 1926, an international conference of antimilitaristic clergymen was held. At this conference it was decided to form an international committee to promote the aims of the movement as stated in the following items:

1. To unite the antimilitaristic ministers of all churches and denominations of all countries, and if possible to create new groups, and to prepare the way for an international congress to be held at Utrecht (Holland) in 1928.
2. To study thoroughly the question of war from the theological and philosophical basis.
3. To demonstrate without delay by word and deed in and outside the churches against war and preparation for war.

Among those elected members of the committee we notice the name of Frederick J. Libby, of Washington, D. C., outstanding member of the Friends' Church in behalf of peace. The secretary of the committee is J. B. T. Hugenholtz of Ammerstol, Holland, who is at the head of the movement in that country.

At the congress of the World League Against Alcoholism to be held at Winona Lake, Indiana, August 17-23, 1927, it is stated that every church, temperance society or other organization, is invited to send its members. Individual congregations are urged to send their pastors. Coming as it does just preceding our National Conference, it ought to be possible for many of our pastors to be in attendance. The Evangelist wishes to suggest that the General Conference standing committee on temperance should avail itself of this opportunity to gather some up-to-the-minute information and suggestions that might profitably be brought to the attention of our Conference. Write to Attorney Boyd P. Doty of Westerville, Ohio, for any desired information.

EDITORIAL REVIEW

The men who are doing things are not as a rule the ones who are doing the criticizing.

Brother Homer Anderson, pastor of the Bethel church near Mulvane, Kansas, writes that interest is being maintained in the work there and that the Sunday School especially is making progress, the attendance ranging from 60 to 70. Four have been added to the church membership since Brother Anderson took up the work.

The Religious Telescope carries the announcement that Prof. J. Raymond Schutz of North Manchester, Indiana, will deliver the commencement address at Bonebrake Theological Seminary, a United Brethren institution at Dayton on May 10. Brother Willis E. Ronk is a member of the graduating class of that seminary this year.

From Clay City, Indiana, we have a report of an evangelistic campaign, in which Brother Claud Studebaker was the preacher, and Brother Mark B. Spacht, the pastor. The field is kept well gleaned, but six were added to the church by baptism. Brother Studebaker's work was highly appreciated and the church was greatly inspired by his preaching. The pastor and his wife have the confidence of the community and are doing good work, as Brother Studebaker bears witness.

The Evangelist office received a pleasant surprise in the form of an announcement of the marriage of Rev. Floyd William Taber, a graduate student at Ashland College, and missionary-under-appointment to Africa, and Miss Ada D. Zellner, also a student in the Seminary at Ashland, on Wednesday evening, April 13th, the ceremony taking place at the home of the bride's parents, Mr. and Mrs. James Kamoie of Philadelphia. They are at home at 829 Grant Street, Ashland, Ohio. We extend hearty congratulations, personally and on behalf of the Evangelist family, to whom both have already been introduced by their published messages.

In writing to the Evangelist office Miss Mary L. Emmert, missionary at Yaloke, French Equatorial Africa, informs us that "permission has finally been granted for permanent buildings on the Bossangoa station." It will be remembered that Brother and Sister Chauncey Sheldon are located at this point. The interesting letter from Mrs. Sheldon to the Girls' Gospel Team of Ashland College, and published by their kind permission in this issue, was written before this permission was granted. Miss Emmert states that everything is going nicely at the three stations.

The Vir Publishing Company, 1505 Race Street, Philadelphia, announces the celebration of the Thirtieth Anniversary of the great work of Dr. Sylvanus Stall in behalf of personal and social purity. Their ambitious plan is to put one million copies of his books into the hands of new readers during the present year. As an inducement they propose to put the books on the market at one dollar per copy anywhere on the American continent. Dr. Stall's books constitute a commendable effort to inform people at various ages in life concerning some of the very vital and rudimentary elements of clean, healthful and happy living, and have exercised a wide influence for good.

Brother C. C. Grisso, of Warsaw, Indiana, writes of the enjoyable and successful evangelistic campaign in which he participated at Ardmore, Indiana, and reported by the pastor, Brother E. A. Duker, in last week's paper. He states that he spent considerable time preaching the "first principles of our faith", a thing which seems not to be very popular in our revivals today, and yet a thing which needs stressing wherever opportunity offers. Where and when the preaching of our distinctive doctrine does not seem advisable in an evangelistic campaign, there ought to be a special intensive effort put forth on another occasion to indoctrinate thoroughly the new members and to inform all interested friends as to the significance of our church practices. Brother Grisso states that the work at Warsaw is pressing forward, the Sunday School and the W. M. S. especially showing up good. Dr. W. S. Bell's visit is spoken of as a great benefit to the church and the Men's Glee Club from the College was well received.

GENERAL ARTICLES

A Lesson In History

By Thoburn C. Lyon

"History repeats itself." Frequently statesmen deplore the fact that modern nations will not learn from the mistakes and failures of the ancient world. As we read the record of the wilderness wanderings and the period of the Judges, we are amazed that the people failed to learn the lesson so often repeated. For some time the writer has been impressed with the fact that even Dunkard history tends to repeat itself, and that we too often disregard the lessons we should have learned from the former cycle of events.

To illustrate: The writer is now located in a section that was once predominantly Dunkard; Dunkard churches—and the ruins of other Dunkard churches—are still not far apart, though greatly weakened numerically. Within this district another denomination (not Brethren), has risen to a position of power, and the backbone of that new church is almost entirely made up of Dunkard stock, while its competition today naturally draws many that would otherwise be with the Brethren.

The explanation: In that day, more than a generation ago now, the ruling body of the Dunkard church prescribed certain regulations and forms of dress—particularly in the case of women—to which they must adhere as a condition of membership. The results of that controversy are too painfully familiar to most of us to need further discussion. In this community—typical of many others—it was just about that time that another immersionist body began holding evangelistic meetings, and the best young people, the hope of the church, went over bodily to the church that WOULD receive them without imposing uninspired conditions. The principal cause of the controversy then was the eleventh chapter of 1 Corinthians; today we find rather severe interpretations (as we think), of this same passage by some of the Brethren, offending, discouraging and turning away from the Brethren church some of her choicest young people.

If this passage really teaches what some believe it does, we must hold to it no matter whom it may offend; but if this prove to be a "private interpretation," then we should not fail to learn a lesson from the past.

What does the eleventh chapter of 1 Corinthians really teach? It teaches many things of first importance elsewhere, but only of secondary importance in this passage; as for example, that God is the head of Christ, Christ the head of man, and man the head of woman. The main theme of the passage is the COVERING of the women. Every teacher under whom it has ever been my privilege to sit for instruction, and every commentary that I have ever consulted, will bear me out in the assertion that Paul's teaching here was of some additional covering, something more than the hair of woman, something of which her long hair was only an illustration or type. Paul taught that this additional covering was so essential that if the woman refused to wear it she might as well be

shorn or shaven as well. In my own mind there has never been any escape for Brethren women from wearing some such additional covering as the prayer cap of the Dunkards or the veils of Jewish women, EXCEPT in verse 16, which many Brethren preachers and teachers have taught me meant that Paul was giving to the Corinthian church advice which they would do well to follow there and at that time; but that even then, if any differed, the custom was not general in other places. How else can Christian women escape this unmistakable teaching? If verse 16 doesn't teach just that, then I must, among other things, ask my wife to resume the prayer covering which the old church decreed, in some form or other.

We might quote at length from the commentaries in support of this position, but feel that to an unprejudiced reader such quotation is unnecessary.

And now, if we may, we should like to say a few things about bobbed hair in general. We wish to say first of all that we are not here discussing the extreme, or "boyish" bobs; we might even admit there is some Scripture to be found against that (though not in 1 Corinthians 11). Bobbed hair is only short hair in a comparative sense; comparatively, it is also long hair, for if my hair were as long as bobbed hair I should soon hunt a barber shop. The argument from nature can only be true in a local sense; for example, the multitudes of unfortunate African women: to be consistent, would not their permanently short hair be a mark of God's displeasure and their consequent shame? And what of the many in America who must resort to "switches" and "transformations" in order to cover up their shame and appear to men to have long hair?

They might fool men so, but it would take more than that to fool God!

Then too, it has frequently been considered anything but shameful for men to wear long hair, even if they had to resort to wigs to accomplish it. We need go no further back than Elizabethan times to see that. We have never seen a picture of Christ or the apostles that had not long hair, though of course these are only based on "tradition." We know that Absalom polled his hair occasionally, but it was worn long enough to become entangled in the branches of a tree. And there were the Nazarites: it has been argued that other men had short hair or the long hair of the Nazarites would have been no sign. The difference was that their hair was long for a reason; some today will shave off a crop of whiskers because of an election bet while others will grow a set, yet neither case proves a general custom to the contrary. If it were always true, everywhere, that it was a shame for men to have long hair, could a righteous God have honored a group who took to themselves a shameful thing as a sign? And what of some of our Godly Dunkard forefathers whose hair hung to their shoulders, longer hair than na-



REV. THOBURN C. LYON
Pastor, Lydia, Maryland

(Continued on page 8)

Some Brethren Church Leaders of Yesterday, as I Knew Them

IX. Eld. Joseph W. Beer

By Martin Shively, D.D.

The subject of this brief sketch, was born in Armstrong County, Pennsylvania, March 26, 1838, and with two brothers,—Solomon and Jacob W., as well as two brothers-in-law,—Thomas Graham and J. B. Wampler, represented his family in the Christian ministry. His education was received in the public schools, presumably the "little red school house," and the Dayton academy, and he made such excellent use of his opportunities for mental improvement, that his scholarship was far above the average. He entered the church in 1859, and was called to the ministry two years later, in the county of his birth, being gradually advanced until 1881, when he was ordained to the full ministry, or eldership. In the prime of his manhood, he was a very forceful and logical public speaker, and a writer of noteworthy ability. In fact he was a poet, exceedingly ready with his rhymes. Again and again I have heard him ask for your name, and then, no matter how lengthy it might be, he sat down and wrote rapidly, and then handed to such person an acrostic poem, in which he had used the letters of such name as the first in each line. And what one would least have expected, the poem so written was not only good rhyme, but full of the best of sentiment. Many years ago, he wrote a poem entitled,—"Faith and Practice of the Brethren," which had a wide circulation in the denomination. He was editorially connected with *The Christian Family Companion*, and also *The Progressive Christian*. He was also the author of two books which were once well known among his co-religionists. The first, "The Jewish Passover and Lord's Supper," a book of 258 pages, and a "Summary of Religious Faith and Practice."

Brother Beer served various congregations as pastor, in the east and middle west, and was elected moderator of general conference of Brethren churches, held at Ashland, June, 1882. During the late 80's or the very early 90's, he moved to the Pacific Coast, settling in San Joaquin County, California, where he lived until the Lord called him to the "Rest, which remaineth for the people of God." He had for many years been a periodic sufferer from erysipelas, and, I think, it was after his removal to the west, that he found a remedy which quickly conquered it, but it left him with a malady which was far worse, for it apparently caused the development of a form of epilepsy, from which he suffered increasingly until the end. There were periods of some length during which he was apparently free from it, then there would be a recurrence, with increased violence, until he became entirely incapacitated for any kind of work, either mental or physical. I had known him slightly before the beginning of my California ministry, and during the first six years of my service there, I was intimately associated with him, and the more so, because during the last five years of this period, I was his pastor, and he lived very near me in Lathrop. It was during this period that the Holsinger History of the Brethren and Tunker churches



ELDER JOSEPH W. BEER

was written, and Brother Beer who had known Brother Holsinger, intimately in other years, became his amanuensis, writing every word of the book, at the dictation of its author. There were few days while the manuscript was in preparation, when I did not spend some time in the office where the work was being done, and what I saw was enough to stir the heart with pity. On one side of the flat topped desk sat Brother Holsinger, so weak that he could only speak in whispers,—so weak that his complete collapse at any time, would not have surprised nor shocked the onlooker. On the other side of that desk, sat Brother Beer, an old man too, but with a keen ear, and a steady hand, writing in beautiful script the story, as it fell from the lips of the sick man on the other side of the desk, but adding no word of his own, nor making any suggestion as to clarification or improvement. If this work could have been done twenty years earlier, it would have been a different book, because then, Brother Holsinger would have been strong enough to have done most, if not all of the work himself, and if Brother Beer had been called in, he would have been a real associate in the task. The task was finished at last, each having given the best that was in him, and for each, it was the last outstanding effort of a life which had long before been dedicated to the service of God, and the well being of men. What I have said now about it, may add to the interest with which you may read the book, and a deeper appreciation of the effort which was put into it. In spite of the physical handicaps of these two men, they lived to reach advanced age, Brother Beer going hence at near if not quite 80 years of age, and Brother Holsinger but little younger.

Brother Beer was a tall, slender man, with kindly face and word, widely known and greatly loved by folks who knew him. His work is done, and he sleeps in ground hallowed by the dust of other valiant servants of the Christ. Whether he lived and labored in vain, so far as the church is concerned, depends upon those who have taken his place, and others who shall come after them.

Ashland, Ohio.

Has God Forgotten?

By C. F. Yoder

Has God forgotten when the hunter slays
The mother bird upon her nest, nor stays

But leaves the little ones to die?

Nay, he declares that not a sparrow falls
Without him, and he hears the hunger calls

Of ravens when, like you, they cry

And though he has not yet revealed why he
Permits such cruel deeds, nor do we see

His recompense to starving birds,
Yet he assures us that our griefs he shares.

Our God hath not forgotten. He declares

He loves us, Let us believe his words.

Hath God forgotten when the storm destroys,
And pestilence devours, and pain annoys,
When helpless hands contend with death?
Nay, he hath not forgotten. He doth see.
The thunderbolts are his as well as we,
The winds are but his loving breath.
The sufferings of the hour cannot compare
With all the glory that with him we share,
Of virtues learned in school of pain.
Our loving Father never can or will forget,
His will is sure to prove the best e'en yet.
And be for us, not loss, but gain.

Hath God forgotten when in mortal hate
Men meet in battlefield and there await
Death by the thousands in the hell of war?
Nay, God hath not forgotten. He would stay
The dogs of war, drive hate away,
But he loves human freedom more.
And though we do not understand why love
Permits such tragedies, yet all things move
For good to them that love the Lord.
And so we are content to wait the day
When we shall understand how God's own way
Is all for good, as saith the Word.

Has God forgotten when temptation comes
And blinds our eyes and threats our very homes,
And overcomes our weak and trembling wills?
Nay, God hath not forgotten. He enfolds
His child in his own hand and holds
His feet upon the everlasting hills.
He who was tempted in all points as we
Is able now to save both you and me,
He sympathizes with us all.
No trial shall come too great for us to bear.
No load too heavy if we his strength but share.
Fear not. With him we shall not fall.

Hath God forgotten when you suffer pain,
The temples throb; the heart doth grieve in vain,
And dread disease devours your strength?
Nay, God hath not forgotten. He doth care
He as a Father hears your every prayer.
And he will succor you at length.
It may seem hard to bear the cruel pain.
It may seem long to wait for health again,
But God gives grace for every need.
The pain may bless by bringing us to God;
The wait bring fellowship as on we plod,
And trials may make us rich indeed.

Hath God forgotten when from friends we part
And lasting separation breaks the heart?
What blessing comes from lonely tears?
Nay, God hath not forgotten. Men forget.
But though a mother may forget her child,
No child of God is left to fears.
"Lo I am with you always, till the end."
The Comforter your heart will sure defend;
Your solitude shall yet rejoice.
Then let us say it every day and hour,
"I live in my dear Savior's love and power,
What is his will, that is my choice."

Have we forgotten God? Ah yes, sometimes
We do forget, and sin our lives begrimes,
Discouragement and doubt assail.
We falsely say that he hath left us too.
We act as if he knows not what we do.
We let our faith and courage fail.
But now, henceforth let us be true and strong,
Let us be happy as the day is long,
And let us not forget to pray.
The Word of God will show us what to do.
The Holy Spirit's power will help us thru,
And we will understand some day.
Rio Cuarto, Argentina.

We've Got to Go Back

By Strickland Gillilan

Author of "A Sample Case of Humor," Etc.

Peaceably, penitently, happily, we must go back to the old-fashioned idea of a God that looked after us when we said our "Now I lay me"; or we shall go crawling back, humiliated and crushed, and with generations of climbing to do before we attain our former moral prosperity.

Substitutes for God and for religion have been numerous in the last few years, but they have been more unsatisfactory than the substitution of paper clothing for cloth garments by the Germans during the war.

There have been legions of substitutions for church-going. These, too, are proving Dead-Sea fruit. And lo, we have on our hands a rising generation we can't handle without God, without religion in the home—active, worshipping, reverent religion like that which made us stand a bit in awe of the fathers who led us every day to some sort of conscious contact with the throne of grace and to a realization that we ourselves needed to give a little earnest attention to our souls' welfare.

Some of the old hymns had strange contradictions, confusing and misleading phraseology. For instance, one says:

"Though I forget him and wander away,
Still he doth follow wherever I stray.
Back to his dear loving arms I would flee."

The third line quoted is an open contradiction to the

one immediately preceding. But the strayer from rectitude has had a great deal more consolation than was coming to an unrepentant sinner, by stopping at that second line, "Still he doth follow." He doesn't do anything of the sort. He stops at the dead-line of right, and waits for us to come back. The popular interpretation of the old hymn has been:

"Though I forget him and wander away—what's the difference? He'll tag me around and take care of me anyway."

Typical bad-boy and bad-girl philosophy when the child tosses its head and says:

"Humph! No matter if I am naughty! My parents will love me just as much and be as nice to me anyway. They're crazy about me."

This generation is wondering how it is going to manage to keep its children out of reform schools. Mothers and fathers lie awake, and worry, and weep, and wonder why this child is thus or that one the other way. "Why, we wouldn't have dared talk that way to our parents! What do you suppose has got into them?"

The answer is simple. Some day they will even admit it themselves. The parents' parents were backed up in most instances by the Almighty, whom they accepted as their guide through life, acknowledging that guidance in

humble and formal reverence every day in the presence of those children. The parents were sent to church and Sunday school in their youth, and accompanied thither in the great majority of cases. The line of communication with God was kept open. These modern parents have cut the wire. Movies in which religion and Sunday observance are usually ridiculed (except for melodramatic purposes) are patronized; Sunday baseball is attended with the children; and the faith and worship of the forefathers are practically set down as some old-fashioned folly.

Parents who had a religious upbringing and are weakly forsaking it are the ones who now gnaw their nails in the night and wonder what's got into the children. It isn't what's got into the children, but it's what got out of the parents. God has been left outside their lives. They will have to go back to him. He knows they know right where he is. He has not forsaken them. He has not forgotten how to bring up children. He doesn't wonder what's "got into" the present generation.

There is going to be a lot of bitterness and heartache and heart-break among parents and a lot of ruin among young lives before we turn again and face the dazzling light. The Almighty isn't going to change his rules. They are fair and just and kind rules. They work out perfectly when followed. They were made for all time. The present generation cannot expect them to be repealed for a generation of spoiled and undisciplined children.

"Still stands thine ancient sacrifice."

When the struggle against the old-fashioned religion has exhausted itself, and the withered, besmirched souls

of your children and mine are strewn along the pathway we are now foolishly treading, the next generation will go back. It will have to. It will be glad to!

The teacher does not chase the children all about the lot, catch them, and hold them, and cram the lessons into them. He rings the bell; the pupils know school is in session; and they know where. They must go to the fount of learning, and study. No more is God going to pursue us all about the wayward orbit we have chosen. He is right there in the same old place all the time, waiting patiently and lovingly for us and hoping we will return without the loss of a generation or so of precious souls.

There is a sort of silly crusade on among the humorous publications of the country, declaring that an attempt is being made to destroy the joy in the world. Nothing could be further from the truth. The attempt is merely to try to guide the public mind, without the loss of joy, to more wholesome, more intelligent, more nerve-resting and genuinely satisfying pleasures than the jazz and the clamor and the insane rush after rainbow-ends that is bringing so little lasting pleasure and is promoting such a goodly crop of crime and suicide in this generation.

We'll have to get back to God. We may not take back with us all the forms and customs of old worship. But we've got to bow our heads in reverence and willingly acknowledge a Master and a Guide. When we do, there will be no dearth of happiness. There will be a happier religion, with less outward and mistaken gloom than the old forms showed. And the generations of the future will be the keenest religionists the world has ever known.

—C. E. World.

Roland Park, Maryland.

THE BRETHREN PULPIT

New Lebanon for Christ and the Church

By Lester V. King

(Preached at New Lebanon, at the opening of the pastor's second year. Special invitation was extended to citizens of the community, resulting in a large attendance.)

TEXT: "Open thy doors, O Lebanon."—Zachariah 11:1.

These words are a prophecy of the great Prophet Zachariah. They portray what is to occur to Israel unless she repents. We have here a picture of an invading army. Lebanon was a famous mountain in the South of Syria and was noted for her forest of cedars. Bashan was a kingdom of the Amorites on the east side of the Jordan and was famous for its stately oaks. Hence the prophecy concerning the cedars and the oaks. If the writer had in mind Jerusalem the words are to be taken in a figurative sense. Whatever the meaning we have a picture of an invading army.

I am asking you to think of the words, "Open thy doors, O Lebanon." When the prophet used these words he was thinking of an army. My theme is, "New Lebanon for Christ and the Church." Therefore rather than thinking of opening our doors to an invading army, I want you to think of opening them to a friend. To one who is interested in us and who will work for us and through us. "Open thy doors, O New Lebanon" is the plea I want to make this morning. The plea is a reasonable one and one that should be of interest to the church and to the village. Of interest to the members of the church because of their interest in the church. Of interest to members of the village because of their interest in the village.

I desire that the theme of the morning be our watchword, our goal, our aim for the year ahead. It is our purpose to consider together the doors that are to be opened

by the church and the doors to be entered into if we are to take New Lebanon for Christ and the church. If this is to be done it must be done by the church. No organization, no body of people can do what the church can do if she but opens her doors.

Whatever has been the failures during our year's stay with you, they are past. Forever past. Never to return. Let us therefore bury them, remembering them only as a guide and warning for the year ahead.

The progress, and we believe there has been some, must not satisfy us. There are yet cedars to be destroyed by fire. The fire of the Holy Spirit must burn out the evils and urge us onward and upward toward heights yet unattained. We cannot, dare not, settle down to a disposition of self-satisfaction. There are still doors to be opened, and doors to be swung. Now, I believe I have been here long enough to sense some of the needs and some of the opportunities of the church and of the village. That we have here at New Lebanon an open door there is no doubt. Well do I remember the sermon by Mrs. Dr. Gribble some years ago in the Chapel of the College on the text: "An effectual and fervent door has been opened to us." Her plea was that Christ had opened a door of unusual opportunity to the Brethren church in darkest Africa. Now it certainly required on her part a great deal of faith and insight into the future to make such a prophecy. Yet we know now that her faith has

been vindicated and her vision brought to pass, even though it did mean the sacrifice of her own husband and other loved ones.

I am made to think this morning that the text of 1 Corinthians 16:9 applies not only to her field. I believe it applies in our own field here. I believe Christ has opened a field here at New Lebanon to the Brethren church such as has been opened to few Brethren churches of our homeland. I was convinced of this fact when I accepted the call as your leader. After a year of work among you I am still more convinced of the fact. Every day I ponder on the thought, I am overwhelmed with the great responsibility that is ours. Brethren, what if we should fail? But we cannot; we dare not.

Consider these two facts:

1. It is God that opens the doors. "It is God that has given us this field. I am sure that Dr. Shively sensed this when he held his first revival campaign here, and started the work of the church. But no pastor or member has opened the field. We have all aided, no doubt, but the great God has swung the doors, and thanks be to him, he has swung them wide open. Friends, this is a serious fact we are considering. What are we going to do about it?

2. Again, it is God that closes the doors. But for your comfort may I say that he will not shut them unless we fail to enter into them. But should we Brethren, should we fail here, the doors will be either closed to us and opened to some other denomination, or closed partly and opened partly to some other church. Our text is but an illustration of this in regard to a nation. What are we going to do about it?

Do I need give proof that we have here an open field?

1. We have here, first of all, a growing, prosperous, well situated village of 450 people, with only one church in the village to minister to this number. Where can you find a field situated like this? The majority of villages of this size are crowded with churches. My own home town is but an illustration of this. It is a village the size of our own with four churches, three of them new brick structures larger than our own. Then tell me that New Lebanon cannot afford ONE BIG CHURCH? We can have here a Sunday school of 300 or 400 folks if we will. And I prophesy that we will if this program is carried out.

2. Again we have here a community of Dunkard bred people with Dunkard ideals and virtues. This whole Miami valley is a Dunkard community. When you speak of the Brethren church folks know what you mean. When you speak of the Brethren church in many localities they usually link it with another church of similar name. But not so here. Now this should make it easier for us.

3. Then too we are located in the center of Brethren churches from which we can draw. We are in the center with Brethren churches to the near east, west, north and south. When members of these churches move they move toward us. And why should they not do this?

4. Lastly, we have the men, the talent and the means to carry out this program and enter this open door. Very few rural Brethren churches have such talent as we have. During the year three Brethren ministers have been worshipping with us. None of us are regular teachers in the Sunday school. And why should we when we have such splendid talent on the part of lay members? Yes, Brethren, we have the material to do the work.

What then? Why do we not take the field? The answer is simple. Our material must be dedicated to the Lord. We need but apply, put to work, use what we have. And God pity us if we fail.

Lebanon in the Bible symbolizes all that is strong, great and beautiful.

If New Lebanon is to be true to her name,

We need to have but proper aims.

And then we'll not need to be ashamed,

And stand before our Lord halt and maimed.

We can be strong in the strength of our manhood. We can be great in exemplifying noble Christian lives. We can be beautiful in the lives we dedicate to the Lord. Yes, what a village we can be and what a church we can be! What are we going to do about it, Brethren?

(To be continued)

New Lebanon, Ohio.

A Lesson in History

(Continued from page 4)

ture has bestowed upon many women—were they shamed by it?

At one time it might have been charged that they were

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

A DEFINITION OF SIN—1 John 3:4-10. Sin is defined so simply that the mind of the most unlearned can understand and the heart of the child will bear witness to its truth,—to go against the law, to disobey is sin. The fact of sin and what it involves needs to be brought to the consciousness of the last individual until we become disturbed about it.

TUESDAY

THE BEGINNING OF SIN—Gen. 3:1-12. Sin began with disobedience and had its seat in the uncontrolled desires and appetites of life. Its beginning in every life is the same, and its continuance is due to the same appeal. We sin when we yield to the lusts, the enticements and the desires of our own undisciplined and uncontrolled hearts.

WEDNESDAY

CONSEQUENCES OF SIN—Rom. 2:1-11. The consequence of sin, unrepented of and unforgiven, is the judgment of God, before whom nothing can be hidden, but even the very thoughts and intents of the heart are known. To know that we must face such a judge, "who will render to every man according to his deeds", ought to make us vitally concerned about what we allow to have place in our lives.

THURSDAY

CHRIST AN OFFERING FOR SIN—Isa. 53:1-12. The great prophet foresaw the sufferings of Christ and, speaking on behalf of Jehovah, said, "For the transgression of my people was he stricken." Though he was guiltless, "yet it pleased the Lord to bruise him," and to "make his soul an offering for sin."

FRIDAY

ACKNOWLEDGING SIN—Ezra 9:5-15. Confession is the first requisite to forgiveness. He who is not willing to make a full breast of his sin, is not in the mental attitude that would cause him to seek and to receive the grace of God. The attitude of the publican is ever the pre-requisite to forgiveness.

SATURDAY

DELIVERANCE FROM SIN—1 John 1:1-10. "The blood of Jesus Christ his Son cleanseth us from all sin." That is the provision, and the condition is that we "confess our sins." What a blessed and satisfying provision! and what a simple condition! Is there any burdened soul that cannot find relief?

SUNDAY

THE RIGHTEOUS AND THE UNGODLY—Psalm 1. The happy estate of the righteous is such that every soul may well covet, and one that grows in richness and delight, fruitfulness and stability with the passing years. The ungodly man is so lacking in worth, so light and unstable that he is as the chaff, driven before the slightest breeze. What a contrast! If men could be brought to see it, who would dabble in sin?—G. S. B.

"following the style." If so, it is no longer true; it is now a custom established and accepted for many good reasons. And we can still remember many who scrupulously wore bonnets, but were far more stylishly attired otherwise than many who didn't; it is even so with this head-dress.

It is only too true that there are many, both within and without the church, with bobbed hair who are not true Brethren or spiritual Christians; it is equally true that there are many with longer hair who come no nearer this mark. We know of many women—some younger and some not so young—who, in spite of bobbed hair, acknowledge the headship of the husband as well as of Christ. And in view of the many splendid young women, some of our most splendid young women in every congregation, true Brethren and spiritual Christians, who DO have bobbed hair; in view of the many fundamental things crying to be taught today; in view of the teachings of the inspired Scriptures themselves—we ought not deliberately antagonize or discourage some of our best young people by laying upon them any other commandment than that which is written. In other words, we ought to LEARN A LESSON FROM HISTORY.

Lydia, Maryland.

OUR DEVOTIONAL

Witness of the Light

By Alice Livengood

OUR SCRIPTURE

In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world (John 1:4, 5, 7, 9).

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth after me shall not walk in darkness, but shall have the light of life (John 8:12).

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men, shall be denied before the angels of God (Luke 12:8, 9). Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away saying, Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him (Luke 8:38, 39). But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).

And they called them, and commanded them not to speak at all, nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard (Acts 4:18-20). Then Peter and the other apostle answered and said, We ought to obey God rather than men (Acts 5:29).

But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and

a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and unto the Gentiles (Acts 26:16, 22, 23).

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh a reason of the hope that is in you with meekness and fear (1 Peter 3:15).

OUR MEDITATION

Animal life and all vegetation could not long exist without the light of the sun, and after a few days of cloudiness how glad we all are to see his rays again. Light seems to be very much worthwhile. "Light! Nature's resplendent robe; without whose vesting beauty all were wrapt in gloom."

Almost two thousand years ago another and greater saving light, Jesus the Christ, came into the world to bring life eternal and happiness to mankind.

But it matters not how bright the sun shines, a plant that is set away in a dark cellar will not benefit from its rays until it is carried out into the light. So neither can man be saved except he is brought into the saving knowledge and grace of the Light of our souls.

Although this "light of men" is here the people who are in the dark cellars of sin and heathendom cannot profit by it unless they are brought to it by those who already are backing in his divine, saving rays. It is our duty to bear witness of the light by doing this, for the love rays of Christ can heal the sin-sick soul just as the rays of the sun can destroy germs and heal many ills of the body.

A witness is one who tells what he knows or has seen. Then, if we are saved by the Light of life and are happy in him surely we should be anxious to testify of all his goodness and mercy to us by telling the good news to the lost.

"I love to tell the story;
More wonderful it seems
Than all the golden fancies
Than all my golden dreams.

I love to tell the story,
It did so much for me;
And that is just the reason
I tell it now to thee."

That should be true of every Christian.

We are commanded to bear witness by Jesus himself when he said, "Go ye," and he also said if we keep his commandments we'll be happy.

Almost anyone who has found a good place in which to buy will tell others—will witness for the place by showing his purchases, or by telling of the bargains seen. Then why not be just as willing and even more so to witness for the Christ. Tell what great things he has done for us and that he is abundantly able to do the same for all those still in darkness, if they will hearken to our witnessing and to the still small voice and come to the light.

"Come to the Light, 'tis shining for thee;
Sweetly the Light has dawned upon me,
Once I was blind, but now I can see:
The Light of the world is Jesus."

Granted that it does require courage to witness at all times and all places, Paul said, "I can do all things

through Christ which strengtheneth me" and Jesus himself said if we do this, "Lo, I am with you alway." What a wonderful promise!

Would that we might all feel as Peter, when he stood before the council and said, "For we cannot but speak the things which we have seen and heard." Then would Jerusalem and Samaria and all the uttermost parts receive the message of the Light because of the faithful witnessing of those who had experienced its saving power.

OUR PRAYER

Kind heavenly Father: We thank thee that the light has come into our souls and we pray for courage to ever be witnesses of the light. May our lives and words testify to this and thus those out in sin will too accept of the light because of our influence and thy name thus be honored and glorified. In Jesus' name we pray. Amen.

Milledgeville, Illinois.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for May 8)

Peter and the Risen Lord

Scripture Lesson—John 20:1-10; 21:1-23.

Printed Text—John 20:1-10; 21:15-17.

Additional Material—1 Peter 1:3-12.

Golden Text—Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead.—1 Peter 1:3.

LESSON LIGHTS

A Mother's Tribute to Peter

Oh, yes, you will get to heaven, dear,
I know by the way you pray;
I know by the shine in your love lit face
When you sang the hymns today;
It was "Jesus, lover of my soul"
And "Nearer, my God to thee,"
And the taking "time to be holy," dear.
And the "Rock" that was "cleft for me."

The text was sweet, but the sermon long—

I think that you called it deep—
But I sat in the corner of the pew,
And I guess I went to sleep;
But I was so very, very tired,
And maybe my heart is cold;
I wonder if Christ will know me dear,
If I enter the heavenly fold!

The baby kept me up last night,
So I slept an hour too late,
And had to hurry the breakfast so,
For you didn't like to wait;
I'm glad you told them in love-feast, dear,
Of the joys that fills your days,
And I wish that Jesus would tune my harp
To a gladder song of praise!

Perhaps, if I do the best I can
In this little home of mine,
The Lord will give me, now and then,
A sip of his heavenly wine;
And if I fail of the star-set crown
I have tried so hard to win,
You will lend me yours, for a little while,
With all its jewels in.—Anon.

Introduction

The resurrection of Christ is the turning-point of the world's history. From the day when he rose from the tomb a new impulse was given to the world. The spirit of the Risen One seemed to enter into humanity; men's thoughts have been changed, their habits refined, their morals elevated; the church has been created, the world has been revolutionized.—Bishop Carpenter.

The Stone Rolled Away

This was a great circular stone, like a millstone moving in a groove, which had

been rolled over the entrance to the tomb so as to close it like a door. Then the Romans had sealed it by drawing cords in front of it, the cords being fastened to the stone and to each side of the tomb by wax or clay, so that the authorities would know if the tomb had been entered. Such a stone would require several men to move it, and the women (who did not know about the sealing of the grave) had been wondering, as they came along, how they could manage to get the stone rolled away. Their experience in finding the work already done for them is a standing example of the uselessness of worry.

Proofs of the Resurrection

"I have been used for many years to study the history of other times, and to examine and weigh the evidences of those who have written about them; and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the mind of a fair inquirer,

than that Christ died and rose again from the dead."—Dr. Arnold. So Dr. Lyman Abbott: "The resurrection of Jesus is the best-attested fact in history."

The transforming of the disciples—originally but common men—into apostles, who changed the face of the world, through the gift of the Holy Spirit, is a proof.

The very existence of the Christian church is a proof of the resurrection of Jesus. "Faith in mere visions or phantoms but not such a phenomenon as the Christian church, the greatest fact and the mightiest institution in the history of the world."—Pres. Woolsey.

What the Resurrection Meant to Peter

It meant a chance to throw himself at his Master's feet and ask his forgiveness. He knew he need not now bear the burden so long as he lived—the burden of sorrow for unforgiven sin which weighs heaviest of all burdens. No account of Jesus' first interview with Peter is recorded in the Gospels. The only reference is in Luke 24:34.

This interview must have been too sacred for repetition or record. It was the restoration of the personal relations between

(Continued on page 15)

Adult Division Rally Day

Sunday May 1, 1927

By Prof. A. B. Cober, National Superintendent

The attention of all Sunday school officers is invited to a small leaflet on the work of the Adult Division of the Church school, which was mailed recently to all superintendents throughout the brotherhood. At this time we wish to call special attention to Nos. 3 and 6 of the objectives set forth for the year 1927.

The first Sunday of May is a splendid time to rally all the forces of the Adult Division. It is true that every Sunday should be a special day and that the Lord's work demands our best efforts at all times, but it is also true that the Bible classes in many of our schools are not functioning as they could nor as they should. The Sunday school officers, the children, and the young folks need more encouragement from the adults.

The Bible class may be a mighty factor for good if the members will keep in mind the purposes for which a class is organized and will become a "Willing Workers' Class" rather than an "Iceberg Class".

In connection with this Rally Day Announcement we wish to suggest that the president of each Bible class read to the class "Some Things an Adult Bible Class Can Do" and also "Some Objectives for the Year 1927" as printed in the leaflet above mentioned. It might be profitable to have a discussion on these at a special meeting

of the class and determine at that time some things for the class to do during the present year.

For the May Rally Day the following objectives are suggested:

1. 100 per cent attendance of the Bible Class membership.
2. A determined effort to increase the membership of each class. What has been your increase in enrollment since January first?
3. By May first you should have increased your enrollment 8 per cent to meet the goal set for the year—2 per cent increase per month. Many classes are going over the top. Why not your class?
4. Have a special worship program including some good appropriate music.
5. Have as many members of the Home Department as possible attend this service.
6. Secure a special speaker to address the Adult Division. Get your committees busy now. Don't say it can't be done. It can.

BE A BOOSTER

Every member should receive a notice of this special Rally Day service. Use your automobiles to bring those who have no conveyance and are not able to walk the distance they live from the church.

Let us make this a big day for spiritual growth in the Brethren Sunday School.

J. A. GARBBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Getting Ready for Leadership

By Orville D. Ullom,

The future success of the boys and girls around us depends wholly upon their growth in character. Their growth in character depends largely upon their home atmosphere, the quality of their friends, their church, their social life and work, and the ideals of the neighborhood in which they live. Now, what meaneth all of this to us? Just this—the boys and girls of the oncoming generation are largely dependent upon you young people who are growing into manhood just now as to whether they shall grow into men and women with Christ-like characters. There is a need here to be met. Seest thou it? Only as we choose worthy vocations in life so that we can raise the standards in the communities where those boys and girls will and must live, will we be making it possible for them to be splendid, true-blue men and women. It was human need that forced Jesus day after day to serve the people of his day. He looked upon them with a heart of compassion and changed their desires into satisfactions. He revelled in his task. Shall we be ministers and make the church the servant of the community? A social worker—religious education instructor—and thus lift up the social and home life of the community? A physician and thus by relieving human suffering made life in the homes far more pleasant? A lawyer, and strive to establish absolute justice to all in the community? In either case every boy and girl in that particular neighborhood will reap the rich fruits of your toil. Is such a service worth all that it costs? That, you one and all, must decide for yourself, but be sure you make the right decision. Oh! those sad regrets! Now is the time to avoid them; not ten years from now. Oh! the gratitude of those hearts you serve. Such satisfaction is worth far more than gold.

For some such task we must prepare ourselves now if the world is to profit by our having lived here. And whatever the vocation of our choice might be, we all want our life to count in the world for all it is worth. This first demands that we select the vocation to which we are called. Such a vocation is the one that calls out the best that is in us, the one that makes us what we ought to be, if we do our part, and the one that demands our best qualifications. The preparation for such a calling never ceases. To think that we never cease keeping ourselves in readiness for our best service. The doctors who join the American College of Surgeons are required to sign the following pledge, "I pledge myself to pursue the practice of surgery with thorough self-restraint, and to place the welfare of my patients above all else, to render willing help to my colleagues, and to give freely of my services to the needy. I pledge myself, so far as I am able, to avoid the sin of selfishness, to shun unwarranted publicity, and money seeking as disgraceful to our profession." These men must of necessity keep themselves in realness every hour of the day for service. How can we help but do likewise? Yes, the cost of such leadership is amazing. It is so high that only

the patient, persistent worker attains unto it.

In one of the Northwestern cities were two brothers who were famed as the two leading surgeons in America. Patients came to them from all parts of the world for consultation. Outstanding doctors came to learn from them. These doctors were experts and they served humanity in an expert manner. They had attained unto the position of leadership. But LISTEN, they were first willing to pay the price of preparation. They spent long years of hard laborious study and many patient efforts in their apprenticeship getting ready and even now they live simply, avoid dissipation, guard their diet and sleep, safeguard their nervous energy, give up many social indulgences that they might be more skillful in performing their operations with a clear thinking brain, undimmed vision, untrembling fingers, and steady nerves.

Such expert well trained leadership as this, no matter what the field of endeavor, depends upon five factors. These factors are: first, knowledge. This would imply that you have the facts of your profession at your finger tips. Second, power. This is the storing up of your physical and ner-

(Continued on page 15)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for May 8)

Mary and Martha, Who were Friends of Jesus. Luke 10:38-42

Some of Jesus' friends went with him wherever he went. The apostles were such good friends that they followed Jesus wherever he led them for three years. But, Jesus had other friends besides the apostles and the friends who went with him. Mary and Martha and their brother Lazarus were very dear friends of Jesus. Whenever they could, they had Jesus come to their home and there they would do all that they could for him.

When Jesus raised Lazarus from the dead, many people found out about it and believed on Jesus. Now the rulers of the Jews who lived near to Bethany and in Bethany heard that many people were believing on Jesus and they became jealous. Then Jesus and his disciples went away into another part of the country, because they knew it was not safe to stay in Bethany. These rulers wanted to kill Jesus because they did not want anyone to be more powerful than they were themselves.

Mary and Martha were oh, so glad to have their brother Lazarus alive again. They wanted to do something for Jesus, just to show him that they loved him and that they were glad to have their brother alive. So when they found out that the rulers were trying to take Jesus and that

Jesus would have to go away, they felt very unhappy about it.

Several weeks passed. Whenever they could Mary and Martha and Lazarus asked people who passed through the village about Jesus. They liked to know where he was and if he and his followers were safe. Then one day when they asked, they received very joyful tidings. A man, who was going through the town, told Lazarus, "Jesus and his disciples are walking along the road just a short distance from town. I passed them a little while back and I think that they are coming here to Bethany."

Lazarus immediately hurried home and said to his sisters, "Jesus and his twelve disciples are on their way to Bethany. Can't we have them all come here to our home? I'll go and meet them and bring them here if you will prepare supper for them."

Then Mary and Martha were both glad. They said to Lazarus, "You go and invite them all to come."

Soon Mary and Martha were as busy as could be. Then they fixed a great long table and set it. Soon all was ready. While Martha was busy, one time, Mary slipped away and went to a place where she could buy ointment. There she bought a pound of very precious sweet smelling perfume. Then she went back to her home.

It was evening when Jesus arrived. Mary and Martha told him how happy they were to have him in their home again. Soon Jesus and Lazarus and the Apostles were all seated at the long table. They did not sit on chairs as we do now. Instead there were couches on which they reclined while they ate. While Martha was serving the supper, Mary got her bottle of ointment and went to the foot of Jesus' couch. Then she removed Jesus' sandals, for Jesus and the men of Jesus' time did not wear socks and big shoes as men do now. When Mary had taken off Jesus' sandals she broke the bottle which held the ointment and poured the ointment on Jesus' feet. Then she took her hair and wiped them dry.

Some of the disciples were surprised at Jesus allowing Mary to do this for him, but Jesus was so glad for the love of his friends. It made him happy to have Mary and Martha prepare a supper for him and his friends and it made him especially happy to have Mary love him so much that she would anoint his feet. Jesus knew that he would not be allowed to live long and he said, "Mary has done this to make my last days before my death happier." So Mary did her bit as a friend of Jesus and gave him much happiness that day, just a week before he was crucified.

Bible References

- M., Apr. 25. Mary, a worshipper
John 12:1-3.
- T., Apr. 26. Martha, a worker.
John 11:20-23.
- W., Apr. 27. Another friend of Jesus.
John 20:11-16.
- T., Apr. 28. A test of friendship.
John 21:15.
- F., Apr. 29. Paul, who gave up all for Jesus. Phil 3:7, 8.
- S., Apr. 30. A friend who served Jesus.
John 19:25-27.

Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Mrs. Sheldon to the Girls' Gospel Team

At the close of the last school year, the Girls' Gospel Team had thirty dollars in its treasury. After thought and prayer, the girls decided to send it to Hattie Cope Sheldon to be used as the Lord might lead in the work there. We have this very interesting letter in reply from Mrs. Sheldon. We wish to share the letter with the Evangelist family, for it was through the kindness and generosity of some of our near-by churches and other denominations as well, where we were permitted to hold services, that we had this little sum to send. Such may rejoice in the blessing and fruits of their giving.

Bossangoa, A. E. F.

November 1, 1926.

Dear Girls of the Ashland Gospel Team:

I am in receipt of your gift which was forwarded me by Miss Helen Garber. It certainly did come as a happy surprise. May the Lord reward you greatly for this.

In thinking over the numerous uses to which this money might be employed, and after much prayer about it, I have thought it fitting to use it for a temporary church building. We hope to have a permanent building some day, but judging by the progress made on the other stations, it looks as though it will take three or four years to get a permanent church building. It always seems best to build permanent dwelling houses before anything else, because the health of the missionary must be protected else his service cannot continue. But in the meantime as in the case of Yaloke services must be held out in the open. At Yaloke for two and one-half years they have done this. I have seen the poor naked natives come shivering up to services. Perhaps it will surprise you to know it is cold out here, but nevertheless it is true. In the early morning when we have our services the wind is often very chilly. Of course it gets terribly hot in the middle of the day. During the rainy season which lasts six months out of the year, the poor natives must sit out in the rain or else we must dismiss the services and that we don't care to do. Sometimes when I have been trying to give them the "Good News" the smoke of their bonfires has almost choked me, and so constant has it been, that at times I have thought surely afterwards, I will be "smoked meat."

The gift which you sent will provide for a building large enough to hold all that will come to services. The foundation will be of stone work, the floor will be pounded mud, which makes a nice, hard floor and looks something like cement. The walls will be of mud and they look pretty nice when whitewashed. The roof will be of thatch, the seats of hewn logs. This may sound crude to you but it looks pretty nice to us since we have been used to no building at all. A church something like this at Bassai has lasted three or four years. Don't you wish you could come and hold a service in this church? I fear that you would have a hard time being understood until you learned to jabber in real African style.

As perhaps the most of you know we are opening a new station at Bossangoa. The permission has not yet arrived but we are

waiting, and in the meantime we are giving the Gospel to these hungry people.

If you could see Africa today as I see it, I believe that many would be compelled to come forth and help to reap the rich harvest of precious souls. In any direction that one travels he must pass village after village and perhaps not one has heard the "Good News." There has been no one to bring them the Light. In darkness they sit, from moon to moon, and from one hunting season to another, and still the light is withheld. Robert Moffat as he looked out over the great expanse of territory in South Africa, said, "I see the smoke of a thousand villages and not one has heard that God sent his only Son to die for their sins."

Perhaps you wonder what we are doing here. Yes, we are busy giving forth the glad tidings of salvation, but we are, as it were, only a drop in the bucket. We are trying to occupy a little space but oh, the tribes beyond who will never hear unless more missionaries come forth!

It seems that now is the time to evangelize this great "Dark Continent." Tomorrow may be too late. A recent statistics, put out by the French journal, states that within the last ten years there has been a decrease of 60 percent in the population. This report astonished the medical world and they said we must save Africa from Sleeping sickness, etc. But should we not be just as interested in saving them from sin and pointing them to the Savior? Of course, we do all we can for them from a medical standpoint and hope to do more in the future.

Of these 60 percent who fell into a Christless grave who is responsible? Someone

must answer for them on that day. Of course we are not responsible for those but we are responsible for the ones who die in this generation.

Perhaps you may think your talent is not suited for Africa. You may be musically inclined and think this talent cannot be used in Africa. How these people do like music! To my mind it would be great to help them to develop their wild savage music into music that would be suitable for hymns and still be African. That is what they need for the African soul cannot express itself in Western music.

Some may be inclined to teach, and this is a great work out here where schools are almost unknown. This requires no little ability for the teacher must master the difficult, almost impossible French language. All teaching must be done in French.

There is room for all or any talent out here and the Lord seems to use some who have no talent, but through their consecration they are living channels through which the Water of life flows. Consecration is the most essential quality to have.

I am sending my best wishes and prayers for your success throughout this year.

Lovingly yours in his Service,

HATTIE COPE SHELTON.

Just think! Build a church with thirty dollars! A church in Africa would be a fine investment and worthy memorial to a Sunday school class. Let us, if we have not already, at this glorious Easter time, give of our plenty to those who have little, not only that churches may be built, but that more workers may be sent forth. May our hearts and minds be open to his will in our giving at this season.

HELEN GARBER.

Letters from South American Workers

Laboulaye, Argentina

(The following letter has just been received from our pastor in Laboulaye. It is worth passing on.—C. F. Yoder.)

Laboulaye, March 19. Dear Brother Yoder. Grace and peace be with you and your family. Here we are well and encouraged in the work of the Lord. I write to inform you that I have sold the only sulky for \$35.00. It was a good sale, as the sulky is old and much worn. I am impressed by the way the Lord cares for the details which we are apt to overlook. It might seem to us that this sulky has rendered its quota of service and is ready for the old iron pile with no one to look at it with gratitude or pity. But the Lord cares for details. This sulky was sold to the man with a market garden and a large family of children whom we visited when you were here. His wife is lame and cannot come to church unless she rides. Now the entire family has been converted and the man has given the sulky as a present to his wife so that she can attend. She is very happy and says she will care for the sulky as a precious treasure, and will only use it to come to church.

The Lord has cared for Prince also. (Prince is the horse donated by Goshen

friends for the use of Brother and Sister Webb, fifteen years ago. He has been all over this district in colportage work and has been a most faithful missionary until a year ago when the gift of an auto in Laboulaye made it possible to give him a rest.—C. F. Y.)

He is in an estancia in Villa Rossi whose owner loves him and keeps him in his best pastures and never makes him work. He calls him his superannuated missionary. Thus he is passing his old age, fat and contented, while here in the garage the Lord has provided a good substitute. This makes me trust that the Lord who cares for the horse and sulky will much more care for the workers who yield their lives to his service.

A woman from Mendoza was abandoned by her husband while she was ill, and having heard of Brother Perez here came to Laboulaye for healing. She was both healed and converted and asked for baptism, but fearing it premature to take this step, I advised her to wait. I do not know if I did well in this as she is very sad to return to Mendoza without baptism.

The widow Aguilar and her daughter also wish to be baptized as soon as possible and we would like to have you come in April to

celebrate baptisms and the Lord's supper. Bring Mrs. Yoder and remain some days.
JUAN ISTUETA.

Alejandro, Argentina

(Translation of a part of a letter from Domingo Reina.—C. F. Y.)
Here we are all well and the meetings

are well attended in spite of the fact that many have begun to work in the corn harvest. Yesterday our hall was entirely filled.

The brethren here have purchased twenty good benches in an auction and have donated them to the work. Now we are going to take them to Gallini for our meetings there. Yesterday Brother Lense went with me to look for a hall there and found one

which we will occupy the first of April. We want you to come for the inauguration.

The Bada family are going to loan me their auto to go to Corral de Bustos to visit his brother's family and hold some meetings there. Other families there also are interested. Brother Lense will care for the meetings here in my absence.

DOMINGO REINA.

NEWS FROM THE FIELD

PASTORAL AND EVANGELISTIC SKETCHES

Ardmore, South Bend, Indiana

At the urgent request of the Ardmore brethren and its pastor, the writer assisted them in a two weeks' evangelistic effort the latter part of March. My church at Warsaw consented to such an arrangement since the Ardmore pastor could supply my pulpit in my absence.

Two weeks is scarcely time for a campaign to be carried through properly. The revival spirit was manifest from the very first service and continued to the very last. Many heard the word gladly and came with penitent hearts, believing in Jesus Christ and confessing him as their Savior. The climax of the meeting came after ten days with thirteen coming at one service. The brethren held up our hands while we proclaimed the old-fashioned Gospel of Jesus Christ in its mighty power to save, and we had a real pentecost together. We were cheered and encouraged too by the presence of the brethren from neighboring churches. Among the visiting ministers were Brethren Bell, Leatherman, Clark and Flora. The pastor's home was thrown open to the evangelist, and we enjoyed its hospitality to the fullest. Brother E. A. Duker is the pastor, and is loved by his people. He is getting started nicely in the pastorate, and it looks now as though Ardmore would have to move out her walls or swarm. My! what a fine crowd of young people, thirty of them at one time in the choir! And my how they could sing! Brother Milt Wysong was to have helped us with the singing, but on account of sickness was prevented, so we remembered that we used to do a little singing ourselves and it was a real delight to tune them up and lead them out. The Bible school reached the high water mark on one Sunday of the meeting. We believe the revival will continue. We spent considerable time in preaching and teaching the "first principles of our faith." And if the people around Ardmore don't know what the Brethren church believes and practices it is because they didn't attend these meetings. Those who heard our blackboard "Studies in Christian Baptism," though they had not received it after the New Testament order, said, "After all it is as plain as language can make it." Several of the converts came from other churches, asking for triune immersion. Brethren, let us not forget in these days of extreme liberalism to magnify our plea. The world is waiting for it, and will accept it, if we preach it.

Brother Duker was very cordially received by the Warsaw church where he preached four times. He, no doubt, will give a report of the Ardmore meeting.

Warsaw, Indiana

On returning home our first work was with Dr. Bell in the endowment campaign. Yes, it is all over and we had a good time

at it. If any of the Brethren are looking forward with "fear and trembling" to his visit, let me ease your troubled minds by telling you that his visit will mean a real blessing to your church, and make your work easier. He was very courteously received by the church, and Warsaw is not ashamed of her part in the endowment.

The Men's Glee Club of Ashland College was here and gave a splendid entertainment on the final day of the campaign. They made a good "hit" for the college. I might add that every department of the church is alive here and moving on to better things. Our Bible school under the superintendency of Brother Floyd Robbins is one of the leading schools of the city. Our attendance is around 200 each Lord's Day. Our W. M. S., with Mrs. Allen Shaffer as president, with half a hundred members, is doing excellent work. Our bills are all paid, and we are now planning to spend a considerable sum of money on our church building. We rejoice greatly for the victories throughout the brotherhood, and we shall pray that we shall all be kept in the center of his will and be faithful in our appointed task.

Yours until he comes,

C. C. GRISSE.

BETHEL CHURCH, MULVANE, KANSAS

Bethel church, Kansas, to the brethren scattered abroad, greeting: The work is going slowly forward, not as good as we would like to see, for we have never gotten to the place where we were satisfied. We work to get 70 to come to services, and then we want 80 and our wants are never satisfied. But we are doing things all the while.

What we lack is proper organization. We are working to this end, hoping to get to some system of doing things in a more business-like way.

Spiritually we are growing. Since we took up the work here four have been received into the church by baptism, and we have two to be baptized. Our Sunday school is in a growing state just now. We have a young people's class of 35. A number of these have no church home and the prospects here are good to win them. The Bible class has about 35. In a recent contest the two classes tied in membership, but the youths won in attendance. Our attendance is around 60 to 70.

As a rule our Sunday evening services have been rather slack, and we have tried every legitimate method we could think of to get people to go to church on Sunday nights. At last we found something that is working fine for the time being. And our evening attendance is growing until some evenings it is as large as the morning service. We have a family sing each night, when some one family will sing their favorite song, and this works fine. This takes us back nigh the family altar, and it is in-

spiring to see father and mother and children singing. Then we give them a Bible study on the book of Acts. We will be in the midst of the great missionary work of the apostle Paul by Easter time.

We have lifted an offering for every cause for the brotherhood. These offerings are not the biggest, but we do our best.

This year we raised 350 dollars and paid on the parsonage debt. In a financial way the church is 350 dollars better off than they were when I came to them. And a canvass of the field will be made each year until this debt is paid.

A bank failure was our lot, and two corn failures since I am on the field, has put this church in a financial rut. Last year it rained almost all fall and only a small acreage of wheat was sowed, but the farmers are planning on a real corn year, and we hope they have their hopes realized.

I am sure the Mission Board will be glad to hear from us, as it is helping this church some, and we can let both district board and the general board know that we are here to work for souls and for financial strength to advance the Gospel to the four corners of the earth, that we might hasten the coming of Jesus. We covet the prayers for the church and its pastor.

H. W. ANDERSON.

CLAY CITY, INDIANA

We are pleased to report the results of our recent revival meetings. Brother Claud Studebaker of Leon, Iowa, came to us on the eighth of March and remained until the twenty-eighth. During this time he preached each evening and twice on Sundays. Every sermon was powerful and inspiring. His ability to quote and read the scriptures from memory is wonderful. He is thoroughly Brethren. His audiences were largely composed of members of other denominations, including a number of their ministers who attended quite regularly. He fearlessly and plainly taught and explained our doctrinal beliefs in such a fine and inoffensive manner as to win the admiration and respect of his hearers.

Our place is a hard field. In a sense it is over-churched. We have a large number of denominations and yet there are many who are indifferent to the cause of Christ. The attendance of our own membership was hindered some by sickness in several homes.

However, with the harmonious working of our pastor and wife with the members who were able to attend, we feel the meetings proved to be very successful and beneficial, both to the community and church membership. Six new members were received by baptism, and we were all greatly encouraged and strengthened.

MARTIN R. GOSHORN,

Corresponding Secretary.

THE CLAY CITY MEETING, INDIANA

I had known of Clay City for some years, but to know of a person or place is quite different from knowing them, just as it is a very different thing to know of Christ and to know him. I feel that I now know Clay City and that experience of personal knowledge and acquaintanceship is indeed a blessing to me and I am inclined to think the blessing was mutual, for I am sure we never preached 26 consecutive sermons to any group of people who were more uniformly appreciative and extravagant in their commendations. I doubt if there is a finer group of people in any church than compose the working force at Clay City, and I only have one criticism for them and that is their number is not large enough. Their good pastor, Brother M. B. Spacht, is largely responsible for my presence there, having held a meeting for him in Iowa and had promised a union meeting in his town, therefore the early fall, but his change of pastorate changed our plans.

Brother Spacht is surely an agreeable yoke fellow, and I do not see how my labor could have been more pleasant. He is unassuming and does not blow any trumpets, but is a true workman with a kind and loving heart. His good wife is an able helpmeet and is talented in music. The daughter also is efficient help and presided at the piano most of the time. The oldest boy was the first to make confession in the meeting and the baby boy who was born while I was helping him in a meeting a year and a half ago, was just about the most interesting person in the church. So, the pastor's family is working, and there is a number of very efficient workers there, but I fear if I begin to name them I might slight some one, so will just say for the size of the church it seems they have a large proportion who work and pray and pay. I am sure I have a much higher estimate of the church and community than before visiting them. Our home was the lovely home of Brother C. C. Roush and a real home indeed. We took dinner out in the different homes, and we only have words of praise for every one. We might complain some of the roads, weather, but will not. We had a good meeting, touched a number of souls and eternity alone will reveal the value.

God bless you, Clay City.

CLAUD STUDEBAKER,
Leon, Iowa.

HARDENED CRIMINALS BEING SAVED

"The lives of many hardened criminals have been transformed by the power of God as a result of reading the literature published by the Bible Institute Colportage Association of Chicago," declares Mr. William Norton, its secretary. Since 1894, when the Association was founded by D. L. Moody, millions of copies of its books, pamphlets, Scripture portions and tracts have been distributed. Much of this literature has been placed in the hands of prisoners in county and city jails by chaplains and Christian workers. Many testimonies have been given of the benefits received.

One prisoner in Arizona writes: "I have just finished reading your little book and I must admit it has given me a new view of life." One in West Virginia read Mr. Moody's book, "The Way Home," while he was in jail, and said, "It meant a new life for me." An orphan boy in Kentucky wrote from prison, "I want the Word of God to read on Sundays and spare hours, that I may prepare for a better world."

From North Carolina, a worker writes, "Several men who read these books pledged me their honor that they would live as law-abiding citizens when discharged. Two of the very worst sort of bootleggers that I happen to know are keeping their word." A prisoner in South Carolina writes, "I thought all hope was gone until Miss — let me have some of your books and I began to read them. I read the story of the Prodigal Son. I would read and weep, and cry and pray. I would read my Bible. The devil said there was no chance for me, but I kept reading and praying... The Lord saved me August 15, 1926, and I want you all to pray that God will heal my body so I can do more."

A chaplain in Pennsylvania says, "The

HOPES, VOWS, MEMORIES

By Ona Lee Sams

This poem was written for the dedication of the new church at Washington, D. C., Sunday, January 30, 1927 and in memory of the late Rev. William M. Lyon.

Hopes fulfilled ... we voiced our thanks
As we met in adoration,
And returned to God what we built for him
On the day of dedication.

Vows renewed ... we pledged our faith
And a greater consecration;
May the years that come keep within our hearts
This spirit of dedication.

Memories of one ... whose life was lived
To others an inspiration,
His spirit came from the home of the soul
On the day of dedication.

Hopes, vows, memories, of faithful ones,
Were a part of the dedication
Of God's own house in a city loved—
The capital of our nation.
Washington, D. C.

officials of the prison say the literature has done much to bless and help the men to think of God and their soul's salvation. Most every Sunday men are giving God a chance in their lives."

A worker in California declares, "It would be impossible for me to express the words of appreciation which I receive from the inmates of the city and county jails. Some of these books I have passed into no less than 25 or 30 different hands, and by the looks of them they are greatly appreciated. One young man in particular, who was arrested in Sacramento on a petty larceny charge, a few months ago read one of your books, entitled "The Way of Life." He said that it impressed him so that he has united with a local mission and completely sold out to God from sin. He attributes his conversion to your kindness in making it possible for that little book to reach the jail."—The Bible Institute Colportage Association, 843 N. Wells St., Chicago.

INSISTING ON "MY WAY"

Dr. John Timothy Stone was given a farewell dinner by his people when he recently left on his world tour, and in the course of his remarks he compressed into a few words no little philosophy and com-

mon sense when he said: "I don't believe in a pastor forcing his will on the people. The church was not built just the way I wanted it to be. I didn't insist on my way, because I wanted to preach in it after it was built." The spirit of autocracy is not very popular anywhere these days, and least of all should it be found in the Christian church, either on the part of pastor or people. There is no place where "good team-work" is more essential than in a pastoral relationship. Inflexible rules, unchangeable as the laws of the Medes and Persians, are not well designed for congregational usage. A spirit of mutual consideration, adaptation and forbearance is never out of place; but a spirit of arbitrariness and stubbornness, which insists on "my way" and is angered or piqued by criticism, is always unfortunate, and often disastrous. It is all very well for a man in a position of leadership to have convictions and principles, and to stand squarely for what he believes to be right; but it is always important for him to remember that a congregation is not an absolute monarchy, but is supposed to be a genuine democracy. Sometimes it is a wealthy and influential officer or member of the congregation who undertakes to "boss" the pastor like a hireling; sometimes it is the pastor who is tempted to take the role of a czar. In both cases it is offensive to our Lord and detrimental to his cause. The sort of leader who gets the best results is the one who shows his authority as little as possible. Like his Master, he lives "not to be ministered unto, but to minister."

Commenting on Dr. Stone's successful pastorate, the Continent says, "Generally he has had his way, yet he also has the grace and good sense not to insist on his way always, even when he is sure he is right. Many a pastor gets his way at too dear a price. A victory may be disastrous defeat. In all our relations—commercial, political, social, domestic and religious—we can yield much to others, without the weakening principle, and perhaps receive more in compensating consideration than we would have gained otherwise. But if we are rigid as iron to the last degree of having our own way, we may break others only to get broken ourselves."—Exchange.

OUR FOES

"Ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, and forces that govern and control this dark world, the spiritual hosts of evil arrayed against us in the heavenly warfare." How do these antagonists work? How is this cunning antagonism exerted upon the soul? It is exerted both mediately and immediately. First of all, these invisible antagonists work immediately upon the soul. Spirit can work upon spirit; mind can lay pressure upon mind. There is direct and immediate influence upon the secret life of man. That is the teaching of the Word of God, and I freely confess to you that there are phenomena in my own life and in the lives of others which I cannot interpret in any other way. One mind can influence another mind directly without either speech or deed, leaving upon the other the seal and imprint of its own mold. When I say this I do not count it incredible when it is reported to me that there are spiritual antagonists in Ephesus that prey upon the thoughts of man and work upon his imagination and engage his sentiments and ambitions with the purpose of luring him

from his sacred loyalties and inciting him to rebellion against the holy and most high God. "Ours is not a conflict with mere flesh and blood," says the apostle. "We have invisible foes."—J. H. Jowell, D.D.

IN THE TYPE CASES

O Printer-Man, say,
What are hidden away
In these boxes, so many and queer?
To send us you're able
Song, story and fable:
O, say! do you keep them in here?

These black little tricks
Shaped like broken toothpicks
Have a queer little face on one end;
Are they fairies or witches?
And oh! tell me which is
Which, and which isn't my friend.

There are wonderful books
Hid away in these nooks,
Long waiting for some one to find;
There are thoughts the most grand,
There are smiles the most bland,
If the sticks be but rightly combined.

When a wizard his wand
Waves over the band,
They start into line and they tell
Things lively and sad,
Good, indifferent and bad—
Songs, stories and sermons as well.

Would mine were the skill
To wave magic at will,
And strike song from each silent key;
To pick from the cases
The little imp faces
That would best spell my poem for me.
—Ilde.

Getting Ready for Leadership

(Continued from page 11)

vous energy. Third, skill, the acquisition of speed through practice. Fourth, character, a building up process, growth of ideals and right habits resulting in pure thinking and right action. Fifth, VISION, this is the result of the climbing life.

We are challenged to prepare for this leadership of self-denying service. G. Walter Fiske in his "Jesus Ideals of Living," says, "Responsibility gravitates toward the one who gets ready for it." It is stated that Abraham Lincoln said, "I will prepare myself now and some day my chance will come" Isn't this exactly what we must do? and we certainly must do it with all the vigor of manhood that we possess, and with the intense conviction of a purpose that drives us on and on and on. Power flows through him who can use it. We must become good conductors for the current.

We prepare to live and furthermore to help others live also. For this reason we educate and discipline our body, mind, and spirit. We build up reserve power by avoiding excess, and train our bodies that we may have a goodly supply of physical and nervous energy. We do this all for the sake of our life work, that we might be more capable servants of our God and society.

In this preparation for such unselfish service we must make it the best at our command. How can this be without a broad liberal college education? The real value of a college education can well be estimated by observing the following statistics of the United States Bureau of Education. According to the facts, 269 out of every

million of those men who have an elementary education achieve distinction in their profession; those having a high school education 623 out of a million; those having a college education 5,758 out of a million. This shows that the youth with a college education has ten times the chance for success that his brother has. Think what this meaneth in our short lives.

There openeth a way to us all, only as we are prepared to meet the requirements of that calling and the need of those who are calling us to serve them. In this respect the poet challenges us with his thought when he says:

To every man there openeth,
A way and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
While in between, on the misty flats.
The rest drift to and fro.
But to every man there openeth
A high way and a low;
And every man decideth
The way his soul shall go.
Hartford, Connecticut.

Notes on the Sunday School Lesson

(Continued from page 10)

Peter the denier and the Master whom he had denied. It was the loving talk when Peter poured out his love and repentance for his deed and received the forgiveness he so needed and desired. It was not the restoration of Peter to his place and work among the Apostles. That came later. That restoration could be recorded, and should be, that all followers of Jesus who knew of his sin should know of his repentance and restoration. But this first interview was one of those deeper experiences of the heart which we never can tell another.

Restoration of Peter

Peter's restoration to the place among the Apostles which he had previously held is recorded in our lesson for today. As the group sat together after the breakfast on the shore of the lake, Jesus said to Peter, "Lovest thou me more than these?" More than the other disciples. This was a reminder of his boast just before the crucifixion, and his denial, that "if all shall be offended (caused to stumble) in thee, I will never be offended." It was also a reference to the fact that just a few moments before he has hastened with greater zeal than the others, than even the loving John, to greet Jesus on the shore. "Peter's vehemence of welcome was most grateful to Jesus. It witnessed to an affection which was at this crisis the most valuable element in the world. Jesus hailed with the deepest satisfaction Peter's impetuous abandonment of his fishing gear and impatient springing to greet him, because as plainly as possible it showed that, after all, Christ was incomparably more to him than the old life." The question itself referred back to the denial. Do you really love me, you who cursed and swore that you never knew me? Yea, Lord, thou knowest that I love thee.

The command of Jesus that Peter should be a shepherd to his flock, and feed the sheep and lambs, proved to Peter and all who heard that he was restored to his old place and work, and accepted by his Master as a true apostle. For Jesus would not appoint a bad shepherd to such a place.

Further Reproof of Peter

John records a very characteristic ques-

tion of Peter's relating to himself: for as John was listening to the conversation just related, and heard Christ foretell to Peter (John 21:18, 19) the martyr's death which was to be his, Peter turned to the listening disciple and asked Christ concerning him, "This man, what about him?" It was a bit of Peter's old presumption, and Christ instantly rebuked it: "What is that to thee? Do thou follow me; look to your own life; you will find it enough to occupy all your care." Human nature is slow in changing. Even in that hour of chastened return to Christ's fellowship, Peter had to be rebuked. —Illustrated Quarterly.

FOR OUR BOYS AND GIRLS

WHAT A LITTLE GIRL HEARD

By Emily Huntington Miller

I just ran away to the buttercup lot,
When mamma told me I'd better not;
And a little brown birdie up in a tree,
As true as you live, kept a-saying to me,
"Naugh-tee May, ran away!"
Till I didn't know what to do.
Now how do you s'pose he knew?

And once we went to the meadow brook,
Josie and me, with a fishing hook,
And the very same birdie sang again,
Over and over, and just as plain:
"Naugh-tee May, ran away!"
And Josie, she heard him, too.
Now, how do you s'pose he knew?

Josie she guesses what I heard
Was just my conscience 'stead of a bird;
But the water looked so scowly and black,
We took hold of hands and ran right back
And all the way we heard it say:
"That is the best thing to do."
And mamma, she said so, too.
—Herald and Presbyter.

PEGGY'S BIRTHDAY

By Helen Bisset Drew

Little Peggy was seven years old Saturday, and mother invited her little friends to come and enjoy her party.

When they were all seated at the table and Peggy had blown out her seven pink candles, she turned to her playmates and said, "I'm going to have another party tomorrow."

"Where?" asked Jane, her little chum.

"In Sabbath school" replied Peggy. "My teacher never forgets our birthday Sundays."

Sure enough the next day Peggy, dressed in her prettiest frock, carrying seven bright new pennies in her silk bag, started for Sabbath school.

When she entered the room her teacher greeted her with a smile and handed her the birthday calendar, which had been prepared by the secretary for the month of July. It was a large sheet of light colored paper, ruled far apart for names and decorated with pictures of large flags, which had been cut from colored papers and magazines.

Peggy proudly wrote her full name—Peggy B. Condon—and then took the sticker, which her teacher gave her, and pasted it on a real calendar over the figure "2." July 2 was her day, and the sticker was a small

red, white and blue streamer. Had it been March, it would have been a picture of the White House; or April, lilies; or if she had been a December baby a picture of a miniature Christmas tree. Each month had its own particular sticker.

Then Peggy was given a special birthday chair, painted white, with a pink bow for decoration. How proud she felt to have the honor chair, because for many weeks she had fancied just what it would be like to have the other boys and girls watch her in that lovely chair.

After the opening service, Peggy was called to the teacher's desk and given the offering basket, which she passed to the other pupils. Then she led the offering march and led the prayer.

When all the children were quietly seated Miss Carol said: "There is a verse in our Bible which says 'We should love one another.' Can you think of other verses in our Bible which tell us to love or to be kind to one another?"

One little fellow answered, "Be ye kind one to another, tender-hearted, forgiving each other;" and Jane Wier said, "Pray for one another."

"Yes," said Miss Carol, "and we can do that today. We have a little friend to whom we want to show our love, and of whom we wish to think in our prayer. Peggy was seven years old yesterday."

Peggy was handed a small white box in the shape of a birthday cake, with seven pretty candles burning. After she had blown them all out, her little friends counted as she dropped her seven bright, new pennies in the hole on the top—one, two, three, four. Then they sang:

A birthday greeting to you, dear,
May you be happy all the year
If you are brave and sweet and true,
The Father's smile will rest on you;
And he will be so glad to see
You growing up, his child to be.
A birthday greeting, Peggy dear,
May you be happy all the year.

Then Miss Carol led them in their birthday prayer:

God in heaven protect thee
From all sorrow here,
May a happy birthday
Come with every year. Amen

After the prayer Peggy took seven small flags and stuck them in a box of sand which stood in the center of the table.

With all this attention, the little girl felt very happy and she had a glad smile as her teacher commenced the story of the lesson.

At the close of the session Peggy was allowed to choose her special birthday card, and distribute the usual cards and papers to the other children.

Running into the house she called, "Oh, mother and father, I had the nicest party in Sabbath school!"

And then they heard their little daughter's story of the birthday service.—Herald and Presbyter.

THE TIE THAT BINDS

RING-CROY—On March 2nd, 1927, at the home of the bride's parents, Mr. and Mrs. Grant Croy in East Warsaw, their daughter Helen was united in marriage to Mr. Howard Ring of Warsaw. A double ring ceremony was witnessed by the immediate relatives. The bride is a faithful member of the Warsaw church. C. C. GRISSO.

IN THE SHADOW

KIMMEL—Sarah Croner Kimmel, wife of J. J. Kimmel of near Berlin, Pa., departed this life March 15, 1927. She is survived by her husband and four children. Had she lived two more days Sister Kimmel would have been 86 years old. She united with the Brethren church early in life and led a sincere, devoted Christian life. Funeral service was conducted by the writer from the late home. W. C. BENSHOFF.

HAUGER—Emma Cober Hauger of Rockwood, Pa., was born May 16, 1863, died March 26, 1927, aged 63 years, 10 months and 10 days. She is survived by her husband, one daughter, two grandchildren, two brothers and three sisters. For a number of years Sister Hauger was a member of the Berlin Brethren church. Living at a distance, attendance could not be regular. But she showed her love for Christ and the church, and her belief in the ordinances of his house by making it a point to attend the communion services. She lived a beautiful Christian life. Through six months of suffering, caused by lingering illness, she was patient and trustful and longed for that rest and peace which is promised in Christ. Funeral was conducted by the writer from the Berlin church, assisted by Rev. D. S. Stephen, pastor of the Berlin Reformed church. W. C. BENSHOFF.

MILLER—On March 21, 1927, Sister Eliza Miller, a faithful member of the Aleppo, Green County, Pa., church, was called to enter into the presence of her Lord. During her long life of eighty-six years and three months, her record was that she had never been attended by a physician. Death followed a brief illness of influenza, during which fatal complications developed.

Sister Miller was a thorough reader of the church paper and was vitally interested in the various projects of the brotherhood. She gave liberally of her meagre livelihood for the advancement of the Lord's work. Human standards are inadequate to measure the good her life has done during sixty-three years of Christian service.

She was the widow of John D. Miller, a Civil War veteran, who died fourteen years ago at the age of eighty-five. Surviving are one of four children, fifteen grandchildren, and twelve great grandchildren. Sister Miller, who, because of her hard labor, extreme frugality, loyalty to her church and the family altar, and her constant expectancy and readiness for the Lord's return, represented a type of piety which is becoming all too rare in these days of shallow living.

As a former pastor, this writer was called to return the two hundred miles to Aleppo to conduct the funeral. May the memory of such lives rest as an inspiration and a benediction upon all who knew her. W. S. CRICK.

HUGHES—Sister Elizabeth Hughes, wife of Isaac Hughes, departed this life February 10th, after a long illness at her home at Aleppo, Pennsylvania. Although she was confined to her bed many months, she never complained, being content to endure whatever might be her lot of suffering.

She was born May 30, 1864, and was therefore in her sixty-fifth year. For twenty-two years she was a member of the Aleppo Brethren church. Surviving are her husband and nine children.

There being no Brethren minister on the Aleppo circuit at this time, and this writer being unable to leave his home because of sickness, the funeral services were in charge of Rev. V. K. Betts, local pastor of the Winebrennarian Circuit. May the Lord lead every sorrowing heart to a closer walk with the Savior, whom Sister Hughes fully trusted when she fell asleep. W. S. CRICK.

MILLER—Brother Calvin Clair Miller departed this life April 5th, at the age of twenty-five years. While Brother Miller accepted Christ in the days of his youth, his preciousness, forgiveness and companionship reached their deeper meaning during many long weeks that he lay on a hospital cot, his life slowly ebbing away due to a virulent type of cancer.

He is survived by his wife, two children and five sisters. Funeral services were conducted from the New Enterprise, Pa., Brethren church of which he was a member, by Rev. D. T. Detwiler, of the Church of the Brethren, and this writer, his pastor. May the Lord help us all to remain steadfast, knowing that Jesus Christ, though God's Son, was made perfect through the things which he suffered. W. S. CRICK.

ANNOUNCEMENTS

FROM THE STATISTICIAN

To Representatives of the Brethren Churches Greetings:

It is the time of year for the gathering of statistics for our National Conference report. These reports will be available for the use of the district statisticians also. Will not the secretary, treasurer and pastor of each church make it a matter of immediate business to see that the blanks are fully and properly filled out and returned at the earliest date? The blanks will come to you soon, either through your district statistician or from the National Statistician. We should like to be able to make a full and complete report for the brotherhood at our National Conference this year. We can, if each officer of each church will

cooperate with us. It will mean but little effort to you but will mean much to the conferences and the church as a whole. Our denomination is judged by other people upon the basis of these reports. I am sure you wish other people to correctly judge us. You will cooperate in this work, I am sure, and we merely call your attention to the importance of you doing so. Thank you, Brethren.

Your Servant as National Statistician,
GEO. E. CONE, Milledgeville, Ill.

FOR YOUR INFORMATION

CALENDAR OF SPECIAL OFFERINGS

Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana.

General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.

White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio.

Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.

Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Florida, Indiana.

Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.

Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp.) by Miller, per dozen, 75 cents, single copies, 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.

Advantages of Being a Member of The Brethren Church, (18 pp.) by Rensch, per dozen, 25 cents.

The Brethren Church: Why? (4 pp.) by J. Allen Miller, per 100, 30 cents.

A Brief Sketch of the Brethren Church, (6 pp.) by J. Allen Miller, per 100, 60 cents.

Christian Baptism, (8 pp.) by J. F. Garber, per 100, 50 cents.

The Law of Baptism, (12 pp.) by J. B. Wampler, per dozen, 10 cents.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, who have no clear idea of the peculiar doctrinal teaching of the Brethren.

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- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



Saint John the Evangelist

Artist Carlo Dolci

THE BRETHREN EVANGELIST

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EDITORIAL

Importance of Youth Evangelism

Much has been said about youth being the important time for conversion, but we have not thought so much about the importance of youth evangelism. We have had in mind mainly the responsibility of youth for yielding to Christ in their tender years, and have not so much concerned ourselves with the church's responsibility for promoting in very definite and special ways the evangelism of youth. It is well enough to stress the individual responsibility of getting started early in life; it is the common evangelistic appeal. But we shall never make the progress that we ought to make in saving the youth until we come more generally to approach the matter from the viewpoint of the church's responsibility.

This should be kept in mind continually in the church's dealing with its young life,—in the Sunday school, in Christian Endeavor, in Week Day Bible Schools and in Vacation Bible Schools, as well as in whatever other agencies or organizations we have devoted to the interests of youth. We are so prone to omit the evangelistic motive and emphasis in our religious programs for children and young people and to confine our evangelistic efforts in their behalf to the brief special revival campaign conducted once a year. Too often our religious activities are mere routine affairs with little planning involved and scarcely an aim in view. Even when we take them seriously, we sometimes aim short of the highest goal, and are satisfied with the child's advancement in knowledge, or his skill in various expressional activities; we fail to teach, and plan and execute with a view to bringing the claims of Christ home to the mind and heart of the youthful individual.

In our Vacation Bible Schools, to which many are now looking forward, the evangelistic motive should not be omitted, for it seems that, though it be a real school and the educational element be prominent, it offers opportunities that are rich with possibilities of evangelizing influences. It is not only important that the seeds of Gospel truth be planted in the mind during the tender years, during the period of childhood, but it is equally important that those seeds shall be nurtured and encouraged to bring forth fruit unto eternal life during the days when decisions are more easily made and characters are more thoroughly determined than at any other period in life.

This point, so often set forth and substantiated with figures, is

given fresh emphasis by Dr. A. T. Schofield, evangelist, who has tabulated figures of a thousand conversions, giving the ages at which conversions were experienced:

Out of 1,000 Christians:

695, or nearly $\frac{3}{4}$ were converted under 20.
208, or 1-5 were converted between 20 and 30.
69 were converted between 30 and 40.
19 were converted between 40 and 50.
6 were converted between 50 and 60.
2 were converted between 60 and 70.
1 was converted between 70 and 75.

1000

The following observations made by Dr. Schofield on his figures are of interest:

"This suggests that if conversions are not to take place amongst young people, three-fourths of the present Christians might not be Christians at all.

"As we look more closely at these figures, we shall see how remarkably the spiritual unfolding coincides with material changes. Amongst girls the awakening or arousing to a sense of need of salvation and of entrance into a higher life, in fact the real opening of the mind to spiritual realities, takes place mainly from 10-16, amongst boys 14-16; and this awakening takes place as a rule a year before conversion.

"Conversions amongst girls are as follows:—For every 40 at sixteen, we get 36 at thirteen, and 12 at twenty, and 5 at nine and twenty-four. That is to say, conversions at 16 are more numerous than at 13, and three times as numerous as at 20. They are also eight times as numerous at 16, as at 9 or 24. In other words, the age of most conversions is undoubtedly that of fully-developed puberty.

"Amongst boys, for 40 cases at sixteen we get 13 cases at thirteen or twenty, and 4 cases at nine and twenty-four, and conversions are rare after thirty.

"Here again the dawning manhood is the period for conversions; these being three times as numerous as they are four years sooner or later, and ten times as numerous as eight years sooner or later, and ten times as numerous as eight years sooner or later; while at double the age they hardly occur at all.

"There can be no doubt whatever that the most common time for conversions is 16 or thereabouts; and there can be little doubt that the period chosen for confirmation has some connection with this."

Such figures and the resultant observations should be used not merely, nor primarily, to make an impressive evangelistic appeal to young folks, but to stir the church to a greater realization of the seriousness of its responsibility of doing all in its power to direct young minds and hearts into those ways of thinking and feeling, as well as into fields of knowledge, that will make it easy and natural for the soul to yield to the Holy Spirit's appeal and experience conversion.

Smoke Versus Books

There are many baffling inconsistencies in our highly cherished American civilization, but among the most stubborn to explain is the contrast in emphasis given to things that are worthless and even vicious, and things that are vital and of abiding worth. For example, there are 500,000 tobacco dealers in the United States, doing their utmost to promote indulgence in the nicotine habit, while there are only 2,500 bookstores, from which people may purchase that which will broaden the mind and enrich the ideals. With 200 times as much effort being put forth to supply smoke as to supply brains, is it any wonder that the average mind does such little thinking, and that things that make for ideals are held in such cheap regard?

And that does not tell all the story, by any means. Numerous as these tobacco stores are, yet it is possibly safe to say that there are many more billboards and posters, not to mention the newspaper advertisements, speaking eloquently and impressively to the youthful mind of the virtues of the cigarette and cigar, while such a thing as a display advertisement of a good book is almost unknown, and it is only on rare occasions that newspapers advertise or stress the importance of books and magazines. In every conceivable manner that the millions back of the tobacco interests can devise, the smoking habit is being exploited and made to appear respectable and socially advantageous, while one must do some real searching to discover any but the cheapest novel in the average American town. Vast numbers of people who can read and are capable of being appealed to by good books and

other ideal-creating and vision-extending agencies, are absolutely ignorant of the existence of the almost-illimitable book-world, and next to nothing is being done to acquaint them of this land of the unknown and to cultivate in them a taste for its ennobling ideals.

This is a situation for which the world of culture, and especially the Christian portion of it, must in large measure bear the blame, and until there is serious effort to amend it, we cannot expect the public mind to be thoughtful or readily susceptible to idealism. Until we bestir ourselves sufficiently to tear down the vivid portrayals of the false virtues of tobacco, and exalt before the eager and receptive eyes of Young America those things that inspire the heart and enrich the mind and enlarge and purify the vision, we need not expect anything nobler springing out of our young manhood and young womanhood than a nicotinized brain can grasp and appreciate.

The Friends and Peace

We are in receipt of extracts from the report of the Peace Committee of the Philadelphia Yearly Meeting of Friends. The committee states that its work during the past year has dealt with no emergency conditions until the crisis sometime ago between the United States and Mexico. "During emergencies," says the committee in its introductory statement, "only emergency measures can be taken. Work for permanent peace must be done during times of peace." It is encouraging to note that this committee finds that notwithstanding the fact that their chief work must be done in times of "comparative tranquility," which "robs it of the excitement that attends emergencies," interest in the efforts that are calculated to influence for "the prevention of war" is growing. They have been pursuing a program which stresses five types of activity: A Speakers' Bureau on International Affairs, supplying speakers for churches, luncheon clubs, schools, forums, business clubs, etc., giving information and stimulus toward international friendship; A News Service, sending out articles to the daily press dealing with matters of human interest and calculated to produce a sympathetic, friendly attitude towards the people and problems of other countries; Work at Fairs, where exhibits are conducted and literature is distributed; Work with Schools, disseminating information, promoting peace contests and in various other ways seeking to build up interest among high schools in international friendship; and Work Against Compulsory Military Training, which consists not merely in offering protests, but in seeking to build up sentiment against compulsory military training in schools and colleges.

Such a program is worthy of imitation by or suggestion to a like committee in any pacifist church, even our own. The Friends have led out and are setting an enviable record for constructive work in behalf of peace. They have challenged the Dunkers and Menonites to greater activity in the interest of peace, resulting in two joint conferences on this problem. Also their leadership in the organized efforts of all Protestant churches on behalf of peace has been recognized, and their influence for peace through the wide contacts formed by the American Friends' Service Committee has unusual possibilities.

EDITORIAL REVIEW

Christian Endeavorers should not fail to read page 11 this week. You will find there a message from Brethren Riddle and Locke.

Miss Mary L. Emmert, missionary in French Equatorial Africa, gives us an interesting "pen picture" of a village to which she and Miss Myers made an evangelizing trip.

We have a request for prayer from the First Brethren church of Philadelphia in behalf of "Mrs. Jobson, Sr. (mother of our missionary, Orville) who was taken with a stroke on April 16th and is in a serious condition."

In a personal communication the secretary of the Pittsburgh church, we learn that they have enjoyed an exceptionally fine Easter cantata rendered by their church choir to a capacity audi-

ence. A large delegation from the Church of the Brethren also appreciated the program.

Prof. M. P. Puterbaugh, treasurer of the National Sunday School Association, reports four additional White Gifts, which takes the Association over the top of its goal. If other gifts have been taken and have not been reported, the treasurer would appreciate receiving them at an early date.

Dr. Florence N. Gribble, writes an interesting letter in which she informs us of how the Lord has been making clear his leading and providing for the needs of her and her daughter, Marguerite, as they felt the necessity of a change of location. They are now in Paris, and you will note their new address, and they are very conveniently situated.

Since the announcement of the serious illness of Rev. Miles J. Snyder, of Danville, Illinois, we have had inquiries as to his health, and we are glad to say that he has experienced a remarkable recovery and is able to be about the house. He attributes his recovery "mainly to the faithful and earnest prayers of a wide circle of friends."

Brother Fred V. Kinzie, our pastor in charge of the Krypton mission, Kentucky, gives us an interesting report of his visits among other Kentucky missions and what he has found to exist at the various points. . . And then he points out that our success in these mountainous districts depends on a similarly aggressive policy with regard to equipment, which is a challenge to the generosity of the brotherhood, as the mission board can go no faster than the gifts of the church make possible.

Brother M. L. Sands, pastor of the Smithville-Sterling church, of Ohio, tells us that they recently wiped out the debt on their new church building at Smithville, and now they are to have a time of rejoicing on May 1st. Dr. J. Allen Miller is to be the special speaker for the day, and other neighboring ministers are to have part on the afternoon program. Their pre-Easter services were fittingly climaxed on Easter Sunday with five additions to the membership, and it is thought others will soon be ready for baptism.

The mother of Dr. R. R. Teeter passed to her reward on April 19 at the age of ninety-two years. She lived in the old home town of Pleasant Hill, Ohio, and was to the last a faithful member of the Brethren church of that place. She leaves a very large relationship to mourn her departure. Dr. Beachler of Dayton conducted the funeral. We bespeak in behalf of the Evangelist family the sincere sympathy for Brother Teeter and his brothers and sisters in their sorrow.

Brother E. M. Riddle, pastor at Bryan, Ohio, tells of the good things that they have been enjoying and doing for the Kingdom. He reports 676 pastoral calls made last year, and the callers at the parsonage were even more numerous. The special union Easter services were a great success as well as were also Easter specials at the Brethren church. Brother Riddle spent two weeks recently in an evangelistic campaign with Brother J. L. Kimmel at Fort Wayne, Indiana, where he found an aggressive and prosperous mission. We shall hope to learn the definite results soon from the pastor.

Dr. W. S. Bell, secretary of the College Endowment Campaign writes that his canvass at Nappanee, Indiana, was a pleasure because of their ready response and their keen interest in the institution. He finds also, as Dr. Beachler found in the former campaign, that the churches that read the Evangelist are easily canvassed because they are already informed, and the Nappanee church is one of that kind. Also, their pastor, Brother S. M. Whetstone, is alive to the needs of the college, and that always makes a difference. Of course, most, if not all, of our pastors, have by this time become thoroughly converted to or convinced of the need of endowment for Ashland College, but in not every case have they been able to bring their churches to their high appreciation of this need, and largely because they have not put their churches on the Evangelist Honor Roll. Nappanee made a gift of \$4,652.31, which is the largest that has come from Indiana to date, and brings the total campaign fund up to \$105,984.74.

GENERAL ARTICLES

Teaching Them to Observe all Things

By H. F. Stuckman

One of the things most often lamented among Brethren people these days, is the growing indifference of the membership of the church toward the practice of our particular ordinances. It is common to say these days that the world is going to its doom. We point out certain imaginary tendencies, and some others that are peculiar to the age in which we live as evidences in support of our contention. On a great many of these matters we differ greatly. And on most of them there is honest ground for difference. However, we may view religious conditions about us, one thing must be apparent all over America, and in all branches of Dunkerism, and that is, the general participation in and keenness for the practice of the peculiar doctrines of our church is altogether lacking. From east to west, from north to south this tendency to absent one's self from the Communion service and kindred services is all too apparent.

Neither do I think we should be satisfied, by saying that this condition is inherited along with other laxness of this day and age. Many religious leaders are doing this, and with this explanation they dismiss this once sacred obligation resting upon us.

It must be forever remembered, that the only reason why a small group like our own beloved fraternity should exist, is that it is upholding certain teachings of the New Testament that are not being upheld by any other group of religious people. The moment we surrender these things the source of our strength is gone, and our membership—lay and ministerial—begins to drift and shift. Certainly if there has been a common basis upon which we can firmly stand, it is our watchword, "The Bible, the Whole Bible and nothing but the Bible." The moment we surrender on one single point, our position is endangered. We need to remember that almost every great denomination has one day stood where we now stand on these teachings, and these same groups have surrendered, one after the other their positions on matters of doctrine, until the question is never raised in most of them. Are we to travel the same backward road? If we do, our candlestick will be quickly removed, for on no other pretext could God tolerate our existence.

We must furthermore remind ourselves that the tendency to drift away from the simple teachings of the New Testament, is no excuse for us as a denomination, following in their footsteps. There is but one sure foundation for Christian faith and practice, and that is God's Eternal Word. The moment we waver from that, we lose our strength, and become as other organizations. Mere man is engaging in a dangerous practice, when he attempts to separate things fundamental from things not so. He had much better be on the safe side, than to attempt any such thing. To say that the drift is away from these simple practices, and that the whole tendency of



ELDER H. F. STUCKMAN
Pastor, Brethren Church, Goshen, Indiana

life is toward something different, is a flimsy excuse for permitting this laxness among our laity.

I want to go on record as saying that we do not face an impossible task, when we seek to keep ourselves spiritual by practices which our fathers have found uplifting, and which certainly are plain teachings of the New Testament. Through all the ages people have been highly susceptible to leadership. Study the Old Testament with this in mind. "As priest, so people," has always been true to human experience. Since this tendency is general, I hope I will not be accused of having any one in mind, when I say we ministers of the Brethren church are neglecting our God-given duty of "Teaching them to observe all things whatsoever I have commanded you." And this in my own humble judgment is the answer to the question as to why we are losing our interest in these precious doctrines of the church. Even the young-

er ones among us can remember the emphasis that was given these doctrines in years gone by. Not once in a year, but more often from every pulpit on every Lord's Day, something was said to lead the mind and heart to treasure these things. I could not countenance the Spirit that often prevailed in long drawn out debates between our ministers, and those of other denominations. But certainly those were the days when great crowds were attracted to the services of the church, and when multitudes were seeking entrance into her fold, because of convictions which she had, which convictions were taught and practiced. It ought not be so, but until we ministers realize that most of the knowledge our laity have concerning doctrinal matter, has been gained from sitting under our teaching, and not by their own study of God's word, we will not understand the measure of our influence over them, and for the Kingdom of God.

There are literally hundreds entering Brethren churches, in these days of strenuous effort in our larger centers, who have not the slightest idea of what our church stands for. If it is not the duty of the ministry to acquaint them with these things, whose is it? We have failed miserably in declaring unto them the whole council of God. This is the greatest reason for their lack of interest in these things. As religious leaders among them, we permit ourselves to be too easily side-tracked from our real duty. If we take inventory of the year just closed, and we shall find that we have preached about a lot of things but very little of the saving doctrines of God.

We must not question God's wisdom in shaping a program by which we are not only saved, for the time being, but are kept saved through the years. Every detail given in this program has its place and value in spiritual upbuilding, and to the extent that we neglect these, we suffer spiritually. Let us believe that God knew best when

he gave us these things of life, else we will be convicting him of making many mistakes, and tacking on to us many unnecessary things. That would honey-comb our faith and cause it to become of non-effect to us.

Ours is a day when many are decrying so many denominations, and are asking for such a realignment of faith as will produce less denominations. This is hardly possible, when each denomination holds certain practices necessary to perfect obedience, while others turn away in scorn from them. The only conceivable way by which there can be less of denominationalism is by putting church doctrine in the background, and this is rapidly being done. You cannot find a single authority of note, who denies that the practices of our church were not the practices of the Apostolic church, but in spite of this most all of them have departed from them long ago. If these things were commanded of our Lord, practiced by his followers for centuries, by what argument can we repudiate them? And by lightly casting them aside, are we not setting ourselves up as law-givers, instead of closely adhering to Christ our Lord and Savior? Until a new and better program for spiritual upbuilding is needed none will be forthcoming from our Lord, and when it does come, if ever, from him, all Christendom should strictly follow it. Until that time we ought to be found faithful to the only Authoritative guide we have.

Does it not occur to you as singular that these special doctrines are in themselves anti-types, that find their types in the Old Testament? This means that the uplift that came from a proper attitude in these things, has been found through the ages to have been highly beneficial, so much so that Christ saw fit to carry them over into the Gospel age, while perhaps in a varying form, yet essentially the same. This certainly argues for their place in our spiritual experience.

It is also a singular thing that whilst a priest was necessary to the enjoyment of these practices in the Old Testament, in this day each one of us becomes our own high priest, and yet our indulgence in them is far less a matter of joy and precious privilege to us than it was to Old Testament believers. Which amounts to saying that the easier the task of approaching Holiness and Perfection, the fewer there are who strive toward him.

There is just one other phase that I desire to emphasize briefly, and that is the place of obedience in Christian life.

A large place is given to obedience in the mind of Christ and his followers immediately after his departure. He himself said, "He that shall break the least of these my

commandments, and shall teach men so, the same shall be called the least in the Kingdom of heaven." Ministers and religious teachers ought to bear this in mind. Our lightness of suggestion and indifference at practicing our peculiar ordinances is going to be highly embarrassing to some of us leaders by and by. James adds his opinion by saying, "He that knoweth to do good and doeth it not, to him it is sin." How shall we escape this teaching, when we turn away from commands we have treasured in our hearts for many a day, and know to be so fundamentally scriptural in their source? Saint Paul has a bit to say, "If we sin wilfully, after that we have received the knowledge of the truth, there remaineth therefore no more sacrifice for sin." In writing to the Corinthians he said, "I praise you that you have held fast the traditions." Unless we gather ourselves together on this matter, we will be so far removed from these same traditions, of which Paul speaks, and judgment instead of commendation will be ours.

One might spend much time arguing for the closer observance of our peculiar ordinances, because of the blessings that accrue to Christian living, but space forbids at this time. Suffice it to say, our experience has generally been what I heard Brother Benjamin Goughnour say was his experience after many years of close observance of our doctrines. He said, "For fifty years I have carefully and prayerfully followed our Lord's teaching about the Communion service, and never have I approached his tables, that he did not pour out upon me a rich blessing of grace and mercy. That, I repeat, it has been our experience with these ordinances. Furthermore, when the church was closely adhering to them, she was extremely prosperous in all things, and as she departed gradually from them, her power with God waned.

As I look back over our past, I am firmly of the opinion that instead of being one of the smaller and less influential denominations, if we had more literally been obedient to God's word, we could have had a united Dunkerism, with a denomination second in size and influence to none. Instead of doing that, we have neglected to observe whatsoever things he has commanded us, and by so doing, have correspondingly become prodigal to God and have missed his divine blessings. Only one thing will restore us to full confidence with him, and that is a whole-hearted returning to do all the things which he has commanded us to do.

Let us as ministers begin to lead the great group of folks we shepherd back into a sweet fellowship of obedience to these things.

Goshen, Indiana.

Jesus' View of His Death as Found in the Synoptic Gospels

By Floyd Taber

It is commonly asserted today in some circles that Paul is the originator of the doctrine of Substitutionary Atonement, and that Jesus knew nothing of it. It is contended that we should lay aside all the doctrines about Jesus formulated by Paul and the Church Councils, and get back to the teachings of Jesus. What we want is Jesus himself, and not any dogmas concerning him.

For the purposes of this article, we will accept this position, and strive to find out just what Jesus thought about the nature of his death. In doing this, we will restrict ourselves to the Synoptic Gospels, Matthew, Mark, and Luke, which are acknowledged by all critical schol-

ars to be the oldest and most authenticated records of the life and teachings of Jesus.

Giovanni Papini, in his recently popular "Life of Christ", voices a widespread belief when he says that the incentive which spurred Jesus to make his last journey to Jerusalem was two-fold: first, the hope that the Jews might accept him; and, second, the fear that if he did not go, even in the face of possible death, his teachings would be forgotten. But we believe that such a view is contradicted by every mention Jesus ever made of this trip to Jerusalem and its outcome.

Just after Peter's great confession and Jesus' transfig-

uration Jesus told his disciples "that he **must** go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up" (Matt. 16:21. Cf. Mark 8:31 and Luke 9:22). This statement indicates plainly that he was going to Jerusalem, not in the face of **possible** death, but in the face of certain death. Moreover, it shows conclusively that he saw some great underlying necessity for his death. The nature of this necessity will be considered later.

When Jesus was transfigured, he talked with Moses and Elijah concerning his decease which he should **accomplish** at Jerusalem (Luke 9:30-31). **Accomplish** is a strange word to use concerning the ordinary death of a man. But Jesus saw that there was a very real sense in which his death was an accomplishment, and thus different than the death of any ordinary man.

When Jesus was in the Garden of Gethsemane, his agony was of greater intensity than it is possible to conceive. If this was caused merely by his fear of physical death, then he was the most ignoble of cowards. He did not have the fortitude of any one of the thousands of martyrs who have died for him in the last 2000 years.

When Jesus was hanging on the cross, he cried, "My God, my God, why hast thou forsaken me!" Thousands of Christian martyrs have testified that God was very near to them in the hour of death. If Jesus was merely a martyr, he did not have the hogliness of his poorest follower, because God forsook him.

We are forced to recognize that there is something unusual in the death of Christ, something different than can be found in the death of any mere martyr, something which caused the awful agony of Gethsemane and made God forsake him on the cross. Just wherein does that difference lie? We might answer that question directly by turning to II Corinthians 5:21. But we prefer

to follow the policy of using only the statements of Jesus recorded in the Synoptics to solve our problem.

Jesus said, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45; Matt. 20:28). The last three words are translated from the Greek *Lutron anti pollon*. *Lutron* means a price paid for redeeming or buying back a slave to set him free. *Anti* means instead of, in place of, and is used both of price and of official substitution.

"This is my blood of the covenant, which is poured out for many (*Peri Pollon*) unto remission (*aphesin*) of sins" (Matt. 26:28). In recounting the same discourse, Mark and Luke use *huper* instead of *Peri*. *Peri* means on account of, for the benefit of. *Huper* has the meaning of both *anti* and *peri*; for Irenaeus uses it interchangeably with *anti*, and the New Testament interchanges it with *peri*."

The use of all three of these prepositions by Jesus shows that he was trying to express in every way possible with the utmost plainness the idea that his death was on behalf of and for the benefit of his disciples, as well as a ransom price paid in exchange for them. His statements as found in these verses speak just as definitely and positively of a substitutionary atonement as any like number of statements made by the Apostle Paul.

Conclusion: Although Paul was the man who expanded and expounded to its fullest extent the doctrine of Salvation by Grace through the substitutionary death of Jesus, yet he cannot be credited with having originated it. The doctrine of the payment of the penalty for sins by the death of a substitute had its inception in the sacrificial system of the Old Testament, was fully accepted and definitely applied to his own death by the Lord Jesus Christ, and was finally set forth in complete form by the Apostle Paul.

The Liquor Problem a World Problem

By Dr. F. Scott McBride

Superintendent of the Anti-Saloon League of America and a member of the General Council of the World League against Alcoholism

The liquor problem is a world as well as a national problem. The fight against alcoholism is a world-wide fight. Prohibition is an international issue. Its consideration now interests all nations and its final success or failure will effect every nation.

Public opinion has always been one of the strongest factors in the long contest against intoxicating liquors. Public opinion was the chief force among the influences that made America dry. Public sentiment on prohibition among the people of all nations will finally decide the action of all the world on the problem of alcoholism.

The influence of America is by far the strongest influence effecting prohibition policies in other countries. The adoption or rejection of prohibition by other nations will depend on what other nations think of prohibition in the United States.

Not the success of prohibition—not the failure of prohibition, but public opinion relative to the success or failure of the dry law in America will determine the prohibition policies of other nations throughout the world.

For this reason the power and influence of the liquor forces of all the world is being directed against the 18th Amendment to our Constitution. A determined, united, liberally financed effort is being made by the wets of the

world to destroy or discredit prohibition in this country. If it can not be destroyed it must at least be discredited to save the enormously profitable liquor industry of other countries.

Accordingly the world wets are directing a gigantic campaign of misleading propaganda against American prohibition. And therefore drys in America must do their utmost to bring the truth about the dry laws of this country to the people of other countries.

The Congress of the World League Against Alcoholism to be held at Winona Lake, Indiana, August 17-25, offers an opportunity to inform and impress the world with the facts about America's prohibition progress. Delegates from other countries return to their own with reports of their impressions gained at this gathering of alcohol's enemies.

The information brought by foreign visitors about drink conditions in their own lands will be intensely interesting. But the information they take back home from America will be of greatest importance. Personal testimony of those who have visited us is the most powerful influence possible to offset wet propaganda being circulated in foreign lands.

America, the first big nation to enact prohibition, be-

comes an important factor in the international situation relative to intoxicating liquors. Because of this the Anti-Saloon League of America is glad to be one of the leading constituents of the World League Against Alcoholism. The cooperation the Anti-Saloon League can give other countries through the World League Against Alcoholism we believe is undoubtedly the greatest contribution toward the welfare of the world that we can make.

World prohibition holds great possibilities for human welfare. The destruction of the liquor traffic of the world would remove much misery and gain great good for the people of the world. Even world peace will be greatly contributed towards by world prohibition. World prohibition would be the "preparation of the gospel of peace."

America's well known missionary spirit impels her church people to support any movement for the good of their neighbors in other lands. But another consideration compels Americans to consider the liquor problem in other countries, and that is self-preservation.

Prohibition can never be a complete success in America while the liquor traffic flourishes in other countries. The existence of the powerful liquor trade in other lands is a constant menace to the success of prohibition here. Therefore, the elimination of the drink traffic in other countries will make observance more general and enforcement more successful in America.

Therefore in the interest of prohibition in America as well as freedom from alcoholism throughout the world, the Anti-Saloon League calls upon its friends and constituents to attend and assist in making successful the Congress of the World League Against Alcoholism at Winona Lake.

It will be an occasion of extraordinary interest with world-wide experts presenting addresses on the most conspicuous issue before the world. It will be an occasion bound to profoundly impress the thought of the world on the world's most pressing problem.

THE BRETHREN PULPIT

New Lebanon for Christ and the Church

By Lester V. King

(Preached at New Lebanon, at the opening of the pastor's second year. Special invitation was extended to citizens of the community, resulting in a large attendance.)

TEXT: "Open thy doors, O Lebanon."—Zachariah 11:1.

(Concluded from last week)

Now in view of the opportunities that are ours what is to be our program for the year ahead? How can we take New Lebanon for Christ and the church?

1. In the first place, our church must be a LIBERAL church. I am placing this first, not because it is the most important, but because we need your gifts if we are to carry out a program worth while. It had been said and well said that if you have a man's pocket-book you have the man. Too often men of the world have been more liberal than men of the church. Too often the lodge has shown a more generous spirit than the church. Brethren, this should not be. The early church was a generous church. The early church "blossomed" with their gifts. I am certain we cannot win New Lebanon for Christ and the church without this liberal spirit. My first goal is as follows:

Goal 1. "That we have here at New Lebanon by the end of the year 1927, 100 or more individuals who will honor Jehovah with their substance, the Tithe."

2. Our church too must be a SYMPATHETIC CHURCH. This means that we be at "Peace one with another." Where there is sympathy there is harmony. Where there is harmony there will be cooperation. We must work together. We dare not stand off as if we suspected each other. We need, as Christian people, sympathy for all classes, under all conditions. Did you ever enter a church where the members were cold and formal? Did you feel at home? What we need at New Lebanon, as elsewhere, is "neighborliness." As one author has said, "We need to be together religiously." If we cannot agree in doctrine let us agree in worship.

Goal 2. "That we cultivate here at New Lebanon that spirit of neighborliness in order that the stranger and all may feel at home.

But sympathy means more than this. It means that

we take an interest in the souls of men who are out of communion with God. It means that we have a real passion for the lost. Our third goal reads:

Goal 3. "That we strive through the help of the Holy Spirit to win at least fifty souls to Jesus Christ during the year."

This does not mean that we must stop at fifty. Let us each win ONE and we shall do much better. How many here this morning will make themselves responsible for one life?

3. Again our church needs to be a BROAD church and a NARROW church. Some churches are so broad that they allow any one to become a member. Some churches are so narrow that they can worship God only in a church of their own denomination. But our church must be broad, yes, broad in our humanity and in our mission. Broad enough that we shall recognize a brother in every man that breathes. Broad in that we shall be courteous, longsuffering and patient with all men, even as Christ. Narrow, yes, narrow enough that we shall have but ONE MASTER, even Christ, and ONE BOOK even the Word. Narrow enough that we shall not tolerate worldliness or sin in the church. Narrow enough that we shall not take into our membership unregenerate men, regardless of their standing in the community.

Yes, but broad enough that we shall allow all Christian men and women, regardless of denomination, to worship with us. In other words, to give all Christians a church home. This leads me to the fourth goal:

Goal 4. "That we extend to all Christian believers who love their Lord, regardless of denomination, a Church home."

Now, do not misunderstand me here. I do not mean that we shall take them in as members of the church, if they are not willing to abide by our beliefs of church entrance. But I do mean that we shall allow them to worship with us in the blessings of Christian fellowship. In

other words it means that we treat them as Christians, and not as of the world.

4. If we are to win New Lebanon for Christ and the church, our church must be a PROGRESSIVE church. Let us as Brethren be true to our name. Too often others of our religious kindred have been more progressive than we. Some churches never get out of the old rut. They always follow the same old methods. They are afraid to try something new, afraid of risk. Quoting from another, "We need the nerve and nack, the backbone and the boldness to push out into new ideals for our Lord." To be progresisve for us here at New Lebanon will mean among other things that we lay out a program for the children of our parish that will make of them strong leaders for our future church. We must lay more stress on youth. If I have any criticism to offer it is that we have been ministering largely to adults and have forgotten our children. Do you want proof of this statement? Why do we keep the main auditorium and class rooms for adults and send the children down to a poorly equipped and dingy basement?

The greatest task of the church today is the Christian education of her youth. The easiest and the most economic way is to save the loss and then the lost. It seems to me that we have reached the place where in the words of another "We must either teach them the principles of the Gospel NOW, or later to teach our boys to become soldiers, and our girls to become Red Cross nurses. Either to give our money to teach religion NOW or hoard it to spend later to train soldiers. Either the blood of Jesus Christ NOW or the blood of our sons on the battle field later." Which do WE want?

Yes, the church must rebuild her program around the youth. Let us claim life at its beginning instead of reclaiming it at its end. Let us choose between hunting the lost sheep or carrying of the precious lambs. If the lambs are properly cared for in this generation there will be no lost sheep in the coming generation. O, Brethren, we need to work with the tender blades. If we let them slip now, we lose a generation for the future church. This leads me to the fifth and sixth goals.

Goal 5. "That a Daily Vacation school be sponsored by the churches represented by our school district this summer. If we cannot secure this cooperation, that we have a distinctive Brethren Vacation Bible school here."

Goal 6. "That we create sentiment and arouse interest in a building project that will care for the needs of the children in our parish for years to come."

5. Lastly, we need here at New Lebanon a spiritual church. The foregoing goals will help here greatly. There are two other goals that are of vital importance:

Goal 7. "That we have either the Family Altar established, or private devotions engaged in at least twenty-five percent of our homes by the end of the year 1927."

Goal 8. "That we put forth every effort possible to have a larger percent of the church members regular attendants at the Communion service.

We lack here and here is where we get close to God. It is here where we renew our covnant with God. Oh, Brethren, we all need this service.

Now I have said nothing about removing stumbling blocks, about cutting down the cedars, about burning out the dross. But Brethren, this will not be necessary if we can carry out the above program. But realizing that it may take years to do this I shall say a word here.

No doubt there are stumbling blocks in our village. It would be an unusual village if there were not. Now may I appeal to the pride of every loyal citizen? No loyal citizen will run a business that would hinder the develop-

ment of little children or young boys and girls. "Better were a millstone tied about his neck", said Jesus. If there were a pool room, the dance hall, the card table, etc., hindered then he who runs such a place or he who engages in such a play, cannot be a loyal citizen, let alone a true Christian.

It shall be my purpose to seek to create sentiment among Christian people in the right direction. This can be done by filling men with the Holy Spirit. After all the best way to rid our village of stumbling blocks is to starve them out. And it can be done. Do you want to know how. Listen: if you Christian people stay away from such places, it will not be long until they will close of their own accord. You see now why it is so necessary that we stand united. This leads me to the ninth and last goal.

Goal 9. "That we stand united in creating right sentiment against any evils that might exist and when the opportune moment comes that we hit hard."

I want you to see the bigness of our job, our tremendous task, not to discourage you but to call you to your duty.

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

THE STORY OF CREATION—Gen. 1:1-3, 26-31. "In the beginning God, said the sacred writer, as he was trying to account for the creation of the universe. That was as far back as he could think, and the only explanation he could give. That is the best any one can do. We cannot think of the beginning of things without thinking of God, and there is no accounting for things except in God.

TUESDAY

CHRIST IN CREATION—John 1:1-10. "In the beginning was the Word," declared the Apostle John, in his philosophical defense of Jesus as the incarnate God. That Word was God the Father's creative agency, for we are told that "All things were made by him." That fact gives us all the greater confidence when he comes to us and offers to make a new creation of all last sons of men.

WEDNESDAY

NATURE'S ACKNOWLEDGMENT — Psa. 19:1-6. Nature bears witness to the inexhaustible power and wisdom of the Creator; his glory is flashed across the sky and his praises are sung by myriads of worlds. Happy are they who have ears to hear these voices.

THURSDAY

THE RENEWED EARTH—Rev. 21:1-8. He who was from the beginning and without whom was not anything made that was made, can we doubt his power in the moral world? And do we marvel at the prophecy that ultimately his cause shall win and that this wicked world order shall be supplanted by new earth in which dwelleth righteousness?

FRIDAY

NEW CREATURE IN CHRIST—Eph. 4:17-24. No greater testimony can be found to the inexhaustible power of the Lord Jesus than the transformations wrought in the lives of men. Wherever there is a new creature, there must be a creator; Jesus Christ is that mighty Creator; through him we are renewed in righteousness and true holiness.

SATURDAY

NEW SOCIAL ORDER—Matt. 5:38-48. If the Spirit of God renews the hearts of men, it will cause them to treat one another according to new and higher standards. There is no genuine renewal of soul that does not in consequence of that renewal tend to renew the social order.

SUNDAY

PRaise TO THE CREATOR—Psa. 33:1-9. He who has experienced the new creatureship, the result of God's recreative grace, cannot but proclaim with the Psalmist, "Rejoice in the Lord, O ye righteous; for praise is comely for the upright." Praise is both natural and necessary to the renewed heart.—G. S. B.

colors. I can do this because you are MEN, real men and women. Yes, we have giants on the other side, but we have the Lord Jesus Christ on our side. Let us go up and conquer the land.
New Lebanon, Ohio.

OUR DEVOTIONAL

Jesus the Friend of All

By Mrs. H. W. Koontz

OUR SCRIPTURE

But Jesus called unto them, saying, Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God (Luke 18:16).

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls (Matthew 11:28, 29).

And as he passed by, he saw Levi the son of Alphaeus sitting at the place of toll, and he saith unto him, follow me (Mark 2:14).

But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him and with his stripes we are healed (Isaiah 53:5).

Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me (John 17:20, 21).

OUR MEDITATION

Some one has said, "A friend is one who knows all about you and loves you all the same." This quotation could hardly be true of our earthly friends, for we earnestly try to hide from those we esteem our unworthy actions and defects of character. But there is one Friend who does know every incident, however small, every thought and emotion of our hearts, and yet loves us with a love so true and tender, so understanding and sacrificing that it effectually covers our littleness and unworthiness. That friend is Christ, our blessed Redeemer and King.

Who can measure the love of Christ? It is beyond human comprehension how he could lay aside his glory to become a man, "yet without sin", to endure the footsore travels along dusty roads, the weariness of a long day of service, of healing, of preaching, of teaching, of answering calculating questions of those who sought a flaw in his teaching! And wonder grows as one recalls how he bore with royal dignity, yet humility, the disgraceful blows and scornful words of his captors before the final sacrifice, and how patiently and uncomplainingly he endured the mental shame and physical agony of death on the heartless solitary cross. Christ is the one who has given to the word "friend" its beauty, its significance, and its value.

Jesus Christ is the friend of little children. How trustingly they came to him during his sojourn here; how gentle was his touch as he blessed them, and how marvelous his loving words! No doubt, in after years those same children still told the story of their great experience and of the glowing influence those few moments gave to all the succeeding years. Still, though he has gone to his heavenly home, children turn to his friendship and love with the same simplicity and hearty, open faith. They know his call is that of the truest, surest, most reliable friend there is.

Jesus is the Friend of the poor and needy. When on earth he visited their homes, he conversed with them on all the subjects that interested them. He healed their sick, he brought peace to their hearts. He healed their them his special followers. Their ignorance of intellectual learning did not bar them from association with him. Today he is ready and willing to pour out upon them the same wealth of love. His gifts to them of patience, of contentment, of unselfishness, of material aid are ready for the asking. And more than that, he is ready to prepare a place in heaven for them if they will only do their part. He is their Friend.

He is the Friend of those who mourn the loss of loved ones. He who wept at the tomb of Lazarus is not less mindful of the sorrows of his other children. His healing touch is ready as soon as they turn their faces toward him. He is ready to shield them and to teach them how to bravely accept the burden and bear it with a song. His love has purchased for them the certainty of a glad meeting some day, and his wisdom can show them how to await that day with cheerfulness and confidence.

The friendship of Jesus extends to the sinner. His compassion for man in his lost condition was so great that he was willing to die a ransom for their sins. He pities the misery and degradation of the heart that is bound by selfishness and evil. He has provided a way by which the sinner may be cleansed from his iniquities. That way, the sinner's only escape, is his blood, shed on Calvary. Could friend do more than this? He died a cruel death for us, he purchased release from sin, a victorious earthly walk in peace and joy, and entrance into eternal life.

Christ is the Christian's best Friend. He realizes from what depths of sin he has been raised through the love of Jesus. He holds numberless prayerful conversations with his Friend. Jesus always makes the right decision for him in times of uncertainty; he always comforts in disappointment and sorrow; he always bestows his gracious presence. If, perchance, the Christian strays away, he is willing to forgive the truly penitent and to forget forever the misdeed. Because the Christian belongs to Jesus he need have no fear of anything that life may bring him. Such is his security because of his Best Friend.

Yet, while we extol the wonders of Christ as our Friend, we must not forget that it takes more than one to make a friendship. Christ has done all for us; how are we returning gratitude to him? We owe him love and devotion; we owe him time and money; we owe him our share in extending his kingdom, in carrying the message of love to those who do not know it yet. In the words of our Scripture—"Take my yoke upon you, and learn of me, ... for my yoke is easy, and my burden light."

OUR PRAYER

Our gracious Heavenly Father, our hearts are bowed before thee in contemplation of thy great gift, Jesus Christ. We thank thee for his life on earth, for his death and resurrection, for the priceless gift he gave mankind. Make us feel the necessity of telling the story of his friendship toward men so deeply and urgently that we must without delay set about bringing souls to his throne. Take from our hearts all thought of self; show us how to live entirely for thee. May our footsteps never falter from the path thou hast shown us, nor our hands drop the task thou hast given them to do and we will give thee all the praise. In the name of him who died for us, we pray. Amen.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for May 15)

Peter at Pentecost

Scripture Lesson—Acts 2.
Printed Text—Acts 2:12-14, 32-41.
Devotional Reading—Phil. 2:5-11.
Golden Text—Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.—Acts 2:38.

LESSON LIGHTS

Lesson Poem

"I prayed for power. The answer came Not in the whirlwind's rush and flame. But in a sorrow, vast, profound, That bent and bowed me to the ground. And lo, I found, when awed and dumb, That power from on high had come. That sorrow was my Pentecost, The baptism of the Holy Ghost."

The Day of Pentecost

The Day of Pentecost was the fiftieth day after the Passover. It was one of the three great festivals of the Jews. This event took place then (1) because the disciples were prepared. (2) Great multitudes from all parts of the world came to Jerusalem at this time, and could carry back the gospel. (3) It was the harvest feast, a symbol of the spiritual harvest. (4) It commemorated the giving of the law from Sinai. The new covenant joined on the old.

The Holy Spirit

We know that an unseen power exists by what it does. The sound, the flame, the speaking with tongues, were proofs of the unseen power of the Spirit. The Apostles could not know and realize the presence of the Holy Spirit without some manifestations that made it known to the senses. No one ever saw the greatest forces in the world. No one ever saw electricity, or gravitation, or chemical forces. We know them only by what they do. We know the Holy Spirit by what he did and is still doing, especially in his transformation of people.

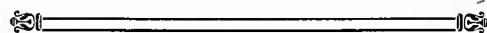
Peter's Sermon

The reasoning of Peter was conclusive and unanswerable. (1) What had taken place was exactly foretold by their prophets. (2) God indorsed and approved this Jesus "by miracles and wonders and signs." (3) It was in God's plan of salvation that the Messiah should be a suffering Savior to atone for their sins. (4) God reversed their wicked work by raising them from the dead, according to their Scriptures. (5) Another proof that he was living was the gift of the Holy Spirit.—Illustrated Quarterly.

The Way Made Plain

In the verse that is set apart as the Golden Text of our lesson Peter makes plain the divine requirements of salvation and empowerment for service. His hearers had been pricked in their hearts by his straightforward preaching of Jesus as Savior and Lord. Their guilty hearts became uneasy as he played sin and presented the divine character of the One Whom they had rejected and crucified. "What must we do?" they cried. And Peter told them plainly what they must do. And we have in his

reply one of the key verses to the Gospel, a verse that is familiar to every Brethren communicant—minister or layman—who is able to give a reason for the faith that is in him Faith in Jesus as the Messiah and Savior—the first essential to salvation—having been built up in their minds and hearts by his vigorous preaching, he now gives expression to an undying, bold un-



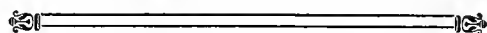
The Storm on Galilee

*Out upon the stormy sea,
Tossed with waves, the high wind blowing,
Weary men of Galilee,
Desperately toiling, rowing,
Pulling hard against the wind,
Dreading shipwreck and disaster,
Seething waves, before, behind,
Where, oh where, was their dear Master?*

*When their hearts were faint with fear,
Satan all his hosts arraying,
Lo! the Master draweth near,
He was on the mountain praying.
And his voice comes strong and clear,
Not to chide them, or upbraid,
Saying, friends, "Be of good cheer,
It is I, be not afraid."*

*Ofttimes we too have to fight
Wind and water, storm and sea,
In the fourth watch of the night
Jesus comes to you and me.
When your boat is far from land,
And the storm is raging sore,
Have you never felt the hand
Of the Master on the oar?*

*Ever heard his sweet voice calling?
To the wind and wave—"Be still."
Never felt the blessing falling
Like the dew on Hermon's Hill.
Darkness He will turn to light,
Quell the wind and calm the sea,
Now, as when that stormy night
Jesus walked on Galilee.—M. G.*



equivocating declarations as to the necessity of repentance and baptism the entrance into the kingdom. Repentance and baptism were the characteristic notes of the preaching of both John the Baptist and Jesus. And our Lord's disciples caught up the refrain and went forth re-echoing its essential features. The Brethren church is the inheritor of that message. Repentance and baptism for the remission of sin, followed by the complying with the requirements for the gift of the Holy Spirit have ever been the dominant notes of Brethren evangelistic preaching. And it is a message that is so solidly grounded in Biblical requirement and example that it should never be compromised or deserted.

The Two-Fold Blessing

As a result of complying with the requirements set forth by Peter, two blessings of unmeasured value flow into the life.

1. There is the forgiveness of sins. No one can know the Lord Jesus until he has known him as Savior. That is what he came to be to every individual life. He would take away our sins; he would redeem us from the bondage of evil in which we are held; he would cancel the debt and make us free; he would restore us to our former birthright and make us members of the Father's household.

2. There is also the gift of the Holy Spirit, or the improvement for victorious living and efficiency of service. Salvation is only the process of God's grace. He who stops with that will miss the thing that will bring the deepest joy, the most satisfying strength and the most abundant fruitfulness. It is the blessing that produces "the fruits of the spirit" as set forth in Galatians 5:22, 23.

The Tongues and Fire

"The various tongues in which the apostles preached may be taken as symbolizing the different ways in which religion appeals to different men." There are dialects of thought as well as speech—natural differences of temperament and character to which the gospel adapts itself." A wise teacher and preacher will take account of these differences in his hearers and adapt himself to all."

"Any form of fire would have suggested the presence of God, but its particular form taught an additional truth. Well has William Arthur said, 'Christianity was to be a tongue of fire.' The tongue, when consecrated to God, is the mightiest and most glorious instrument for good which the world has ever known."—Selected.

White Gift Offering

Previously reported,	\$4,488.89
Washington, D. C.,	31.50
1st Brethren, Philadelphia,	75.00
Morrill, Kansas,	32.35
1st Brethren, Roanoke, Va.,	15.65

April 20, Total,\$4,643.39
M. P. PUTERBAUGH, Treasurer.

A Do-It-Twice Attendance Plan

The personnel of some Sunday school classes makes it difficult regularly to bring the attendance up to the enrollment, yet this is a goal for which every class is constantly planning and striving.

The do-it-twice plan is a simple and effective method of attaining this goal. It has the competitive spirit of the contest without the tedious numerous details. Therefore, it works much better than a contest.

The plan is to advertise that, when the class attains a certain attendance goal two Sundays in succession, it will celebrate. The class votes what the goal shall be. It may be every member present for two Sundays in succession (or 90 per cent present, or whatever other standard seems advisable to the class), the only condition being that whatever goal is chosen it must be attained two Sundays in succession. The slogan is "Do it twice."—Exchange.

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

ENDEAVORERS---

International Christian Endeavor Convention

Special Announcement

You will want a place to stay while in the city of Cleveland, July 2 to 7. Note this plan of entertainment.

Hotels, homes, auto-camp, or relatives are available. The hotel type of entertainment will surely be very satisfactory, then too, it will save so much traveling on street cars. The auto-camp, short distance from Auditorium may appeal to some.

There are five types of rooms in the Winton Hotel and all for use by the OHIO C. E. Union. The rates will vary from \$2.00 to \$3.50 per day for each person. Where three or as many as eight stay in one room the cost is less.

Those desiring HOME entertainment may advise the Cleveland committee and secure such with lodging and breakfast for \$1.50.

Board? Well, bring your own answer to the eats, by your appetite and pocket-book.

All you Endeavorers who come from other states should get in touch with your county or state officials and secure information as to your hotel or plan for entertainment.

There will be some time in the convention, when all Brethren Endeavorers can be together. **YOU BE THERE.**

Any questions, write to the undersigned. Remember date, July 2-7.

Another bulletin coming.

REV. E. M. RIDDLE, Bryan, Ohio.

P. S.—Any Brethren Endeavorers passing to or from Convention via Bryan, O., and want a free place to park over night (besides the jail) stop and inquire for Brethren folks. You are welcome. E. M. R.

Why Young Men and Women Should go to College

By John F. Locke

"Society must collect from the individual. Every individual is at the beginning a charge and a drain upon society. He uses up materials from the store society has accumulated. Whether he happens to belong to a well-to-do family or whether he has to be supported in a public institution does not matter—his support must come from the general social store. He at first must of necessity receive without giving.

This contribution is not meant as an out-and-out gift, but as a loan by society. The individual must pay back, not only the original principal, but this with interest, else he has not done his share, nor enabled society to make progress."* Furthermore the individual seeks to adjust himself to every attractive and necessary situation in life.

History has never recorded a time when it did not require a directed effort for man to live for the greatest good to himself and to society. Living conditions are growing more complex all the time and it is steadily becoming harder for the individual to make the right choices.

We do not question fostering the physical life. And if we question the guidance of the intellectual development it is not whether it should be or should not be, but what is the best method of doing it?

As infants we quickly adjust ourselves to our environment, which is carefully guarded that it be safe for us to live in. In youth we seek an adjustment to the world of affairs among men and the rest of the universe. In fact from the time that we establish the slightest control of our hands until they are forever folded, life is a process of adjustments.

Adjusting this article more specifically to the topic, What is the best method of adjustment for the youth who has approached the college age? Let us contrast "college" with all other forms of adjustment.

Reasons why it is the best plan of adjustment.

Write a paragraph on each of these:

1. It is a continuation of the educational plan to which we are already accustomed.
2. It offers a selected curriculum which aims at the broadest type of development.
3. It offers a refined plan of development.
4. It offers an efficient plan of development.

And even if you do not agree with the above, some of you will be willing to say that to attend college is the cleanest and least dangerous, and most enjoyable and inspiring way that the individual can spend some of those years which time requires to mature the physical product.

The most important adjustment of all is the right religious adjustment—getting the

(Continued on page 15)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for May 8)

Making Our Mothers Glad Ephesians 6:1-4

Jane was a very small Christian Endeavorer who had only been in the society a few weeks. She liked to go to C. E. and hear stories and sing songs and memorize Bible verses. There were quite a few children in the society to which Jane belonged. Jane still felt a little bit strange in this group of children on the particular evening that we are going to tell about.

The subject of the evening was "Being Kind" and it seemed that every Junior Endeavorer had some speech to make. Finally the leader said, "Almost every Junior has made a speech. Now I am going to ask some questions and we will see if we can

not have speeches by the rest of you." Jane felt so scared. She said to herself, "I know that they will not ask anything that I can answer and if everyone but me says something, I won't feel happy."

The first question was, "How can we be kind to animals?" Jane thought a little but somehow there did not seem to be anything that she could say on that. Soon someone else said something and the question was answered.

Jane listened to the second question and the third question but somehow they all seemed too hard. She was beginning to think that she was not going to get a chance to say anything. Then the fourth question was asked, "How can we be kind to our mothers?"

Now Jane's mother and Jane were wonderfully good friends, so when that question was asked, Jane thought a minute, then she said, "I can tell you some of the ways that I try to be kind to my mother."

Everyone turned to see what Jane would say. "Mother has been sick," said Jane, "so maybe I have more chances to be kind to her than some of you do for your mothers. When mother wants to sleep I get a book and look at it, and no matter how many ideas come to my mind about other things I want to do, I stay quiet so that mother can rest. I know that that is being kind to her for the doctor told me it was."

The leader smiled at little Jane and the superintendent said, "I think that that was a very nice speech for your first C. E. speech, Jane. In fact that was such a nice speech that I intend to talk a little about it myself. Being quiet when our tired mothers want to sleep is a very good way to be kind to them. Not all of your mothers are sick like Jane's, indeed it would be terrible if many mothers had to be sick for a long time, but all of your mothers get tired. When they are tired they need to sleep, and if you children will be thoughtful like Jane and keep very, very quiet, just for your mothers to sleep a little while, that will be one way of making them happy. Now maybe you can think of some other ways of being kind to mothers."

Nearly everyone wanted to say something, and lots of good speeches were made. Some said "We can make our mothers happy by loving them." Some said, "We can do the dishes or carry in wood." Others thought the very best way of making others happy was to be always very obedient.

That night when Jane had a chance to talk to her mother, she told her about her speech at J. C. E. Jane's mother was very much pleased and said to Jane, "I can tell my little daughter a way of making me happy that was not mentioned. It will make me very happy if you will always try to do your part at J. C. E. I am proud and happy because my little daughter has made her first speech, and I want her to keep on making them."

Bible References

- M., May 2. A mother's gift. 1 Sam. 1:24-28.
T., May 3. Learning from mother.
2 Tim. 3:14-17.
W., May 4. A happy mother. John 2:1-5.
T., May 5. A daughter's love. Ruth 1:16, 17.
F., May 6. A mother's tears. Prov. 10:1.
S., May 7. Honor for mother. Prov. 23:22-25.
Woodstock, Virginia.

..... From

*Betts, The Curriculum of Religious Education—Chapter XIV.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Dr. Gribble's Letter

New Address, 42 Rue Pierre Nicole,
 Paris, V. France.
 April 3, 1927.

Dear Evangelist Readers:

It has been some time since I have written you. The very fact that there has been so much to write has been in itself a hindrance to writing you.

On March 14th, after much prayer and waiting upon God, Marguerite and I left Montpellier to continue our work in Paris. We were anxious to be assured that it was truly God's will for us. In many wonderful ways he led, hindered, restrained, provided, opened doors, etc., until at last we were certain that whatever there might be here of difficulty or suffering, we could not doubt but what Paris was God's will for us at this time. And so we came. We went first to the Hotel Chevreuse, a small hotel on a quiet street, which had been recommended to us by more than one person.

We were there only two days before we were able to find a room which had two great advantages—on the second floor, (or first as they call it in France), and also has a board floor, also a great advantage—for often we must climb to the third and fourth stories, or even fifth, and then content ourselves with a floor of stone or tile—which keeps one in a state of perpetual chill. So we moved in at once and brought out our trunks, which, pending a permanent settlement, we had left at the station.

A few days later the landlady informed us that she would have a little apartment, that is, bedroom with kitchen, vacant in a few days. So we are to move in Thursday of this week—a very satisfactory arrangement indeed, and one which others had told us would be almost impossible to make, except at exorbitant rates. And this is right in Paris, within a block of the school which Marguerite attends, and only twenty minutes' walk, or a short bus ride from the Alliance Francaise which I am attending. We take it as a special provision from our Father, as while Marguerite could have gone to school in Nogent, I would not have been able to take the long ride daily back and forth as our younger missionaries have done. Meanwhile our new school arrangements have been completed, and we are endeavoring to glorify our Father by continuing our studies in French. We ask an interest continued and increasing in your prayers.

We are both much happier in Paris than we were in Montpellier, and feel assured that the climate, although rather rainy now, will be much better for our health than the difficult and trying heat of the south would have been in summer. We are looking forward to the coming of Brother Taber and of any others whom the Board may send, and hope to have the privilege of seeing them even before our departure, well established in their work in France.

No recent news have been received from the field, but the latest word from each station was favorable.

Mr. Hathaway's latest letter, written in January, had a note of praise for the recently received permission to build at Bos-sangoa. He was just leaving to assist Brother Sheldon.

Meanwhile Mrs. Sheldon wrote happily of the joy they were having even in their meager waiting quarters, first the government rest house, and next the house built for them in a village by a native chief.

And so with hearts full of praise we continue to press on; you in America, our co-workers in Africa, and ourselves in France, all alike dependent on him whose last and great Commission we jointly obey, all alike looking for his glorious coming.

F. N. GRIBBLE. Faithfully,

A Pen Picture of Volomi

(A sketch of a recent evangelizing trip and typical of village life in Africa).

By Mary L. Emmert

The sun shines warmly on this little peaceful village, far from the maddening throng. It is just warm enough that one can either be lazy or do a bit of work as inclination leads and yet not be a bit out of harmony with the scene. We are in an orchard of rubber trees which find their way even into the center of the village, here one and there a row as fancy or chance dictated. Along one side of the village are the round esquimaux huts of the women with here and there the better built houses with high mud walls which the men enjoy. Two big shade trees stand protectingly near the center of the village.

Different groups of idlers are lounging about, some smoking around a camp fire, whose heat is rather superfluous in the afternoon sun. Some are standing doing nothing. Others are sitting doing the same thing. A few are working leisurely at some half finished houses. There is no winter coming, nor any rent to pay. The women are singing in the distance as they uncover the young coffee plants. Somewhere someone is preparing manioc flour as we judge by the steady beat on the rock. Everyone talks—perhaps of the two strange ladies who have come to see them. They have done all in their power to be sociable and yet they have not been overly curious nor inquisitive.

A bantam-like hen and two tiny chickens come to see us and to eat a bit of the porters' manioc flour, standing on our porch. A friendly dog shows a spirit of investigation. Both are difficult to persuade that they are not as welcome as they would be in their own homes. A chameleon darts like a streak across the open space. He has a pink head and dark body, but runs so fast that we could scarcely affirm that we saw him at all.

The chief blows a whistle and the two women return from their work. Here are three in a row, Indian file. Two of them have their babies on their left hip. All of them have baskets or large earthenware pots balanced on their heads, but that doesn't hinder them from looking around to see the two white people. Their anklets clank as they go past laughing and chattering.

The scene changes: the evening service is over. They have crowded up to hear the phonograph, and some big men have yielded to their impulse and moved right up to the front so they can look into this strange box as it is played at the close of the service. The message has been as simple as we knew how to make it—the wondrous story of God's love gift to a sin doomed world. It has been repeated thought by thought

by the native evangelist that our foreign tongue might not detract and bewilder. But the newness of such a Gospel is too much to be comprehended at one hearing, so so they must come again in the morning and then perhaps think upon it many months before it will take root in their hearts and bring forth life.

We walk out through the vilalge toward the creek. The sun has set and the evening haze mingled with the smoke of the many fires blends up into the pale blue and pink of the afterglow. The trees are nearly bare and their outlines are soft against the sky, with here and there a dry leaf hanging to the brown branches. But along the streamlet the tall, dense mass of trees shows dark green. A fire in the valley throws a bright cheery reflection against the stalwart trunks, and suggests a happy fireside scene in the midst of the woods. The new moon looks sedately down—but not too distantly—with a mildly approving air on the laughing groups, each gathered around a few glowing coals.

Yaloke, French Equatorial Africa.

WHAT DOES EASTER MEAN?

What does Easter mean to you?
 Stately church with cushioned pew,
 Where, Lenten season gone at last
 And days of self-denial past,
 Richly clad, devoted throngs
 Of worshipers unite in songs
 Of praise in lily-scented air?
 Is that what makes your Easter fair?

Does it mean the end of winter's reign,
 Bright skies and welcome warmth again,
 Singing of birds, budding of trees,
 Sweet spring odors on the breeze
 From daffodil and crocus bed
 And balsam branches overhead?
 Sad is the world and cold and gray
 If this is all of Easter Day.

But if this blessed season brings
 A firmer faith in holy things;
 Assurance of a living Lord;
 A strengthening of the tender chord
 Of love that binds us to the life to come
 Where loved ones wait us in the heavenly home,
 No pain or loss can e'er efface the bliss,
 Dear friend, of Easter when it means all this.
 —May Ricker Conrad, in The Congregationalist.

What a fine world this would be if those who have money would use it as those who haven't money think they would use it if they had it, which they wouldn't.—Houston Post.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Nappanee Leads the Churches of Indiana in Endowment

The canvass of the Nappanee church for College Endowment was a pleasure and made easy, for all seemed anxious to see the college go forward and were willing to do their best.

The pastor, Brother Whetstone, was enthusiastic and gave every encouragement and aid. It was my first opportunity to get a close up acquaintance and I enjoyed my stay with him. He is doing a splendid piece of work in Nappanee and is held in high esteem by all. The church is a beehive of activity and in fine working condition.

Nappanee senses the importance of Ashland College in the future work of the church. They know a greater Ashland College means a greater church and that we can hope for little without a school to produce trained workers.

We cannot have churches without preachers—neither can we have missions without missionaries.

It makes one heart-sick to find a church so selfish and short of vision as to want to confine their entire attention to their own local church. If all should have the same spirit it would only be a matter of a short time when it could be said, "ashes to ashes and dust to dust."

Again, I find another reason why Nappanee is interested in the College. For the past several years they have been sending their children to Ashland for an education and they appreciate what it means to have their families educated in a Christian school of their own faith. PARENTS, IF YOU are going to send your children to other schools and in some instances to be placed under tutors not in sympathy with the Christian religion and your children return home to scoff at your Bible and Christ—You are the ones to blame. How long before our people will awaken to the importance of a Christian education and send their youth to a school of their own faith?

Once again, I found everybody informed here about the progress in the campaign, as they TAKE THE BRETHREN EVANGELIST. About the first thing I ask when I go into a home is, "do you take the Evangelist," and when they say, yes, we are acquainted, because they know me and my work. When the reply is, No, it takes some time to explain what all our people should know. Our paper that costs less than four cents a week SHOULD BE IN EVERY BRETHREN HOME. I am surprised at how few take it in some of our congregations.

I received my second \$1,000.00 gift in Nappanee, the other came from Goshen. I desire to impress upon the minds of our people that this campaign to go over must have several large gifts. There is no investment that will bring in such large returns for the Kingdom, and our money will be serving until he comes.

Finally, Nappanee is a real booster for Ashland and all the interests of the church. THEIR TOTAL GIFT WAS \$4,652.31.

W. S. BELL.

A GLIMPSE OF OUR NEIGHBORS

Krypton, Kentucky

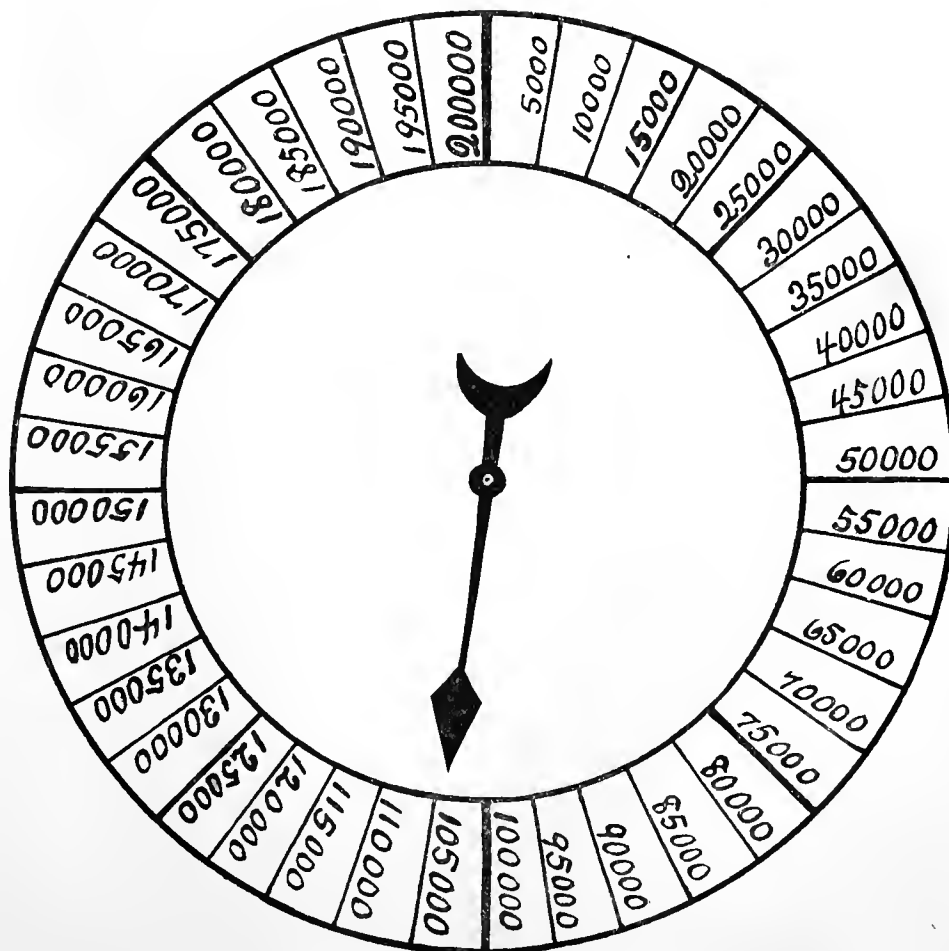
For a long time we have felt that it would be profitable and desirable to give to the Evangelist readers a brief survey of the work being done in these mountain highlands by some of our nearest denominational neighbors. This will cover especially those places which we have personally visited, and it is because of being tied closely to our local work that visitation has been delayed. However, very recently the last of those we desired to see at first hand came under our observation. All of the following is Presbyterian work.

Witherspoon College, Buckhorn, Kentucky

This school was visited more than a year ago, and in the absence of specific data, only general information can be given. Buckhorn itself is only a tiny village on the Middle Fork River (a branch of the Kentucky River), seven miles from the nearest railway station, thirteen miles from Krypton. The wagon road over which freight and mail are carried is typical of hills, rocks and mud. Yet more than six hundred pupils wend their way from all over the Hazard coal field to this school. The buildings are artistically arranged in the valley and on the hillsides. The first structure was of logs, but since, all buildings have been built of about three-inch planks in-

geniously arranged so as to make a splendid imitation log construction. The cracks are cemented and the timbers painted white, thus presenting an extremely beautiful sight. Here are dormitories, dining halls, administration building, gymnasium, hospital, church, residences for workers, a boys' orphanage and a girls' orphanage (entirely separate). All is modern. A Mr. Murdoch planted this enterprise more than twenty years ago, and he is still at its head. The grades and high school are taught, but other branches of endeavor include community work, extension work, and all the avenues of Christian activity which go to make for Christ and the church. The first Mrs. Murdoch was a brilliant woman of letters, but she gladly spent her time and talent in this inconspicuous corner where she chose her life work, and her grave on the hill overlooks the transformed scene.

Long's Creek is one of the noteworthy outposts of Buckhorn. We did not visit this point, but became well acquainted with the interesting workers, and will say a word in narration. A highly intellectual and much traveled woman of New York, Mrs. Blackman, past her three score and ten mark, is actively riding over the rocks and rills in her beloved work. She finally found in her home city a young man, who had volunteered for South America. Wheth- permanent or temporary, he is helping her in that field, doing community work, teaching school, besides definite soul saving. A third worker enters in June, from another station—a graduate nurse from another mission point—to be wife of the young New Yorker, Mr. Vandermeer.



"Experience is the price often paid for what one does not want."

Wootons Creek

Over two mountain ridges, and the usual ruts and gullies, ten miles from railway and twice as far from Krypton, in the real interior, is a well-chosen spot of Christian activity. Here one finds a well-built, comfortable community house, part of which is used for workers' living quarters and part for public use of community, especially services. Other buildings are a splendid, commodious hospital, modern barn with silo, cottages for pastor and workers, etc. Delco light, frigidaire, running water and sewage system are in operation. Teaching, nursing, clinics by physicians from far away, community activities, and some industrial work keep Mrs. McCord, a woman of demanding personality, and her co-workers busy. Miss Nola Pease, their graduate nurse, a young woman of true worth, soon goes to Long's Creek as a bride (mentioned above.) The Wooton work has had the attention of some of the state's leading men, including Governor Fields. Our visit was made last fall upon the occasion of a Christian Endeavor Convention, which visit was mentioned in a former article of the writer.

Stuart Robinson School, Blackey, Kentucky

The most advantageously located, the most beautifully arranged, and the most substantially built institution of all came into our vision about two weeks ago, when having left the main line of the L. & N. some twenty miles up-stream (or southeast) from Hazard, perhaps forty miles from Krypton, we traveled just one mile on a branch line to the campus of sixteen acres of Stuart Robinson School. Five absolutely modern and immaculate buildings of no mean size grace the rolling campus, and two more are under construction. One building is alone used for kitchen, dining room, storage rooms for food, etc. Here are installed a frigidaire, bread-mixing machine, and many other of the very latest devices for the preparation and handling of food-stuffs. If we understood correctly, this school's annual budget is over \$25,000, of which over \$15,000 is taken care of by the Presbyterian Home Mission Board and the rest raised by income at the school. But it must be remembered that their students, both boarding and those who live in the neighborhood, are required to work from twenty-five to forty-eight hours per month, the length of time depending upon carefulness and amount of grumbling. The basement of their new gymnasium was thus being excavated without direct cost to the school funds. Real brains and management are shown at every turn, and then when one becomes acquainted with the Mr. Cooper, at the helm, and his brilliant corps of teachers, one begins to comprehend that many beautiful and dutiful lives are obediently hidden away from the world's foot-lights in forsaken mountainous Kentucky.

Hyden, Leslie County, Kentucky

Our last tour, just a few days ago, carried us by legomobile into one of the few counties of eastern United States without a foot of railway track. Hyden is the county seat of this unique political division, and we were quite favorably impressed with the beauty of the little mountain town snuggled in the hills; especially was this impression consequential in view of the fact that every bit of material and personal belongings, except some of the rougher building material, had been hauled a distance of sixteen miles over unimaginable roads. At the time of our visit the rains had swollen

the streams until freight wagons had been tied up for a week, and are yet. This is due to the necessity of crossing the Middle Fork River five times in about ten miles. Krypton is the nearest and best junction point on the railroad for Leslie County and nearly all the freight and express are hauled from here. But this has been the practice for years, and today all the staple commodities of life, as well as phonographs, bathtubs, lighting systems, water systems, radio outfits, books on science, art and surgery, all go jolting over the boulders into a county without a road of any kind. Soon this cannot be said, for automobile roads are being begun and railroads are surveying thoroughly.

But now, how about the Gospel? Glad to say some messengers of the cross did not wait for the steam engine or the auto. These many years the mule has carried the pioneer missionary, his wife and babies, as well as personal effects the sixteen miles to Hyden.

Upon urgent invitation, the writer accepted, as a half-way stopping place, the hospitality of a home in a very peculiarly (but appropriately) named branch of the Middle Fork River. "Hell-for-sartin'," they call this particular creek, and the place is well known far and wide. About a mile up Hell-fer-sartin' found the writer in the friend's home. This friend, Mr. Woods, had informed us that they had not had preaching on that creek for six months, and that was the principal reason for accepting the invitation. The creek waters were too high to reach the school house (the usual meeting place) readily, so neighbors assembled in the home, and there we made an effort to break the Bread of Life. In the light of the smoky oil lamb eager faces were discernable, and on some the stern consequences of sin were indelibly written. Present was the father of the host, not an old man, but the father of fourteen children. The wife of the host had not been to Krypton for eight or ten years, and the children of half a dozen summers had never seen a railway or train. Nevertheless, none were altogether lacking in brilliance, and it seemed again only a case of diamonds unpolished.

Next morning, on to Hyden, where we arrived near noon, and found ourselves the guest of a Mr. McKee, and his accomplished physician wife, holding forth as pastor of Hyden Presbytery while on furlough from the Chinese mission field. Hyden Presbyterian work has much interesting history which will have to be passed with but a word. Established in 1894 and maintained since by the Central Presbyterian church of New York City, it has been a real monument of Christian standard in this backward county. The beautiful church is built of native stone and seated with pews from the old Central church in New York. Here also are the Byers Sisters, with their dormitories for girls, and managing the school facilities of the community. Here, nearby, but in a separate organization (non-sectarian), is established the work of Mrs. Breckinridge. She is renowned for her brilliancy and oratorical ability. Under her administration are upwards of half a dozen nurses, mostly from England and Scotland, who ride their splendid mounts over the hills to all parts of the county, and, without fee, attend the sick, especially maternity cases. We understand the principal aim of Mrs. Breckinridge is to lower the mortality rate of both mother and infant, since this has been very high in the hands of careless,

untrained mid-wives. There is, besides Mrs. McKee, only one licensed and registered practising physician in the entire county of Leslie. It is a regrettable fact, however, that some of these nurses are not Christian, and with their knickers, boy hair cuts, and cigarettes, create a great sorrow for the Christian workers of the county. This was our understanding of the situation.

Dry Mill

Six miles on the homeward journey, glad to say, is a noble Christian nurse, Miss Tolk, who is laboring with her people, along with her fellow-workers in the school. Here is a somewhat scattered rural community, but in need of medical care, child nurture, and the Gospel. A very commodious community house has been erected and beside it a dispensary about 16x20 feet in size, in which are to be found splendid equipment, instruments, drugs, etc., of which the community can justly be proud. Here again a group of those who could be hastily summoned were gathered in the main room of the community house and we pled with them in behalf of things of the higher life and eternity values.

Summary

One cannot view these properties, contemplate the investments, look into the faces of these intelligent, self-denying workers without coming to the conclusion that it all must be worth while. Do we wonder at the strength of our sister denomination? Our answer can be found in her marvellous missionary enterprises. Can we hold back in fearfulness and apprehension, and yet expect to forge ahead in growth and vigor? No! We dare not hold back; we must go forward!

FRED V. KINZIE.
Krypton, Kentucky.,

BRYAN, OHIO

The Bryan Brethren church ended the year 1926 with a very acceptable record. Every special day was observed according to the church calendar. Reports on New Years' Day were very gratifying, nothing startling, just a good active spirit of service manifested. The treasurer's report was one of interest, revealing the business-like way of handling the King's business. The pastor's report included the facts that 676 pastoral calls were made during the year and also the rather interesting account, that 996 callers were received at the parsonage during the year.

At Christmas time the Sunday school presented the beautiful pageant, "The Light of the World." The recent Easter season was observed with special pre-Easter services each night. Our people joined in the Union Good Friday services from 12 to 3 o'clock, which was the largest group that ever gathered in our city for such a service. Several hundred were present during the three hours. Easter services in our own church were largely attended. The morning C. E. service was very uplifting and soul inspiring. The Sunday school attendance was the largest so far this year. The pastor's message on "The Inevitable Resurrection" was received by almost a church full of worshippers. The evening service consisted of numbers and exercises by the children and a pageant by the young people, entitled, "The Conversion of Cornelius." The church was filled, even people standing, to see this service.

The many auxiliaries of the church show interest and growth. We now shall plan for Mother's day and holy communion for

May; International Christian Endeavor Convention in July and a Vacation Bible school either in June or July.

This church recently granted the pastor the privilege of spending two weeks with Brother Kimmel and his people at Fort Wayne, Indiana. We were there only through the week days, having returned here for our regular work on Sundays. Words almost fail to describe the fine spirit of service and co-operation revealed by the people in the Fort Wayne church. We preached to good audiences each night and with Brother Kimmel we drove over the city many times trying to locate folks and get them enlisted in the work of the kingdom.

Brother and Sister Kimmel are doing a fine work and had baptized a number of folks just before this special series of services. Our efforts were not in vain and the pastor will make a detailed report. The outlook is splendid for this church. New faces were in evidence at every service. The people who are already enlisted are a fine type of folks and very dependable. This new church is growing and will continue to do so. We enjoyed our stay with these people, their fine hospitality and the kindness of the pastor and his wife. Ft. Wayne! may God continue to bless your efforts.

E. M. RIDDLE, Pastor.

SMITHVILLE-STERLING CHURCH

We are coming again with a report from this congregation. In our last report we suggested that we were making a special effort to lift the debt on our splendid church building at Smithville. On April first we paid the last note for \$3,000 and have our fine church home entirely free of debt. There was a fine feeling of appreciation and thankfulness swept over the congregation when the pastor announced to the large audience that had gathered the following Sunday that the debt was paid. Many words of congratulation have been received from people of the community in our achievement.

Our Homecoming and Day of Rejoicing will be held Sunday, May 1, in the Smithville church. There will be three services during the day, with a basket dinner at noon. Dr. J. Allen Miller will be the speaker at the morning and evening services, and in the afternoon neighboring pastors are invited to be with us and bring messages of cheer and encouragement. A Special Choir will sing on this occasion. The Sunday School Orchestra will be present with some special numbers and other special numbers will be given, such as instrumental duets and vocal solos and duets. Altogether we are expecting a great time in the Lord. The folks at Ashland and the nearby churches are cordially invited to attend and enjoy these services with us.

We just closed a very successful series of Pre-Easter services. The pastor conducted these services, and we began Monday evening, April 11, and closed on Easter Sunday evening. There was a fine feeling throughout the week and good crowds each night. The interest and attendance increased and some of the brethren thought we ought to continue another week.

The services of Easter Day were the crowning services of the series. We had a large attendance in Sunday school with an offering of over \$15. There were three special numbers given at the Sunday school hour, a trio by primary children, a duet by

junior girls and and a trombone-Saxophone duet by two of the men of the orchestra. A special chair rendered some very fine Easter anthems and the platform was a bower of Easter flowers.

The climax came when the invitation was given at the close of the service. At this time four came forward to enter a closer walk with the Lord. Three of these were adults, coming from another church, and the fourth was a splendid young girl who has been playing the violin in our Sunday School Orchestra.

There was a good attendance and splendid interest at evening services. The sermon for the evening was on the theme, "What is the Greatest Sin in the World?" The people seemed deeply interested. The Holy Spirit was present working upon hearts, but not all yielded and accepted Christ. One lady who has been working with us for some time, came by relation from another church. The total number received during the day was five, and we think that two or three others will be ready for baptism soon.

We feel inspired to greater efforts in our work for him who loved us and died for us and arose again that we might have life eternal.

MORTON L. SANDS, Pastor.

Easter

*After the cross, the crown,
After the grave, the skies;
Christ is arisen from the dead,
We unto him shall rise.*

*Brightly the Easter joy
Beams on our pilgrim way,
Lighting the shadows with the glow
Of the eternal day.*

*Earnest of Heaven's bliss
Comforts our sorrow's night;
Death is the door to Paradise,
Darkness the path to light.*

*Upward, oh, risen Christ,
Draw us for aye to thee;
Upward, o'er sorrow, sin, and death,
Victors like thee to be.*

*Glorified is the way
Thou hast before us trod,
Even so, raise us unto thee,
Savior, thou Son of God.*
—Frances Coan Percy.

Why Young Men and Women Should Go to College

(Continued from page 11)

right attitude toward God and having goodwill in our hearts. Getting a college education under the proper influences of a Christian atmosphere helps one to do this. For this reason only can the small denominational college be justified in its existence but this reason is sufficient. College has so much to do with one's whole outlook on life that it is all important that its influences be the highest and best from the Christian point of view.

Yale University.

SENATOR BORAH AND PRESIDENT BUTLER DEBATE ON PROHIBITION

Perhaps the great event of last week was the debate on prohibition between United States Senator William E. Borah and President Nicholas Murray Butler, of Columbia

University. The debate was held in Boston. Crowds jammed the auditorium where they spoke and the radio carried the speeches all over the United States. Dr. Butler represented the wets and Senator Borah the dries.

There was an unofficial jury of nine. Six of them voted in favor of the position of Senator Borah. The Senator also got the lion's share of the applause.

The speech of Dr. Butler was surprising in its lack of familiarity with the subject. He proposed to take the 18th Amendment out of the Constitution, abolish prohibition and put the control of liquor into the hands of the States, which were to deal with it as they saw fit. Of course in this he overlooked two things; first, that even if a majority of a State voted for prohibition, there would be a minority deprived of "personal liberty," for in a democratic country everybody can't have what he wants; and second, he overlooked the fact that State prohibition has been tried and wet States would not honor the laws of the dry States. Borah twitted him on this, by saying that Butler was willing to have "wet" shipped into "dry" States but he was not willing to have "dry" shipped into "wet" States. This brought great applause.

One surprising feature of Dr. Butler's speech was his attitude to the Supreme Court of the United States. He made a tacit criticism of it, which, reading between the lines, one could see was a willingness to disregard the decision of this great tribunal, probably the ablest judicial body in the world.

He charged Prohibition with the crime wave with which the country is grappling and intimated that it would make the people truthful and sober to restore liquor. Of course, President Butler dismissed reason at this point, as well as at other points, for the career of liquor has been one long course of crime of every mentionable kind and of unmentionable kind also.

Senator Borah answered, more than answered, every point of Dr. Butler's speech in a satisfactory way. In fact, Dr. Butler was a child in his hands, not because Dr. Butler is not an able man but because he has neither fact, logic nor sentiment to stand upon. Any sophomore in a backwoods school could have shown his fallacies, his misinformation, and his lack of patriotism. All this Senator Borah did—and a great deal more. In fact, he made one of the greatest speeches we have read. He evidently left the Boston people with a new feeling about this question. The senator was particularly satisfactory in his attitude to nullification. We quote part of his address—it may show the line upon which this battle will have to be fought. Mr. Borah said:

We have passed modification and we have discussed briefly the question of governmental control. There is another disposition to be made of this liquor problem, to which Dr. Butler referred, although not approvingly. However, if I were as much interested in quoting his speeches as he is in quoting mine (laughter) I could refer you to a speech which he made in St. Louis in which he said: "What's the use of talking about the sacredness of the Constitution?" (Laughter). Well, I am going to talk a few minutes about the sacredness of the Constitution.

There is, my friends, in this country a deliberate, organized attempt to nullify the Constitution of the United States. It is just as well organized and just as intelligently

led as was the nullification doctrine of John C. Calhoun, of whom Andrew Jackson said, in his last days, it was the regret of his life he had not hung. And it is with my regret also. Any man who will preach nullification in a government of law, the most insidious, destructive means of accomplishing the destruction of all government of law, is distinctly an enemy of our form of government.

Senate Debate

I am not mistaken about this. I am going to read to you from one of the debates in the Senate, just a paragraph or two.

"Mr. Borah. I beg the Senator to permit me to proceed. The Senator has stated the issue. Let us argue it. The Senator has stated the issue is that they propose to have what they want with reference to intoxicating liquor.

"Mr. Bruce. They do.

"Mr. Borah. Regardless of the Constitution of the United States or of the states of the United States?

"Mr. Bruce. They do.

"Mr. Borah. If that be true, and I have no doubt it is true, is that what the Senator thinks?

"Mr. Bruce. I do.

Undermines Citizenship

"Mr. Borah. If that be true, isn't the orderly thing for you people to do who profess to live under a constitutional government to amend the Constitution in the manner provided by the Constitution itself? Can the Senator conceive of anything more degrading, demoralizing and undermining to the good citizenship of the people than to have a solemn pledge in the Constitution of the United States and then to have great Senators stand upon the floor of the United States Senate and say to the people, 'We are going to have what we want, regardless of whether it is constitutional or not?'

"Mr. Bruce. I can conceive nothing more deplorable, nothing more tragic, nothing more scandalous, but I take human nature as it is, in other words, to look at this question as the Free Soiler looked at the institution of slavery.

"Mr. Borah. Of course, and when Wendell Phillips spoke with reference to that procedure, he said, 'To hell with the Constitution.'

About Senator Bruce

Mr. Borah. But there came a man who, disregarding Mr. Phillips, found a way to solve that great question by amending the Constitution of the United States and effectuating the change which he desired under the Constitution, not in violation of it.

Mr. Bruce. How did he find it? He found it by smoke and fire and blood.

Mr. Borah. I am one of those who believes that the Constitution of the United States is of sufficient value to go through blood and fire in order to maintain it.

Senator Bruce is one of the ablest men in the United States Senate. He is a man of extraordinary vision, intellect, of great culture and of magnificent courage. He has stated there precisely the question which is uppermost in the minds of a vast number of people who are opposed to the Eighteenth Amendment and a question which the Republican party, if it has any of the inspiration of the old days, will unhesitatingly meet in the convention of 1928 by declaring for the Eighteenth Amendment and for its enforcement. (Applause). When men upon the floor of the Senate and throughout the country are advocating defiance or nullification of the Constitution of the United States, I say there is only one thing

for the grand old party to do, and that is to declare for the Constitution and for its enforcement from one end of the land to the other.

Senator Borah put heart into prohibitionists all over the land when he declared:

The people of the United States after fifty years of fighting, after fifty years of campaigning, wrote deliberately into the Constitution of the United States this pledge. They believed, or a great majority of them believed, that it means better citizens, better homes, better individual and national life, and be assured they will never repeal it until they are satisfied that its enforcement has had a fair trial and has utterly failed.

Talk about putting through a great reform in eight years. Look back over the history of reforms from the beginning of Christianity to today, and consider those reforms which have had to do with the lives and habits of the people, and it has taken not eight years or twenty years, but centuries to effect these reforms. And yet they say to us, because eight years have passed and there are still violations of the law, plenty of them, that you must take a backward step.

Can't Show White Flag

No, my friends, what we need is not a party giving orders for retreat, but a party giving orders for advance. What we need is not a party carrying a white flag in the face of the liquor traffic, but a party with that old constitutional banner under which the Republican hosts have marched to victory in every great fight for law and order and for constitutional government.

Let me say to Dr. Butler: If I had his learning and his eloquence, and his power of statement, and his commanding character and I could go forth from one end of this land to the other, saying what he has been saying, but on the opposite side of the question, you would find a different morale, a different spirit, a different purpose upon the part of the American people.

We are not going, my friends, to surrender in this fight after eight years of experience, alone.

It was a remarkable debate. It did prohibition good. Probably more such debates will be held and it will be a good thing. Wherever the subject is truly presented prohibition gains fire and force. The people believe in it. The 18th Amendment will never be cut out of the Constitution.—The Christian Evangelist.

FOR OUR BOYS AND GIRLS

THE HORSE THAT COULD READ

By Hilda Richmond

Molly and Tom and Don came home in great excitement. "There's a horse over on Lincoln Street that can read!" they cried all together.

Grandmother Layton was very busy, so she did not pay much attention to what they said. She knew a man had been in town a few days before with trained animals, so she supposed he was still wandering about getting what money he could by making the animals perform on the streets.

"Did you ever see a horse that could read?" asked the children.

Grandmother never had, but she was busy; so they ran to tell the wonderful

news to Grandfather Layton. "Well, one time I saw a trained horse that could push blocks together with his hoof and spell out words," said grandfather.

"But this horse was hitched to a big covered wagon," said Don.

"And nobody told him what to do," said Molly.

"And he could read just as well as anybody," said Don.

"And there were no other animals along," said Don.

"I wish we had run home and taken you over to see it," said Tom. "I just know they've gone to some other town by this time. I looked for a man to come with a hat to get the pennies as they do when the monkey does his tricks, but there wasn't anybody."

"And we couldn't stay long," said Molly, "because we had promised grandmother to hurry back with the loaf of bread."

So all hope of seeing the wonderful horse was given up until next day when they were over on Lincoln Street playing with the Grove children.

"O, there's the ice man!" said Robert Grove, "and mamma forgot to hang out her card. I'll run and get it."

Robert hurried to hang out the big red card, and just as he did so the horse hitched to the ice wagon came across the street. The ice man was in another house getting the ice into the box, but the big horse came without him.

"O, it's that wonderful horse that can read!" said Tom. "You just watch him!"

Sure enough. The minute the ice man went into the house to put Mrs. Grove's ice into her refrigerator the big horse went right up the row of houses until he came to one with another red card out, and there he stopped.

"There! You see he passed a bread card and a laundry card and went right to where it said 'I-C-E.'" cried Molly. "I wonder who taught him to read."

The ice man laughed and laughed when they told him that if he would pass his hat they would put pennies into it. "You see, he learned the route, and he knows our customers," he said. "It isn't because he can read."

But the children believe to this day that the horse can read. "How else can he tell a bread card from an ice card if he can't spell out the words?" they say. "Of course he can read."—Christian Advocate.

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"Faith of our mothers, living still".

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EDITORIAL

The Two Sides to Mother's Day

Mother's Day has two sides; it faces two ways—towards childhood and towards parenthood. It speaks to children and young people of a debt they can never pay, and it comes to mothers with a reminder of a responsibility that is great beyond comparison with anything that God has placed upon human shoulders. It points to two sides of a relationship that is inseparable, and is as vital as it is natural, as glorious as it is demanding, as heavenly as it is human.

It is first of all a day for the bestowal of honor on mother. It is a day on which sons and daughters are urged to show some special kindness to the mothers who are living and to revere the memory of those who are gone. It is a time for tokens of love and expressions of thoughtfulness—a letter written, a telegram, a visit, a gift of flowers, or the doing of some particular thing that will bring her happiness. It is a time set apart when we count mother's virtues, seek to re-evaluate her goodness and worth and to pour out the gratitude of our hearts for her loveliness and service. It is a beautiful custom that has sprung up amongst us; it is good for us and for our mothers that we do this.

But the requirements of Mother's Day are not met by a single act, and the honor and love to be shown mother are not to be confined to one day in the year. This day should be but the testimony of a love that is kept fresh and strong and expressive throughout the seasons; it should be but the witness of a gratitude that is ever genuine and a kindness that is ever active. The honoring of mother should be as constant as is her love and the doing of little acts of kindness should be as unending as her sacrifice. Our affection has little reality if it is kindled just for the day; our thoughtfulness has little value if it is spent in so brief a space; and our gratitude has little depths if it can be emptied out in a single expression. Many and long were the days mother spent in watchful care over her child; wearied and worn often yet without release she held to her task; she poured her life out on the altar of a sweet and sacrificial ministry for her helpless babe and her child of increasing years and demands. And it was all done so uncomplainingly, so unselfishly, so lovingly! Can we repay her in one brief day? Will we be grudging of the time we bestow on her, or thoughtless of the little kindnesses that are her due, or measured with the loving expressions that we deal out to her? Will Mother's Day be no more than a day?

But Mother's Day also is a reminder to mothers of responsibility, and may it be that, especially to those who have not yet passed beyond its reach. To the mothers who still have their children about them, whose homes are yet in the making, may this day speak of the responsibility, of the task, that is theirs supremely, and that is God-given. It will be a profitable day for you, yes, and for the church and the state, if you shall by this means be made more keenly aware of the importance of your place and inspired to fill that place to the last ounce of your ability. Remember that you make the home atmosphere to a degree that no one else can, and in that atmosphere the habits and hearts of your children take shape. No influence is greater or more far-reaching than yours, and no responsibility is more bounden, or more demanding of faithfulness in the discharging. "Remember," says the sainted Dr. Cuyler, "that you are making the coat of character for your children. If you fashion it after a worldly pattern, then they may be poisoned with worldliness; but if you devoutly 'seek first for them the kingdom of Christ and his righteousness,' and if you draw them by the powerful attraction of a lovable, winsome, Christian example, then you may hope to see them arrayed in the beauty of holiness." May this side of Mother's Day not be missed.

Governor Smith an Impossibility

There is much stir lately about the chances of Gov. Al. Smith of New York as a presidential possibility on the Democratic ticket in 1928. Leaving politics aside, there are two reasons why the Americans will never elect such a man president, even if he should get the nomination, a most unlikely occurrence. First, he is a Catholic and has shown himself to be loyal to the Pope of Rome, and while our theory of government is against religion playing any part in political preferment, yet so long as the head of the Catholic church does not renounce his claims to political supremacy, Protestant Americans will blackball a Catholic aspirant to the highest office in our land. Second, Al Smith is a dripping "wet", and has done all he could do to nullify Prohibition, so far as his state is concerned, and it is unthinkable that the American people would be willing to jeopardize the Prohibition cause by electing a man of his convictions.

The above paragraph was written before the Marshall-Smith episode and was crowded out of these columns for lack of space, but notwithstanding the newspapers claim that Smith has gained political prestige by his statement, there is nevertheless nothing to make thoughtful Protestants change their minds with regard to his acceptability. His contention that there can be no conflict in principle between a faithful Catholic's loyalty to his church and his loyalty to his country is not convincing. There is too much history to the contrary, and not all ancient history, either, as witness events in France, Italy and Mexico—and too many Catholic assertions to the contrary, and there are too many prominent Catholics in whose minds there is room for a conflict of loyalties to accept his disclaimer at face value. Until some one higher in Catholic circles than Gov. Smith, or even his priestly adviser, comes forward with a renouncement of the Vatican's long-standing claims to temporal sovereignty, Protestants will continue to believe that those claims still stand and that to the extent that conditions may from time to time be favorable they will be enforced. Mr. Smith's statement that even though there might be such claims advanced or held he would not feel bound to respect them may be made in sincerity, yet the pull and persuasion of Catholic influence are so strong, and their measures on recalcitrant members are so severe that one is warranted in suggesting that his assertions are bolder than he himself would likely prove to be. For instance, the terrors of excommunication are such that no true and believing Catholic would willingly face them. Besides Mr. Smith has shown himself to be a Catholic of such religious prejudices and loyalties that it would be difficult to believe that he would have any serious desire to oppose orthodox Catholic political aims.

But even if Protestant America could be persuaded to believe that Gov. Smith's religious alignment would make no difference, yet his wet advocacy has been so radical and so open that no disavowal there would be taken seriously, even if for political expediency he should be led to do so, and it is hard to believe that any political party would wish to seal its death-warrant by putting forward a candidate so diametrically opposed to the great major-

ity of public sentiment regarding a moral issue so vital as prohibition. Mr. Smiths' history at this point handicaps him with a burden too great to be overcome, if he were otherwise free. But having two such serious handicaps, handicaps concerning which the church cannot afford to be indifferent, he must be considered a presidential impossibility, though we may expect his candidacy will be pressed by those interested for all the political advantage possible.

"Meddling Busy-Bodies"?

The wet interests are just now making much ado about the influence which the Anti-Saloon League is supposed to have with the administration of the Prohibition laws under the direction of the lately appointed acting prohibition commissioner, Major Roy A. Haynes. The head of the Association Against the Prohibition Amendment, William H. Stayton, is especially worked up because Wayne B. Wheeler has sought to have the civil service commission to make sympathy for the prohibition law a qualification for appointment to the dry enforcement service, a qualification that is so sensible that one would think it would be required without pressure from the leadership of the church's reform agency.

Th wet leaders have protested against the making of the appointment of Major Haynes permanent and have flooded the President, Secretary Mellon and all others concerned with wet propaganda, and they have done this, as the papers report, in order that "the country may know whether this government is administered by duly elected and appointed officials, 'unhampered by meddling busy-bodies,' or whether it has become a government of, by and for professional propagandists." So far as "meddling busy-bodies" and "professional propagandists" are concerned, it would be difficult to find any more persistent and annoying, or more unscrupulous and obstructive in their methods than are the wet leaders. Aside from the difference in methods, the difference between the "meddling" wets and the "meddling" dries is the difference between the forces of evil and the forces of righteousness, between the powers that would annul the Constitution, restore the liquor traffic and debauch lives, ruin homes and undermine society for the sake of gain, and those powers that have their inspiration in the teachings of Christ, their backing in the church and their aim the making it easier to do right and harder to do wrong. Between two such groups of "meddlers", the good people of our land ought not to have any difficulty of choosing. In fact, if it is considered "meddling" to seek to make it easier for public officials to perform their appointed duties, and more difficult to them to yield to temptations of laxness, let us thank God for such "meddling"; it is for the best good of all that we have it.

The Christian Index scorns the idea of evildoers calling men engaged in reform work "meddlers." It says:

"It is strange how some men hurl the epithet 'meddler' at those who pull the cover from them and reveal their true character. Thank God for the glorious meddlers who have so often set this world right. Martin Luther was a great meddler. Every gunman considers policemen as meddlers. 'Let us alone,' has been the cry of wrong against right all through the centuries. Shall we let 'evildoers and seducers' alone? We say, No, a thousand times No! It is glorious to be meddlers like Paul, Luther, Wesley, Lincoln and a host of others of whom the world is not worthy."

EDITORIAL REVIEW

"Give, and it shall be given unto you", but don't get impatient if the returns are not always in evidence immediately. Your reward may be in increased character, and that isn't produced in a day.

The Ashland, Ohio, church will observe in a fitting manner its first anniversary of the dedication of its new church home on May 22, and hold communion service in the evening.

Brother F. C. Vanator of the Canton, Ohio, church informs us in a personal communication that they are dedicating their new church building on May 8th with Dr. W. H. Beachler of Dayton officiating. We shall eagerly look forward to a report and a picture of their new home.

Brother I. D. Bowman recently had two confessions in his house meetings in Delaware, where interest seems to be increasing. He is also doing some supply work for the Third church of Philadelphia, where Brother J. E. Braker is temporarily in charge until the securing of a successor to the late Dr. Witter.

Brother W. A. Gearhart, our Home Mission Secretary, writes of a survey and lecture trip among churches in West Virginia with special interest in the churches at Grafton and Terra Alta. Outlook at Grafton seems to be promising and efforts are to be made to take the best possible care of the field.

Among the announcements this week are two that have to do with the summer religious activities at Shipshewana Lake, Indiana. Brother Stuckman tells of plans for the Bible Conference to be in session eight days, beginning July 10, to be followed by the Young People's Conference to close July 24. Dean J. Allen Miller is to be the special lecturer at the Bible Conference. Speakers for the Young People's Conference are not yet announced.

As we were going to press news reached us of the death of Elder H. S. Jacobs, father of Dr. E. E. Jacobs, President of Ashland College. He passed away on Monday evening, May 2, at the home of his son. Elder Jacobs was 82 years old and has been blind for many years. He was for a long period of years pastor of the church at Homerville, having served that church several years after being afflicted with blindness. He was one of the ministers at the noteworthy Dayton convention of 1883.

Dr. G. C. Carpenter of Hagerstown, Maryland, writes of the aggressive work being done at that place. In the friendly Sunday school attendance contest between Hagerstown and the First church of Philadelphia, the former emerged the victor in points gained, but both seem to have gained splendid victories in the way of increased interest and stimulation for faithfulness. During the Easter season eleven members were added to the church, eight by baptism and three by letter.

Brother S. E. Christiansen of Washington C. H., Ohio, has recently paid a visit to the Columbus mission and favors us with an interesting statement of the progress now being realized there under the energetic leadership of Brother and Sister R. E. Gotschall. In addition to the commendable progress in attendance, the church has been redecorated and the debt liquidated. It is keenly regretted that Brother Gotschall has been ill and it is to be hoped that he may be fully restored and much of the strain lifted.

At Winchester, Virginia, work is progressing nicely, the Sunday school attendance showing commendable gains and the church membership having been strengthened by five additions. Various neighboring preachers have been given assistance and encouragement to this promising mission point which is being earnestly and faithfully shepherded by Brother E. J. Rohart. A more recent communication just reached us announcing the first anniversary day of the dedication on May 22. An all-day meeting is planned and all nearby churches are invited.

Dr. J. C. Beal, pastor of the church at Sunnyside, Washington, tells of his work there and at a nearby spontaneous mission point. Since the first of the year he has baptized thirty-six people, twenty of whom have been received into the Sunnyside church, most of these residing at Harrah, thirty miles distant. Another correspondent writes of this prospective field, and judging from the results already realized, it seems that some arrangements ought to be worked out whereby a Brethren organization could be effected, as it is contemplated. Brother Beal announces the closing of his work in this field and his desire to locate near the college.

Dr. W. S. Bell reports his canvass of the Milford and Gravelton, Indiana, churches for College Endowment. At Milford conditions are not what they once were, and their gift of \$760 was considered good cooperation. The church is receiving the pastoral services of Brother Nicodemus, who also serves the Church of the Brethren in that community. We wonder if this arrangement is not prophetic of a "working agreement" that may become more and more prevalent. May God help us somehow to do away with the wasteful duplication and irritating competition too long practiced by these two branches of Dunkerism. The gift from Gravelton was \$100. These two gifts bring the total to date to \$105,844.74.

GENERAL ARTICLES

Motherhood

By Delbert B. Flora

"They say a man rules the universe,
That subject shore and main
kneel down and bless the empery
Of his majestic reign;
But a sovereign, gentler, mightier,
Man from his throne has hurled,
For the hand that rocks the cradle
Is the hand that rules the world."

—William Stewart Ross.

Motherhood is God's greatest gift to the human race. It is most intimately associated with God, for in the beginning he created man in his own likeness and gave the gift of motherhood. By means of this wonderful gift our Creator planned that the race should be reproduced and inhabit the earth. The wife of the first man Adam, sinned thus bringing shame and disrepute upon womankind and the name followed her for untold centuries. She was for the most part looked upon as nothing more than personal property of man to be used as slave or chattel, to be kicked out of home or disposed of as desired, a subject of her master's whims.

We have Old Testament accounts of reverence accorded certain women of old but it has not been until comparatively recent date that woman has begun to receive the share of reverence due her. This movement may be traced back to the time when the angel said to Mary, "Hail, thou that art highly favored, the Lord is with thee", for there and then God revealed his highest esteem of motherhood. From that time forward there has been an increased veneration placed upon womanhood and motherhood, until now we as a nation observe the second Sunday in the month of May as Mother's Day. And why should we not? It was by means of motherhood that our Lord and Master came to us and brought to us redemption from our sins. This great gift of God to the human race was made more glorious through the gift of his Son to the world.

The term motherhood is rich in implications. It implies the joy, peace, and comfort of the home. Around mother clings all the memories of home. It is always mother who cares so tenderly for the tiny infant. It is mother

who so willingly assists the boy or girl in the early years of school life. It is mother who guides the erring footsteps of the youth just entering the swirl of society. It is to mother that the tired business man comes for consolation. Mother—how sweet the name! About six hundred young people were once asked to write the most beautiful word in the English language. A few over four hundred wrote something about "mother" and many of the others wrote about "home."

Again motherhood implies sacrifice. Many talented mothers have sacrificed their time for their children, instead of going into some more public activity where they would have made a name for themselves. They have cared for the hurts and pains of little ones, and they have darned little stockings and bigger ones too, teaching the higher things of life. Mother has had to get up in the middle of the night and ease an aching ear, or cool a fevered brow, or hold a hand to soothe some restless little one. What matter how tired or uncomfortable she might have been at times? No maid or nurse could be trusted to do what she wanted done for her children. Yes, mother has had to sacrifice time, comfort, personal appearance for the home and for us, and that is why we love her so.

Great are the implications of the word "motherhood," and great are the possibilities of motherhood. Each mother has in her hands the power to make a noble man or woman who will do great things for the world. Hannah, because she had never been given any children, went to the temple and there prayed for a son, promising to dedicate him to the service of God. A son was born to her, and as soon as he was old enough to be taken from his mother, she took him to the temple, where she left him to do temple service, and we read that "Samuel ministered before the Lord" until he was called to be a prophet. Hannah prayed that she might be given a son, and then gave him to the Lord. There are modern Hannahs also. The story is told of a young husband and wife who prayed in much the same way that Hannah prayed. A little girl who later became a great missionary, was born to them. Lincoln, Garfield, and many others have been given to the world by mothers who realized the possibility of doing something for mankind through careful rearing of their children.

Mothers can not only make noble men and women, but they can make the worst criminals. Herodias, when her daughter danced before Herod, bid her ask for the head of John the Baptist as a gift. We can scarcely believe that any mother would ask such a thing of even a stranger, much less of her own daughter who was not much more than a child. Such an example as Herodias set! And assuredly her children followed in her footsteps.

Childhood is largely in the hands of mother and its future rests with her. Yes, and the future of our country rests with its mothers. The home is the heart of the nation and with the break-up of the homes goes the pride and strength of any nation. Mother is the center of the heart of the nation and we may well say,

"The hand that rocks the cradle
Is the hand that rules the world."

Ashland College, Ashland, Ohio.

Mother's Day

*Sometimes in the hush of the evening hour
When the shadows creep from the west,
I think of the twilight song you sang
And the boy you lulled to rest;
The wee little boy with the tousled head,
That long, long ago was thine;
I wonder if sometimes you long for that boy
O little mother of mine!*

*And now he has come to man's estate,
Grown stalwart in body and strong,
And you'd hardly know that he was the lad
Whom you lulled with your slumber song.
The years have altered the form and the life,
But his heart is unchanged by time,
And still he is only the boy as of old,
O little mother of mine!*

—Walter H. Brown.

The One Thing Lacking

By Helen Garber

It was a serene hour at the end of a perfect day that a stalwart young man wended his way toward the little village chapel. It was a young minister who was filling his first charge, and prayer meeting night before Mother's Day. The scene of the orchard bloom filled the caressing evening breeze, the lowing of the cows blended with falling shadows. Daylight's lingering hour fringed with its last delicate tints the feathery white clouds against the azure sky.

Forgetting his little flock, this young shepherd was carried to the memory of a similar night less than a year ago. The shadows fell on a face of tender sadness. A loving mother had left her earthly home to share the promises of that greater love, leaving this hungry plant in the springtime of bloom. A Mother's Day without Mother! Though she was living in glory, this tender heart, untried and uncalled by the trials of life, yearned for an harbor in her heart of love at the returning of this "sweet hour of prayer."

While yearning here in the dreamy twilight, our young friend became conscious of an approaching figure of a woman. She was a little bent and a little unsteady of step, yet in the moonlight, her soft hair seemed a crown of glory. She joined him in the doorway. Her usual motherly greeting was more gentle tonight. The loneliness of both hearts blended into an understanding harmony. This dear old mother to all the village was soon unburdening her soul to her young pastor. Away in the cold city was one whom she was used to call "Donnie." Her heart starved of love, unfed by a visit home. He had given her all she might desire, save a loving visit which had been neglected for the many years since he had left for school. As had been the case the many years before, in this prayer hour tonight, with renewed hope, a silent prayer would ascend to the Father's throne that "Donnie" might come home to Mother just that one day" and be lavished with her undying love.

The above is a much repeated picture of a loving child lacking a mother to love, and a loving mother lacking a child to love. Both pictures are sad and too often repainted in our lives today. Both may find retinting from the Master Hand, and peace and solace in his harbor of love. Note this picture. Three lonely crosses stand out against the morning sky. The black clouds hung as great curtains to the Holy of Holies in which our Lord was about to enter, there to intercede for us. If ever the future seemed hopeless, it seemed thus to the few faithful ones gathered at the foot of the center cross. Though the disciples had forgotten, there was one who had not. The mother of our Lord was there with her Son in that dark hour. In the solemnity of that sad hour, a tender voice from the cross spoke to that loving heart torn with grief, "Mother, behold thy Son!" To his beloved disciple he said, "Behold thy mother!" From that hour, two figures, bowed with grief, silently made their way to the home of John. This is a picture of the true mother's love. Yet, this loving Son was not forgetful of his mother and committed her to the care of that beloved disciple even before he had suffered all the agony of the cross, thus sparing her untold grief. What a beautiful drama it must have been, but oh, the depth of the lesson of love which it teaches!

Are we, whose lives have been so graciously bought by the blood of the Lamb of God and whose hearts have been attuned with his great heart of love, are we lacking this

one thing? What are the harmonies which ebb and swell from our heart's harp strings to the tender touches of mother love? Mother, are you so guiding that life entrusted to your care by God that you and he may never experience condemning sorrow? Son or daughter, are you so living that mother is not "dying for a little bit of love," that your Lord and Master may "see the travail of his Soul and be satisfied" because you are living and telling others of his unspeakable love?

How often we sing—

Oh Love, that will not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean's depths its flow
May richer, fuller be.

If we love him truly, others will find a kindly expression in our living words and deeds in behalf of Mother. She too has an undying love. It is Mother's love that follows us wherever we go and that will not let us go. We rested in her gentle arms and care from the cradle up. We owe her a life of joy. She wants our life and love, not money and candy and such unfeeling things. The life guided by a true mother will never go wrong. How often have mothers lighted a candle of hope in the child's heart! More things are wrought through Mother's influence than this world dreams of. None but mother can "understand her nearness always to the heart of her child; her clear understanding of its life and needs; her hunger for the full affection of the child once helpless and clinging, now strong and able; her joy in that child's power and happiness; her oneness in spirit with it in all things.

"Mother's just a little playmate who'll defend me.

Yesteryear she traveled in the path that's mine today.
Never need I fear a foe from which she might befriend me,
Faithful little pal who ran ahead and learned the way."

Let us all, both mother and child, on this Mother's Day search into the innermost recesses of our hearts and whether or not we find that one thing lacking, with prayerful resolution determine to have our lives issue in a richer and fuller flow of love because our souls are resting in the peaceful harbor of that "love that will not let me go."

Ashland College, Ashland, Ohio.

O Little Mother of Mine

*Let every day be Mother's Day—
Make roses grow along her way
And beauty everywhere.
O never let her eyes be wet
With tears of sorrow and regret,
And never cease to care!
Come, grown up children, and rejoice,
That you can hear your mother's voice.*

*A day for her? For you she gave
Long years of love and service brave.
For you her youth was spent;
There was no weight of hurt or care
Too heavy for her strength to bear,
She followed where you went;
Her courage and her love sublime
You could depend on all the time.*

—Edgar A. Guest.

A Layman's Views on Feet Washing

By Ora Abshire

If you will go to some churches you will hear not only the laity but the ministry make such remarks as these concerning feet washing:

- (1) "It was just a custom of the times."
- (2) "The disciples were quarreling and the Master did this to settle the dispute."
- (3) "It was a lesson in humility."
- (4) "It was a lesson in obedience."
- (5) "It was a lesson in service."

Now I wish to take up these arguments one at a time and see what the Scripture has to say on each one.

Argument Number 1, I find in Luke 7:36-46 that Christ gives us a very clear conception of the custom of his time; and he tells Simon, "Thou gavest me no water for my feet." Then I turn back to the time of Abraham (Genesis 18:4 and 19:2) and again in the time of Jacob (Genesis 43:24) where we get the best interpretation. Now had it been a custom for the host or a servant to wash the feet of the guest, Joseph would surely have seen to it that his own brothers' feet were washed in that manner: but we note it says, "The servant gave them water and they washed their (THEIR) feet", not the servant, but they themselves. So we must come to the conclusion that it was not a social custom at the time of Christ, that Jesus practiced on his disciples.

Argument Number 2. They were quarrelling. This dispute, so often referred to, happened on the road to Capernaum (Mark 9:33-34). Now if you will turn with me to John 10:22-40 and read it carefully and remember this was not less than three months before the Crucifixion and that practically all this time was spent in seclusion (also read John 11:16). We must admit, we have no record of a quarrel at this time, so must conclude it was not a settlement of a dispute.

Argument Number 3. And I turn to Matthew 18:1-4, and I see the Master teaching humility; (and by the way this is the settlement of the dispute the disciples had on the road to Capernaum, so the settlement of the dispute in argument Number 2). So I conclude it was not done to teach humility. Although I think it would have been a very fine way of teaching it.

Argument No. 4. Obedience, and I turn to Matthew 7:21-27 and I think the necessity of obedience is plain enough and stressed enough to need no comment.

Argument Number 5. Service, and I find that very plain in Matthew 25:35-45 and Luke 10:30-37. And as the Master taught it here I do not believe that was what was being taught in the upper room.

Now you may ask if it was none of these, What was it? And why was it? Now I may not be able to get you to see this as I do, but will say the ordinances of the church today were given the Jew at Mount Sinai in figure or patterns of the true (Heb. 9:1-9 and 10:1-2). Now turn and study the 28th, 29th, and 30th chapters of Exodus.

But as we are dealing only with feet washing, study especially Exodus 30:17-21. Then turn again to Heb. 10:9. And with that remember on the morrow the veil of the temple was to be rent from top to bottom. What did it mean? The old line of priesthood or religion by proxy was abolished, and the new line established whereby all true followers of Christ are admitted by water baptism (Exodus 29:4 and Matthew 28:19).

Then after having been admitted we must do the things necessary to keep ourselves pure (Exodus 30:18-19; John 13:10). Baptism cleanses of all sin prior to that time; feet washing is our means of keeping ourselves clean and free from sin. Now I want you to compare the law with this chapter, John 13; study them in the order given—John 13:8 and Exodus 30:20; John 13:10 and Exodus 29:4; John 13:7 and 12 and 1 Peter 2:5-9; John 13:16 and Hebrews 3:5; Acts 7:37 and Deuteronomy 18:15 and I believe you will get a deeper insight of this ordinance.

If Moses was termed a servant for doing God's will and leading God's people out of bondage; how much more was Christ a servant for leading God's people to a knowledge of God. Because he led where Moses could not—through the grave; from time to eternity and from mortality to immortality, and without any mistake or misstep, along the way.

Is it necessary? Yes, just as necessary for your spiritual welfare as a bath is for your physical. We as a church (and I mean all branches) partake of the fellowship meal. Fellowship with whom? The saints, because we are one in Christ. We partake of the broken body and the spilled blood—the bread and the cup. This thought comes to me. In partaking of the bread we are partakers of the work and suffering of Christ, and in the partaking of the cup (the blood) we are partakers of his purpose. For as the blood gives life to the body, so our purpose should be the motive that guides us on in our Christian life. So it seems to me to be very important that we wash each other's feet before we at the fellowship meal and still more so, that we should have done so before we eat the body or drink the blood of our Lord and Savior, Christ Jesus.

Wabash, Indiana.

Repentance and Faith

By Prof. Alva J. McClain

(A Brief Discussion of the Sunday School Lesson for May 15th, 1927)

Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the Apostles, Brethren, What shall we do? And Peter said, Repent ye, and be baptized every one of you in the Name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2:37-39.)

Repentance and baptism are mentioned here, but not faith. Why does Peter omit "faith" here, when in liter-

ally dozens of other passages "faith" is laid down as the sole condition of salvation? There is but one satisfactory answer, namely, Peter was addressing his sermon to "The House of Israel." Now as every Bible student knows, the "devout" Jew had always believed in Jehovah the true God. He had always believed in the coming of the Messiah. The tragedy of the Jew was this—when that Messiah, in whom he believed and hoped, appeared in the world, the Jew failed utterly to recognize him. Peter's task, therefore, was not to convince the Jew that there was a Coming Messiah in whom he must believe. This

the Jew already believed. What Peter had to do was to get his countrymen to **"change their minds"** regarding Jesus of Nazareth. Whereas they had regarded him as a blasphemer, now they must recognize him as their rightful Messiah, the Lord of Glory. Therefore, Peter does not say "believe", but **"repent"**; and the Greek word means "to change the mind." This was the important thing for Peter's audience of Israelites, and Peter preached the important thing. Peter knew that once his Jewish brethren **"changed their minds"** about Jesus, faith in him would follow instantly and automatically. Had the audience been Gentile in character, Peter doubtless would have used the formula spoken by Paul to the Philippian jailer, **"Believe on the Lord Jesus Christ and thou shalt be saved."** (Or perhaps it would be safer to say that at this time Peter would probably have refused to preach to a Gentile audience. Peter had to be taught by a vision of God that the Gentiles were to be preached to, as the reader will recall.)

In Christianity, repentance and faith are essentially two aspects of the same thing. The essential act for man is for him to take the gift of God offered in Jesus Christ. Repentance is the negative aspect of this essential act, while faith is the positive aspect. Man by nature is at enmity with God. He cannot reach out the hand of faith to take God's gift without at the same time dropping his enmity. The very act of faith in Jesus Christ involves necessarily a **"change of mind."** Whereas the man once saw no need of a Savior and trusted in himself, he now changes his mind and trusts in Jesus. The very close relationship between repentance and faith is one reason, no doubt, why when the message of Christianity was carried to Gentiles by Paul he speaks almost entirely of **"faith"** as the sole condition of salvation. This is very noticeable in John's Gospel also.

It is possible to conceive **"repentance"** without **"faith"**, that is, a man might change his mind about Christ without actually believing on him for salvation. But it is impossible to conceive **"faith"** without **"repentance."** Man cannot believe and trust without **"changing his mind."** This does not mean that **"repentance"** is not to be preached. It should be preached, if for no other reason than to emphasize it as one aspect of true Christian faith. The reader should bear in mind that throughout this discussion I am thinking of **"repentance"** and **"faith"** in relation to Jesus Christ as Savior. Repentance has a relation to other sins than the supreme sin of rejecting Christ. And here a real distinction arises. Faith in Christ, and repentance in relation to him, is one act which is something we do **once for all.** But even after we become Christians we sometimes fall into sin, and we need to repent of such sin, confessing and forsaking it. But in this sense repentance is for **believers**, for those who sustain a relationship to God in Christ. The **"repentance"** that we preach to unbelievers is inseparably connected with **"faith"** in Christ as Savior. They are not two steps on the way to salvation, but rather two aspects of the one supreme act in which the soul receives and trusts Christ for salvation.

If one should ask which aspect should be emphasized in our teaching, I would answer that there is no absolute rule. Undoubtedly, in the Bible, faith is the most prominent, especially in preaching the Gospel to Gentile hearers. But in some individual cases where there is already an intellectual knowledge of Christ, it is probable that repentance should receive the emphasis. The reason why Peter preached repentance to his Jewish brethren was that they were acquainted with Jesus and had formed a wrong opinion regarding him which found expression in a wrong attitude.

Ashland, Ohio.

THE BRETHREN PULPIT

The Cruse of Heavenly Fragrance

By D. F. Eikenberry

TEXT—"Mary therefore took a pound of ointment of Spikenard, very precious, and anointed the feet of Jesus and wiped his feet with her hair: And the house was filled with the odor of the ointment."—John 12:3.

There are some things for which human language has no vocabulary. We can only feel them, and must be satisfied. They are of the soul and have a language all their own. Some things can be spoken only in the language of heaven. We may express them but not in human words. The incident of the text is one just such experience.

Jesus is on his last return to the City of Jerusalem. How sad this fact must have made him! He goes by the way of Bethany, the town he loved. For here lived some of his dearest earthly friends. Here it was the great heart of the Son of God wept while standing in the presence of death, stirred by the profound sorrow of friends and loved ones. It was in this village Jesus had declared to the weeping woman: **"I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die."** And the same day he hurled immortality's triumphant challenge against blinding, bewildering baneful mortality, as he called in a loud voice, **"Lazarus, come forth."** Indeed, Jesus must have loved Bethany tenderly.

While there, some grateful friends invited him to a supper. It was a notable company gathered in that home that memorable evening. There was Lazarus, who **"sat at meat with him;"** Lazarus who had experienced the ordeal of death and the thrill of resurrection. For Jesus had called him back from the invisible by the way of the stone sealed grave. Then there was Martha and Mary, whose lives had been made happy beyond measure because of the resurrection of their own brother Lazarus. Then there was Simon the leper who had been cleansed of the fatal disease, leprosy, and in whose home this supper was eaten. How grateful he must have been to Jesus! Then the blessed disciples were there. They had followed him through all these many days; had seen and heard, had felt and experienced marvelous things. Then above all, the great Master of men, Son of God, was there. What a wonderful company! No wonder Jesus was to be honored by the most beautiful act possible for human hands and hearts to bestow, even upon the Son of God. How we all might gladly wish to have been present that evening in that home, and enjoy the felicity and fellowship of such rare heaven-born souls. It was fitting, All

these must honor Jesus. Had he not blest them beyond measure? Had he not opened their hearts to a new meaning of life, and filled them with unspeakable joy and gladness? Had they not seen marvelous things done and heard soul thrilling truth fall from the sacred lips of the Savior of Men? Well could they honor him!

And, even so, well can we today honor him. Many would honor the Christ more truly if men more fully recognized the many blessings that are ours because of his life. We can not conceive what the world would be today if Jesus had not come. Neither can we apprehend what now would be the fullness of its glory if all men to whom came the message of good tidings had believed. This is so; notwithstanding some of the derogatory teachings from the mouths of some of our so-called intellectualists, "higher ups", as to who and what Jesus was and did and claimed to be. How slow we are sometimes to evaluate and grasp the stupendous magnitude and world wide sweep of the spiritual forces Jesus let loose for the uplift of society and the salvation of men. In this land of ours, every life is touched by the spiritual energy Jesus gave to the world. This is true regardless of what the individual may think or believe of the Christ. All have felt the pressure of his energizing vitality. But not all have believed and obeyed. The pity of it! But to all those who have believed and obeyed, Jesus has touched beyond measure. For he has taught us the way of the life and transformed us into the fullness of his grace. His power in human life is so great that today every nation on this earth is feeling, to a greater or less degree, the shock of the impact of the final and authoritative Spirit of the Christ of Galilee, against the wickedness of selfish men. Let us therefore honor him in the beauty of unselfish devotion, and power of loving service. Let us struggle to make sure the consciousness of his holy presence in our lives, day by day.

Mary, the sister of Lazarus, moved by the fullness of her inmost soul, the unspeakable joy of her heart and thrilled with devotion and gratitude because of the multitude of blessings making rich her life, "took a pound of ointment of Spikenard, very precious, and anointed the feet of Jesus and wiped his feet with her hair." Matthew and Mark add to the account by saying, "She poured it over his head," and John adds, "And the house was filled with the odor of the ointment."

But for this good deed, Judas Iscariot found fault. St John says Judas found fault, not because he cared for the poor, as he pretended, but because he was a thief.

How true to the common experiences of life. It matters not how good the deed or how well it may be done, someone finds fault. However, the world will not hurl many daggers against a passive goodness. But a positive goodness probing the piercing lance deep, exposing the puss pockets, false standards, of the prevailing order of many things, will experience the taste of bitterest gall. Or, by the soul fired by the urge of a righteous indignation, uncompromising, intolerant, do battle against commercialized and socialized sin, how sure the greater will be the wail and howl, "away with him!" "Crucify him!" or in the language of the present day American "jungle", "Bump him off."

Well did Jesus say to his faithful few, "Think not that I came to send peace on earth: I came not to send peace, but a sword" (Matthew 10:34).

But Jesus said, "Let her alone, why trouble ye her? She hath wrought a good work on me. She hath done what she could" (Mark 14:6,8). What a commendation! Who could pray for a greater measurement of one's life

work? Let us live and labor that the Master may say of us, "Let alone; why trouble ye them? They have done what they could."

So far as the record goes, this is the most beautiful and fragrant act performed in honor of the Christ, while living among men. An act of pure beauty and wholly void of material utility. It was the pouring out of the sweetest fragrance acquainted to men on earth; the fragrance arising from the bursting of the deepest sentiments and profoundest emotions to the hearts of men and women. For Mary's heart was full to overflowing. Had not Jesus blessed her beyond measure? Had he not resurrected from the grave her beloved brother? Had he not filled her life with a rare richness—the holy glow of heaven—a sacred meaning of the fullness of God's love and grace? Had Jesus not deluged her heart with indescribable joy and opened the eye of her soul to visions of the All? All? For these blessings, this wealth, this glory, her heart is deluged with a language unutterable by human tongue. The record does not tell us she spoke a word. It only tells us what she did.

This was her cruse of heavenly sweetness; the fullness of

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

LIFE AND LIGHT—1 John 1. The eternal "Word of life" has become manifest and is the light of the world, and "if we walk in the light, as he is in the light we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

TUESDAY

RE-INCARNATING THE WORD—1 John 2. The word of God must abide in the disciple; it must be his nourishment and strength, his weapon of defense and means of overcoming. It is possible for it to be truly said of us, "Ye have overcome the wicked one," if indeed "the Word of God" abides in us.

WEDNESDAY

THE SINGULAR LOVE OF GOD—1 John 3. The wonderful love of God is manifest in that he has made us to become sons of God. The glorious end of our development as sons we cannot now see, not understand, but we know that we shall be like him, for we shall see him as he is. It is the likeness that we develop that shall enable us to see him in all the beauty of his holiness.

THURSDAY

THE RESPONSE TO GOD'S LOVE—1 John 4. "We love him because he first loved us." The priority of God's love is to the Christian the great land of promise into which we have gone to dwell and because of which and through which we find every righteous aspiration and hope realized within us. The very love of our being is but a response to his infinite love.

FRIDAY

LIFE'S GREAT AIM—1 John 5. Be not deceived by the false estimates and values around us. The one thing of most value is to have a faith that enables us to know God, to love him and to live in a manner pleasing to him. Every other good in life is artificial compared with this.

SATURDAY

WALKING IN THE TRUTH—2 John 1. Happy are they whose children walk in the truth. And it means happiness to the minister who instructed them—"I rejoice greatly that I found thy children walking in the truth", and then we have the rule for true walking—"as we have received a commandment from the Father."

SUNDAY

CHRISTIAN PIETY IN PRACTICE—3 John 1. This was a layman, not called to preach, but he made it possible for those who did preach to do so without cost to those who needed the Gospel. That is God's method of kingdom extension—Those who have it and appreciate it must take it freely to those who have it not.
—G. S. B.

grance of Mary's life of Christ likeness. It was the happy mixture, the blending harmoniously together of the sweet aroma of her faith and devotion, her service and sacrifice, her unalloyed gratitude and praise, her holy purity and love. It was the delightful incense of her prayers made concrete, yet distilled by holy love into the enchanting aroma—the kind which cometh only with the breezes from above charged with the sweetness of the heavenly fragrance.

It is not hard now to understand why Judas Iscariot complained of a waste. Mary was heavenly. Her life and heart had been translated from the earthly to the heavenly. She was interpreting earth in the language of heaven. While Judas was decidedly of the earth. He expressed the finality of materialism wrought to its own conclusion in the hearts of men. For impurity cannot appreciate purity. Materialism cannot comprehend the spiritual. Ignorance never understood truth and culture. Hate cannot apprehend love. Selfishness is a stranger to benevolence, compassion and sacrifice. While ugliness scorns the beautiful. Between these, all that which is true and beautiful and good on the one hand, and all that which is false, selfish, sensual and unholy on the other hand, between these there is a great gulf fixed, there is no common ground. One is of the Spirit, spiritual, the other is of the earth, materialistic. One affirms, the other denies. One is life, and declares to the world of men, "Life consists not in the abundance of things possessed, but in the right use of God's blessings." The other is despair, and grumbles and growls, "Why all this waste?"

May we at this time, as an application, raise the question, What is the size of our cruse and how much costly ointment does it contain? Are we willing to bring to Jesus the all of the sweetest, richest, the all in all we have and are? The cruse containing our Spikenard is no larger than is the bigness of our own lives. Mary's cruse measured a big faith, a heavenly love, a saintly gratitude, and a service commendable by her Lord and Savior. Our cruse contains no more precious ointment than does our lives contain of Christian graces.

Mary had received so much from her Lord. She sat at his feet as a learner. That is the reason why Mary could give so much. She had received much. We can only give what we already have received. So our gifts, our Spikenard, must of the very nature of things, be measured just in the exact proportions we let the Master fill our lives. Let us open our hearts to him. For the precious Spikenard within our cruse is no richer, no sweeter, no more fragrant than is rich and sweet and fragrant our devotion and gratitude, our service and sacrifice, our faith and love. Let us, therefore, pray the Lord, so to lead us that we might always be sincere with our true self, open minded to all truth, always holding fast to the words of Jesus, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matthew 7:7-8). For as we learn to know, learn to do, learn to be, as did Mary, so may we, when the great Master of men, Christ the Lord, passes this way to tarry at our Bethany for the last time, then may we, too, come into his presence with the savings of a lifetime of truthful learning, of righteous doing, of saintly being, and anoint the feet and head of our Lord with our Spikenard, filling all the room to the full with the sweet odor of its rich aroma.

The truest, the purest, the most beautiful within our lives is our sweetest fragrance, our richest incense. Our lives truly become rich in fragrance, a holy symbol of Spikenard, very costly, when we have wrought out the

best within us. When by his grace, through faith we incarnate in our personalities the reality of the Spirit of Jesus, having attained unto the overflow of our divinely given capacity. Then shall Jesus say of us as he said of this good woman, "Let her alone; why trouble ye her? She hath wrought a good work on me, she hath done what she could."

Canton, Ohio, R. D. 5.

Law and Grace

A Word of God Concerning the Wages of Sin, and the Riches of Grace

By Samuel Kiehl

The son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; and the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him unto Moses. And they put him in ward, that the mind of the Lord might be showed them. And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. . . . Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death (Levit. 24: 10-16). To such an one there was no chance for repentance and reformation. **The wages of sin is death** (Romans 6:23.)

If the same law were strictly and promptly enforced today, how many thousands would meet the same fate! In those days under the Mosaic law every transgression and disobedience promptly received a just recompense of reward. In later years the law of the Lord concerning transgressors was apparently somewhat modified according to Isaiah 1:18, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The law was given by Moses, but grace and truth came by Jesus Christ (John 1:17). Christ is the end of the law for righteousness to every one that believeth (Rom. 10:4). The whole world lieth in wickedness; yet God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish; but have everlasting life (John 3:16). And today the Word says to all, "Be it known therefore, men and brethren, that through this man (Jesus Christ, God's only begotten Son) is preached unto you the forgiveness of sins; and by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13: 38, 39). "Let us therefore give thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:12, 13), "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). **Let heaven and earth be filled with his glory.** "Amen and amen."

Dayton, Ohio.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—Galatians 6:9, 10.

SEND
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OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for May 22)

Peter Heals the Lame Man

Scripture Lesson—Acts 3:1 to 4:31.

Printed Text—Acts 3:1-10 4:8-10.

Devotional Reading—Acts 35:1-6.

Golden Text—In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.—Acts 4:12.

The Man Born Lame

Daily they laid him at the temple gate Which is called Beautiful, to gather alms. And lying shrunk and broken, he complained:

"They call it Beautiful, and enter it To praise a God of Beauty; but these eyes Have found no beauty in it!"

Then came John

And Peter, with their message; and the lame Went with them, walking, leaping, praising God,—

"Ah, now the gate is beautiful!" he cried.

And like the lame man (for my life was dark

And bitter), I have halted at the gate And wondered dully why they called it so; But since the name of Jesus lifted me I have gone in to praise him, and have found The way more fair than my poor words can tell. —Roy Temple House.

Wayside Opportunities

This opportunity of healing and service came to Peter and John by the wayside, when they were on their way to worship. It is a testimony to the genuineness of their spirit of worship that they did not allow their desire to worship to hinder them from stopping to show compassion on this lame man. And it is a witness to their Christ-likeness that they had eyes to see the opportunity when it came. As some one has said, "Some of our best privileges and most useful hours come to us in this way, as rows of peach trees grew up by the roadside where the soldiers threw the stones of the peaches they had eaten. We are to be ever on the lookout for unexpected and wayside opportunities to do good."

Gleanings from "The Illustrator"

1. Peter and John Illustrate Fellowship.

They "went up together." v. 1. They appear to have been united by a peculiar friendship, see Ac 8:14; Lu. 22:8; Jn. 20:3; 21:7, 20, 21; 18:16. Their bond of union was love to Christ and to their fellowmen. They remembered the words of Christ, "By this shall all men know that ye are my disciples, if ye have love one to another." Jn. 13:35. Christians sometimes find it very hard to love and get along with some of their fellow-believers who are diverse in temperament from themselves; but if we knew their hearts as well as Christ knows them, we should doubtless change our opinion of them. Jesus loved John, but did he not also love Peter and honor him more?

II. Peter and John Loved the Unlovely.

"But Peter with John looking intently upon" the poor misshapen beggar, prepared to bestow a blessing upon him. v. 4. One may bestow all his goods to feed the poor, and not have any love for them. 1 Cor. 13:3.

Peter and John had the compassion of the Savior. Hating sin, they loved the sinner. A hardened criminal complained to the chaplain that so many people came to talk to him about religion, and asked him to keep them away. "What is the trouble?" the chaplain said. "Oh, they all tell me I am a hardened wretch and that if I don't repent I'll be lost. It's all true, but I don't like it that cold, and I won't have them coming here." Some days afterward a gray-haired old man came to the prison, asked to see the criminal, and was admitted. The chaplain listened, out of sight, and after a little heard the old man say, "The Lord Jesus came into the world to save just such sinners as we are." The man whose life had been one long sin, looked up into the saintly face and said, "What, do you, a clean man, class yourself with such sinners as I?" The compassion touched him and he was saved.

III. Peter and John were almost as poor as the beggar.

"Silver and gold have I none." v. 6. They had no money, but they had the wealth of the Spirit, knowledge, discernment, power, the ability to impart hope, to inspire faith, to lift one up whom all the physicians were powerless to help. Filled with the Holy Spirit we can

"Rescue the perishing, Lift up the fallen, Tell them of Jesus the mighty to save."

IV. The Poor in Spirit may be "Rich in Faith." Jas. 2:5

"Such as I have give I thee." v. 6. Paul wrote to the Christians at Rome: "I long to see you, that I may impart unto you some spiritual gift." Rom. 1:11. It is sinful to pine for opportunities of service which in reason we can never have. We should always say, "Such as I have give I unto thee". v. 6. Heavenly people do not need earthly riches. God has given them infinitely greater power to uplift crippled, sinful, suffering humanity. There are better things for a beggar than money. If you can teach him to trust the Lord, he can get his own bread. It is as sinful for the Christian to hoard the spiritual blessing as it is for the miser to hoard his gold. He must not hide his talent in a napkin. Bishop Brooks said: "It

is hard to say today whether the need is greater for faithful clergymen or faithful laymen in the church of God." If we obey God's word, he will give strength for "all things," Ph. 4:13, whether it be leaping and praising God, or just ordinary "walking" to the house of prayer. v. 8; 1 Th. 5:17; He. 10:25; Mal. 3:16.

FIRST SPANISH SUNDAY SCHOOL SONG BOOK

After three years of constant, patient work, the Sunday school song book in Spanish has come from the press. It is the first song book in Spanish, with music, for children and young people. There are 173 hymns with special Orders of Service and Responsive Readings for the school session in the back of the book. It has been given a very cordial reception and at the Methodist Annual Conference in Argentina, a motion was adopted making it the official Sunday school song book of the Methodist churches. The editors are now at work on an edition without music. There are at least 50 new songs in this collection in addition to the best songs that were already in use in other books.

The book goes out as a publication of the World's Sunday School Association. One of the editor is Rev. George P. Howard, a Field Secretary of that organization. When Mr. Howard was in the United States on his last furlough, he was able to obtain a number of special gifts which made this much needed Sunday school song book possible. There is still \$100 required to complete this initial work and to make it possible to sell the word-only edition for the very low charge of 12c per copy. The music edition is \$1.20. The charge would have been much higher if this book had been produced in the United States. In visiting the Sunday schools in Argentina, it is noted that at least one-third of the children do not have song books as there are not enough to go around. The slogan of the Argentina Sunday School Association is "Every member with a song book and every member a singer."

A SATISFYING RELIGION

There is a religion which is satisfying. I will call your attention to four features of it:

1. A sense of the conscious favor of God. You feel that God loves you, that he holds you in his arms.

2. The consciousness that he has made you good. If the world pours into your lap all its wealth and honors, you would still be a miserable creature unless you knew that you were good and honest and true and pure.

3. The consciousness that you are doing your duty to the Lord and to those about you.

4. The assurance that all is going to be well. There may be difficulties in the way now; but if we have the assurance in our hearts that all will be well in the end, it will bring satisfaction.

And this satisfying religion you can have without money and without price on the simple conditions that you go right down and submit yourself to Christ, believe in him, and trust in him.—General Booth.

For Mother

For all the love you've given me,
For all the prayers you've prayed,
For all the tears and all the care,
The sacrifice you've made
For all I am or can become,
For all in me that's true,
I want to thank you, Mother mine,
For all to you is due:
And to the God who loves you
Upon my knees I pray
To send a wealth of happiness
To you this Mother's Day.

—The Glad Philosopher.

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

The Call to Adventure

By Orville Don Ullom

Hebrews II:8—By faith Abraham when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out not knowing whither he went.

Behold, a real life situation! It is as if the curtain were drawn aside and the privilege were granted us of glancing into the personal life of this young man. Under the care and protection of his father and mother we see him enjoying the peace and luxury of his home life. But now he has arrived at the period of manhood when he must make decisions for himself. It is a question of either staying at home where he would remain more or less undeveloped or of going into a strange land where he would develop self-reliance. And this is exactly typical of the decision we must make. By this I certainly do not discredit the nurture of the home. But if we are willing to grow into the moral and spiritual strength of manhood we must be willing to launch out into a land not as yet our own, and conquer it.

Mother and father hesitate or refuse to grant their consent that son and daughter may enter college. But I wonder how many fathers and mothers take time to seriously consider that this may be God's way of calling their children into some definite field of service. Pressure came to bear upon the life of Abraham to break with the old ties and set out for another land as yet unexplored. May this not be God's way of guiding us today? But fathers and mothers are fearful of the dangers lurking in that alien land. Without a doubt many dangers exist there. But where is our faith in God's protecting hand? And so to Whittier's words on "Eternal Goodness" we turn and read thus:

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.
And so beside the silent sea
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

And furthermore both parents and young men and young women must realize that according to God's plan for every life our mental powers between the years of 17 and 21 are opening up for their fullest development, and the altruistic feelings of youth are blossoming into their fruition between the years of 22 and 24. I ask you quite frankly just now, "Where can they more fully and more efficiently be developed than in our Christian colleges under the guiding hands of trained Christian leaders?" Where is there a father or a mother who does not wish to see son or daughter make the most of his or her life? Who would rob his child of real life? Then let's make possible for them the best advantages. And with God guiding there surely is a way, no matter how poor or rich you may be. Poverty used to be an excuse, but in this day and age of the world we know better. Where is thy faith, O father? Where is thy faith, O son? God is calling you into service for him.

Abraham went out not knowing whither he went. He was willing to be guided even though he could not see every step of the way, but this sense of mystery is the factor that made it an interesting and profitable adventure. Each step opened up new vistas of light. Certain days doubtless found him in the jungle of doubt and confusion, but with the rising of the sun on the following day the clouds of confusion rolled away. The Father's hand led him on into new light. As sure as the rising and setting of the sun, so sure are we that God through Jesus Christ will lead us into our natural and normal life calling if we but do our part. He cannot lead us unless we obey. Abraham obeyed when the call came. How shall we know when the call comes? Many of us do not know. It is not necessary that we should as long as we remain sensitive to the pure and the right. Our hearts should be like sensitive plates of the camera. They should be subject to impressions that come from friends and the many other sources, because this may be God's method of imparting his guiding knowledge to us. But these impressions should be tested by having them sifted through the closest observation of our mind and heart. Therefore, there is all the more reason why we should keep these sensitive plates—mind and heart—free from exposure to those impressions which will blur and mar its clearness. For with our plates in such a blurred condition there will be no response on our part to the clear small voice when it speaks. The static within will drown the voice without. Consequently we will not obey his voice when he speaks to us

(Continued on page 15)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for May 15)

Building a Book-Shelf. Prov. 4:1-9

George and his father live about eight miles out in the country. George is now twelve years old and he is going to tell you about his very own book shelf that he is trying to fill with nice books.

Dear Juniors: Since you are going to study about building book shelves, I thought you might like to hear about my bookshelf and how I happened to start building it.

When I was seven years old, my Uncle James invited my father and me to visit him in his home in Washington. Both of us saved all our money for a long while and when we had enough to buy each of us new suits and pay our railroad fares, we started to Washington. We had a nice trip, but I can't tell you about that, for I am to write this letter about book shelves.

Just before we reached Washington, Daddy said to me, "Your Uncle James has much more money than you or I ever can hope to have and he lives quite differently from the way we are used to living. You will have

to be careful not to scratch his furniture or soil anything. Always be very polite."

There I was about to tell all about the trip again. Well, when we had been in the house just a little while, I found the room I liked best. It was a room off in a part of the house that was the most quiet of all the house. In that room you could not hear the noise in the street or any sounds in the house. It was just as quiet as our own home out in the country. And what do you suppose was in that room? It was just filled with books. There, I don't mean filled. If it was filled you couldn't get in to read them. But there were books on all the sides of the room in the nicest cases.

I said to Daddy, "Please ask Uncle James if I may read some of his books." Soon I was having the nicest time. I read and read, but I found that I would never be able to read even a small fraction of the books in that room. Daddy said to me one day, "Tomorrow we start for home," and I felt so bad, for I wanted to read more and more books. Then daddy said to me, "The most of those books are hard to understand. When you are grown maybe Uncle James will let you come to visit him and read his books." Then he showed me some of the big books and I found out that the books I had been reading were children's books and that most of the books on those beautiful shelves were grown people's books.

The next day when we were on the way home, daddy said, "I wish that I had a lot of money so that I could buy you all the books that you want, but I think that you will appreciate them more if you work for them. When we get home you may start working for books."

The very second day after we got home, daddy and I started making a book case. Of course we could not make it pretty like Uncle James, but we made it as nice as we could. When we had finished it daddy said, "Now I am going to give you your first book for your book shelf. This book was once your mother's. It is a book that ought to be on every book shelf. I want you to get many more books of course, but I hope that you will never find a book that you like better than this first book. You have read a little of this book, which is really a book full of books."

Then he handed me my mother's Bible. I am now twelve years old and I have read lots in that first book on my book shelf. Daddy has helped me earn money so that I have been able to buy more and more books each year. Daddy helps me pick my books, so that they will be good ones and then he helps me read them, for he says, "It is better to have a few books and know a lot that you have learned from them, than have a whole lot of books and not even read them."

I hope all you Juniors will start book shelves and enjoy them as much as I have mine.

Your friend,

GEORGE.

Bible References

M., May 9. Read much. 1 Tim. 4:13.

T., May 10. Wise words in books.

Prov. 4:20-22.

W., May 11. Study Jesus. John 21:24, 25.

T., May 12. Study biography. Luke 1:1-4.

F., May 13. Study nature. Ps. 104:24.

S., May 14. Study history. Ps. 106:6-16.

Woodstock, Virginia.

Send Foreign Mission Funds to
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 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Survey and Lecture Trip

By William A. Gearhart, Home Mission Secretary

For several months there has been considerable correspondence between Executive Committee members of our National Mission Board, District Mission Board and officials of the Grafton, West Virginia church, relative to financial support for the Grafton work. The Executive Committee of our Board decided to send the Secretary to make a survey of the field and to visit several other churches in the District.

I left Dayton Saturday morning, April 16th, 1927 in my Chevrolet and arrived in Grafton on Easter Sunday in time to teach an Adult Bible Class. After the Bible school session a splendid program was rendered by the children. An old fashioned basket dinner was served on the church lawn. The weather was ideal and the dinner was even better than that. Brother Howell, the pastor, preached an inspiring and uplifting sermon in the afternoon and in the evening I gave the Historical and Missionary Stereopticon lecture. The house did not hold all the people. We were royally entertained by Brother and Sister Vandergrift in their beautiful home on the mountain side, overlooking the city. We visited a number of homes and were favorably impressed as to possibilities for a strong Brethren congregation if the field is properly worked. There are many of Tunker persuasion in and around Grafton. The location of the church building does not seem to be ideal. It doubtless will be for better after the main highway, which will adjoin the church property, is completed.

Terra Alta

On Monday, Brother Howell accompanied me on the trip to Terra Alta, where we met and conferred with Brother Will Miller, who is faithfully serving the church with part time preaching. We took our noon and evening meal in the home of Brother Anzer Whitehair and were taken by this good brother to a number of homes. The high altitude of this place and the congenial spirit of the folks, made one wish he could remain there as Peter wanted to remain on the Mountain after he witnessed that inspiring transfiguration of our Lord. We gave the lecture to a fair-sized audience and returned to Grafton, where we lodged in the home of our dear Brother and Sister Howell. We learned to know and love them better because of our visit with them. Sister Howell's health is rapidly improving and she will doubtless soon be able to do a much larger service for her Lord than she was permitted to do in the past six or eight months. Brother Howell is a tireless worker and he seems to have won the confidence and respect of the Grafton people, who prefer very much to retain him as full time pastor. This may be impossible due to lack of funds, and consideration is being given to allow Brother Howell to serve the Terra Alta church with part time pastoral work and preaching. If this can not be done we shall present the matter of financial aid to our National Board for due consideration.

Gatewood and Oak Hill, West Virginia

On Wednesday night we gave the lecture

to another crowded house at Gatewood and on Thursday night, while rain poured down, we lectured to a good audience at Oak Hill, where Brother Freeman Ankrum is doing splendid work. They are getting ready to build a new church. I felt very much at home with them in their modern, beautiful parsonage. They treated me just right. Brother Ankrum took me to a number of homes and places of interest. They surely have some picturesque scenery in West Virginia.

The roads were fine, but the great amount of rainfall caused many slides, especially on Cotton Top Mountain, which is quite a mountain—six miles up and six down.

Liberal offerings were made for our mission interests. The offering at Oak Hill is to be used at Lost Creek, Kentucky, for the construction of a poultry house, which Brother Early is so anxious to build as soon as the Lord opens the way with sufficient funds.

The trip was an enjoyable and we trust a profitable one.

Choice

*There's a little, old lady, whose hair is gray,
 Whose shawl is blue in a sombre way;
 Who sits by the window and looks and looks,
 As the people pass like picture books;
 Whose face is wrinkled, whose lips are thin,
 But whose eyes have seen God from the
 light therein.*

*Children may laugh and children may play,
 And Youth is for love without allay,
 And work and success may mark each stage
 Of progression through the middle age,
 But only the old may live to see
 The presence of divinity.*

*So, some may sing of the smile of a boy,
 Who can romp and run in pursuit of joy;
 And some may tell of the virgin bliss
 Of a maiden fair and her lover's kiss;
 Or extol the path of achievement trod—
 But I reverence her eyes that have rever-
 enced God!*

—N. Brewster Morse, in "Bulletin".

A VISIT TO KLARYSEW

"High on the hill of Klarysew is a light that cannot be hid," writes Rev. Charles T. Hardt in speaking of a recent visit to the Methodist orphanage in Poland.

Mr. and Mrs. Hardt, who made the journey from Warsaw to Klarysew on All Souls' Day, saw hundreds and hundreds of people walking beside the railroad tracks or even in front of the diminutive train, all headed for the cemeteries, where they were to hold services in memory of their dead. In every village cemetery crowds of people were standing about the recently cleaned graves upon which flickered innumerable candles. The countless candles shining in the cold, misty twilight among the tombstones, the shrubbery, and the slowly moving throngs made a beautiful and impressive picture, says Mr. Hardt. In one village a great procession was setting out for the cemetery, headed by numbers of priests

dressed in their robes and carrying a cross, while a band played a beautiful but melancholy air.

But what a contrast at Klarysew! "Here," says Mr. Hardt, "one finds abundant life. In the midst of a people long overcome by a lifeless, dogmatic traditionalism these children in the orphanage at Klarysew are tasting of life in its fullness. By their constant activity one could see that they actually were glad they were living. These orphans, many of them lost among the refugees in the wake of the war and some found beside their dead unknown mothers, are becoming alive to an appreciation of what life really means. I remarked to Director Dropiowski that I had never before seen youngsters so lively, so cheerful, and so much at home in an institution. He replied: "Sometimes we have to caution them to be careful, but we try to give them a happy home. We want them to have pleasant memories of their childhood." A religion pointing only to the dead past, a religion which glories in funerals, whose Christ is forever on the cross is not a religion of life and joy, but a religion of graves, of gloom, and of dead morals."—Christian Advocate.

THE MISSIONARY TASK

By Mary E. Ewing

Missionary Superintendent of the New Jersey Christian Endeavor Union

As missionary superintendents and chairmen, and as members of missionary committees of Christian Endeavor societies, we have a twofold task. We must first make our society members know the need of the world, and then we must show them how to satisfy the need of the world.

To make known the need of the world, we should—

1. Emphasize Bible-study, for the Bible is the great missionary book.

2. Make our Christian Endeavor missionary meetings as interesting as possible. Have you tried debates, "legacy meetings," dramatization, etc.?

3. Promote mission-study classes.

4. Encourage the reading of missionary books.

5. Give missionary plays and pageants.

6. Get in touch with actual mission work through letters from missionaries.

To satisfy the need of the world, we should—

1. Give our time—to charitable work of all kinds, to work among foreigners, etc.

2. Give our money—in the way best suited to your local conditions; to your own denominational work. Give at least fifty cents per member annually.

3. Give our lives in full-time Christian service.

4. Pray for the world—using your own prayer list made up of missionaries whom your society knows or supports.

Rahway, New Jersey,—C. E. World.

Every trouble is an opportunity to win the grace of strength. A trouble is a moral and spiritual task. It is something which is hard to do. Strength is increased by encounter with the difficult. Every day we are blessed with new opportunities for the development of strength of soul.—George Hodges.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Milford Church Gives to Endowment

This church is well known to the brotherhood and for the past few years has met some discouragements. At one time it was the strongest church in the town. They have a good brick building and well located. They have lost in membership by death and removal and the community suffered financially from a bank failure.

The past year they have been served by Brother Nicodemus as pastor, who is a member of the Church of the Brethren and who has also been giving part of his time to one of his own churches in the town. I found him a very congenial companion and who gave me every aid he could. He is a man of ability, a Bible teacher and a good preacher and well thought of. His services to our people have been appreciated and satisfactory. I found a great deal of indifference, a lack of enthusiasm and spiritual fervor, which I was told was a characteristic of the entire community.

We have, however, a fine group of people here, with ability to lead out in a bigger work than they are doing. They have strength enough, if all got in the harness and worked, to make a good strong church. I was received very kindly and found several that were interested in the school and who gave cheerfully to the Endowment.

Under the circumstances I consider their gift very good, the total was \$760.00.

Gravelton Church

This church is located in the country about six miles from Nappanee. There are only five or six families here, but are doing a fine work in the Sunday school and making it possible for those to attend who could not otherwise. Brother Whetstone has been giving them preaching services in the afternoon and held a good meeting here last winter.

These small country churches have rendered a big service to our work, for when you check up on WHERE THE PREACHERS have come from, you will find a large per cent have come from the country. GRAVELTON has contributed its share, among them being Brother Stuckman of Goshen.

These churches should be kept up and given every encouragement, for it is not always big numbers that count most. The people here are not rich in this world's goods, and with the few they have it means sacrifice to keep the work up in the local church. I received \$100.00 for the college.

W. S. BELL.

HARRAH, WASHINGTON

A New Mission Field

Harrah is a rural town about centrally located on the Yakima Indian Reservation, thirty-seven miles west of Sunnyside.

Nearly five years ago a Sunday school was organized by the American Sunday School Union. The sessions of the school were for several years held in the Harrah school house. A year and a half ago prayer meeting was started. Faithful members of three or four families in the community kept the weekly prayer meeting alive. It was finally decided to erect a church building on a lot which was offered if used for

church purposes. On Washington's birthday, 1926, the ground was broken and excavation work was started for a full basement 36 by 48 feet. The plan was for the erection of a \$5,000.00 building of the dimensions of the basement. The building consists of an auditorium and two class rooms on the ground floor and four class rooms in the balcony. Rev. Holland of White Swan, pastor of the Methodist church of that place, conducted the groundbreaking service. Dinner was served in a vacant store room by the women of the Sunday school for the men and boys who were working. The women were glad to do this as a part of their contribution to starting the work.

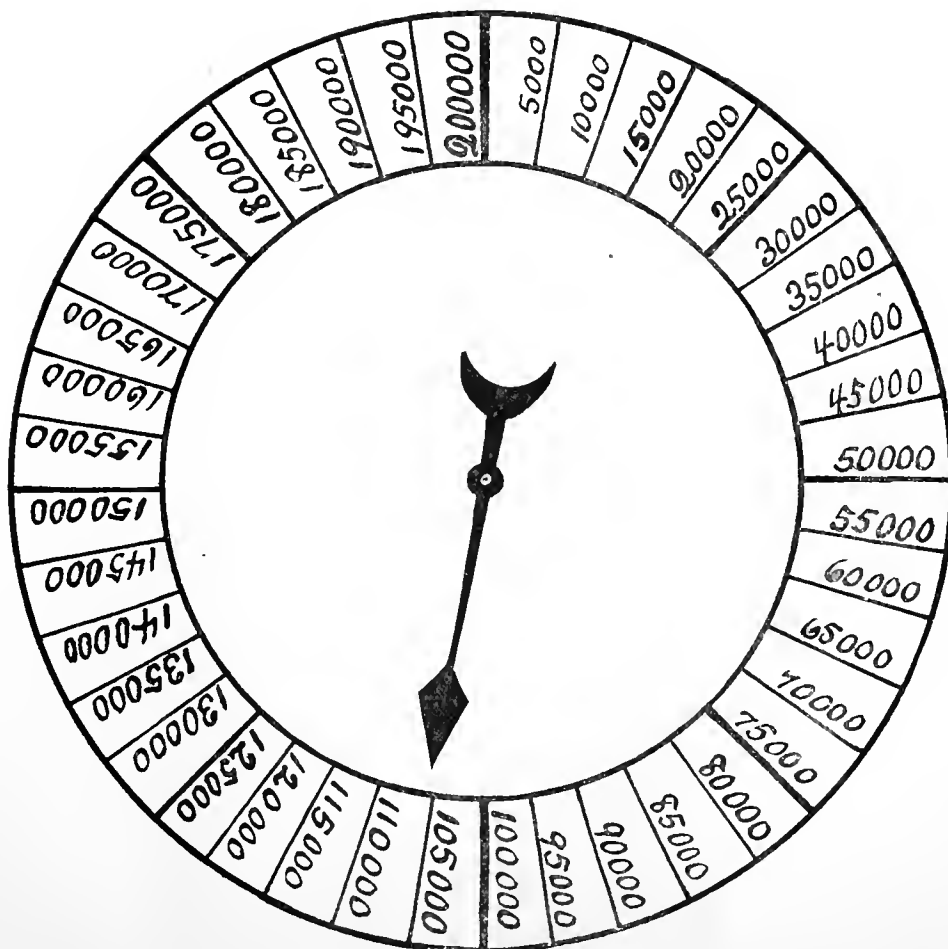
During all this time there had been no regular minister in charge of the work. Gospel Hall men from Yakima came twice each month and Rev. Hoagland of the Evangelical church of Outlook came on the first Sunday of each month. Rev. Hoagland held a week's meeting during the month of February, 1926. Two persons made a public confession during this meeting. Occasionally ministers from other localities conducted services for us. All these meetings were held in the school building.

The new building was ready for use in the early fall, but the dedication did not officially take place until the month of January just past. The building was dedi-

cated with an all-day program. The regular Sunday school session was held. This was followed by a sermon by Rev. J. C. Beal of Sunnyside. A basket dinner was served in the basement of the church. Rev. Ingram, pastor of the First Baptist church of Yakima, gave the dedication address at two o'clock. At this service a free-will offering of \$750.00 was received. This leaves an indebtedness of \$780.00. An offering is taken the first Sunday of each month to help liquidate this debt. Lunch was served after the afternoon service and Rev. Hunt of the Yakima Gospel Hall preached the evening sermon. Special music for this special all-day service by the local choir and the men's double quartette of Yakima.

For seven years there was but one Brethren family in this vicinity. We were isolated members, being able to only occasionally attend services at the home church at Sunnyside. We endeavored to attend all the Communion services. During the last two years seven more Brethren families moved to the Reservation and we have prospects of still others in the near future.

The need of the field and the opportunity presented by it was brought to the attention of the First Brethren church of Sunnyside at their annual business meeting on New Year's Day. Owing to the fact that Brother Earl W. Reed is now living in Sunnyside and agreed to preach in the absence of the pastor, the church voted to loan their pastor to the Harrah people once each month. This was very much appreciated by the Harrah people and such interest was shown that when he had made two trips, it was decided to have a short series of spe-



cial meetings. Rev. J. C. Beal led in this special service of one week. During this week Bible studies were given in the afternoon and sermons were preached in the evening. Despite the very busy season the interest was good and the crowds large. As a result of this short meeting seventeen persons took a definite stand for the Lord. Eleven of these came at the last service. The following Sunday evening was the regular time for Brother Beal to preach for us and at this service five more confessed Christ as their personal Savior. Twenty-seven persons from this community have already been baptized by the Sunnyside pastor. Twelve of the number have already become members of the Sunnyside church and at least ten more are planning to identify themselves with that organization. A few of those who have been baptized were the results of the Billy Sunday campaign in Yakima, while others were already Christians, but were convinced of the Brethren position. Three of those who came forward have been baptized by Rev. Elder of the Gospel Hall at Yakima. A number of these converts were heads of families and their stand has meant much to their families and the community.

With the Brethren people already on the field and those who just recently identified themselves with the Brethren church we deem it advisable to have services oftener than once each month and we are making plans to that end.

The Sunday School attendance has increased from an average of around 125 in February to an attendance in March of 160. On the closing Sunday of the special meetings the attendance was 187.

We request the prayers of the entire brotherhood for the Lord's work at Harrah that we may be definitely led. We are hoping to hold Communion services here this spring. MRS. E. B. GOULD.

SUNNYSIDE, WASHINGTON

Nothing spectacular has been accomplished but there is cause for rejoicing since the Lord has seen fit to place his approval on the effort put forth. The auxiliaries of the church are all doing good work. The finances are in good shape and the attendance at the regular services is good. Our Easter offerings for Foreign Missions while not so large as last year, due to financial conditions prevailing just now, is well beyond the thousand dollar mark. Offerings are still coming in and if all our churches do as well we will have a fund that will enable our Board to send additional workers to our force on the field. The work at Sunnyside has not advanced as rapidly as it might have done due to the fact that we have not been able to have any special campaigns during the past two years. After expending quite a sum for evangelists from other than our own denomination without any large addition to the membership, it was decided to get, if possible, one of our own men, to lead in a campaign. We were unable to make such arrangement, and the church has held no special meeting for the past two years. But despite this, people have been won to the Lord and have identified themselves with our church. As reported by our church correspondent, during the year 1926 thirteen persons were baptized and received into the church. Since the first of January I have had the privilege of baptizing thirty-six persons. Twenty-two of these have already been received into the church and there are still ten

more of those baptized who are planning to place their membership with us. A part of these came from a short meeting at Harrah, Washington, a place where we have had a number of families for some time. This special meeting lasted one week and during this short time seventeen persons took a definite stand for the Lord. Eleven of these came the last service. The meeting should have continued longer, but owing to some hindering causes it was deemed wise to close.

On the following Sunday evening, which was the time for my monthly visit to these people, five more confessed Christ. A few of these went to another organization while others who have been Christians for years came with us, being drawn because of our distinctly church doctrines, but in private ditions, it was not possible to preach our distinctiv echurch doctrines but in private conversation the opportunity came to let them know what we believe and practice as a church. Faithful, consistent living on the part of those who have been on the field for some time made this work possible. Counting the families which were in the community before this special meeting, we now have fourteen families of our own faith and a number of other families stand ready to come with us if an organization is perfected. Harrah is more than thirty miles from Sunnyside and although the automobile has, in a measure, eliminated distance, yet it is readily seen that thirty miles is farther than people will travel every Sunday to services. Some arrangements must be made to take care of these people. A Union Sunday school has been doing work in the community for several years. Our people have a large share in this Sunday school work, several being teachers. Brother Conrad Stover has the honor of being teacher of a Young People's Class of fifty-eight members. Since the week's meeting, already mentioned, the attendance in the school has increased from around 125 to 185. Last Sunday, Easter, their attendance was 227. It is hoped that some plan may be devised whereby we may have an organization where the prospects for a self-supporting church in a very short time are good.

My work at Sunnyside closes not later than the first of October. I am waiting the Lord's leading as to just what line of work I am to follow. It is possible that some time may be given to Evangelistic work and definite Bible teaching. It shall be pleased to correspond with any who may be interested in securing my service in any line. I have had a desire to be near our own College, and it seems the Lord may be planning to make this possible.

J. C. BEAL.

AN ITINERATING EVANGELIST

Dear Evangelist: We had a splendid communion service at the Third Brethren church, April 14. Brother Elwood Braker was in charge. The attendance was not very large but all seemed to enter into the spirit of the service.

I preached three sermons on these ordinances on three Sunday mornings previous to the communion.

They have not yet hired a pastor. I have been filling the pulpit on Sundays and Brother Braker takes charge of the Thursday night prayer meeting. While the attendance is not very large, I think the interest has been gradually increasing, also the attendance. What they badly need is a lot of pastoral work which I am too busy

to give them. I do a little visiting on Sunday afternoons, also I aim to do some one day each week.

They have had some setbacks but I believe this a splendid field for a hard working, consecrated pastor.

I still go to Delaware every two weeks and give them four services over a radius of 30 miles, and preach in the homes of these noble people.

We are entering new homes, with a greatly increased interest. The attendance has been increasing and we are having confessions right along. We had a crowded house last night. Two children confessed Christ, and an Italian lady asked for prayers.

We expect to conduct a communion service, this trip. Hope to have some good news to report in the near future.

Pray for the Third church, and the Delaware work, especially for me that I may be physically as well as spiritually able to take care of this Delaware work.

ISAAC D. BOWMAN,
Leesburg, New Jersey.

P. S.—I forgot to mention the splendid Foreign Missionary offering at the Third church. The Sunday school gave \$50 and the church \$70, making a total of \$120. This is exceptionally good for a small, poor congregation. I. D. B.

HAGERSTOWN, MARYLAND

The Lord's work in this section of his vineyard is going forward, all of the auxiliaries of the church being in good condition. All glory to Christ the Head of the church. The whole church working together with him to bring glory not to ourselves but to him brings sure success.

A recent friendly attendance contest between the first Brethren Sunday school of "The City of Brotherly Love" and the First Brethren Sunday school of "The Gateway to the South" resulted in much benefit to both schools, although the laurels came to "Maryland My Maryland" at the end of the eight weeks. Philadelphia forged ahead at the start like the fabled hare but on the third Sunday was only four ahead, and on the home run was quite hidden by the dust of their southern competitor, the final count showing Hagerstown 196 ahead.

Both schools broke all former records, Philadelphia's average attendance for the eight weeks being 315 against 340 here. Their average attendance for the last quarter in 1926 was 265 and ours was 263, giving the two schools an even start. May the benefits abide. It was a pleasant race, no trouble with the umpires and no accidents. It should be said that an epidemic in Philadelphia acted as a hindrance to that school. Their banner attendance was 337, while ours was 394, but since the contest ended they report a record attendance of 390 on Easter Sunday. Let the good work continue. Both schools are doubtless anxious to reach the 400 mark. Which one will arrive first? Come on, Philadelphia!

Our communion on Easter Sunday was one of the best. A splendid spirit prevailed and a large number gathered in the upper room. Eleven new members were received during the Easter season, eight by baptism and three by letter. May they be numbered among the faithful.

Recently the church accepted with regrets the resignation of Prof. Charles McClure who has served the church faithfully as organist nearly nineteen years. His is an unusual record and many were sorry at the parting on that last Sunday when the church presented him a beautiful bouquet of

flowers and when many expressions of appreciation were heard. We were fortunate in securing at once a very efficient organist to fill the place, Mr. Kemp Kretzer. A man at the organ seems to be the rule here. Since last fall the church has had the services of a chorister, Mr. W. S. Remsburg. He is giving splendid service and is well liked and much appreciated by the choir and the whole congregation. The choir gave a special concert recently, presenting an attractive program of much merit. How thankful we ought to be for good music! What a help in the service of worship!

These days ought to remind man of his dependence upon God. How weak and helpless man is in the midst of the elements, cyclone, lightning, flood waters, earthquake. How important that all men should keep the commandments of the Lord and be found faithful to the church which he purchased with his own blood. How important that all people refuse any compromise with the world, seeking rather to live daily as becometh children of God. May our whole brotherhood seek first the Kingdom of God and his righteousness.

G. C. CARPENTER.

WINCHESTER, VIRGINIA

Our revival meetings closed on the 19th. We had some excellent sermons, and with the exception of several rainy nights, had good crowds. At the beginning of the meetings, several gentlemen from Washington, D. C., were with us. Their presence and help, especially with the special music, were very much appreciated. We also had Brother Kent from Washington here one night. His pictures of the Holy Land were very much enjoyed by all present, and especially the explanation he gave of each scene. Brother E. L. Miller preached for us one night, and Brother E. B. Shaver preached five sermons for us, and Brother Rohart our pastor, very nicely handled the rest of the time.

The result was five were baptized, and we feel sure greater zeal was aroused among the membership. Yet we had hoped to gain several others for whom special prayers were being offered, and we still hope they may come later.

Our Sunday school is still growing; we have 140 enrolled now, but 98 is the largest attendance we have had yet. We are hoping the attendance will reach one hundred real soon. The interest that is now being taken in the Christian Endeavor is very encouraging. We are trusting the Lord may bless all the efforts that are being made to lead people closer in his ways.

MRS. IDA KELLER.

THE WORK AT COLUMBUS, OHIO

I am sure it will be a pleasure to many of our brethren to learn that the work at Columbus, Ohio, is going forward. The Sunday school and church are in better condition than for years. There is new life and a very good influence is spreading over the community because of this new vigor. Brother Gotschall and his family have the high esteem of the people both in and out of the church. It is wonderful to see how this work is being kept together and growing when the pastor works six days a week in a foundry to support his family and then, tired and worn, is able to hold two mid-week as well as the Sunday services. This strain caused Brother Gotschall's breakdown and he had to be under the doctor's care three times in less than two months. In spite of

the suffering and the confinement, this brother and his wife were always cheerful, knowing nothing but to press on, having the assurance that the Spirit of God is with them leading them on.

We have stated that this brother is doing a noble work, and it is true, but let the members as well as the pastor unite in doing this noble work, so that the burden may not be so one-sided. No organization of the world would expect its executive officers to give so much time leading it on to success and victory and yet require them to be entangled in other activities for the winning of a livelihood. I do believe the Apostles were right in holding to this ideal, "We must give ourselves to the study of the word and to prayer." Study of the Word gives light (knowledge) and prayer brings power from on high. The Apostles had no time but for God and his plan of salvation, and I think our churches should not require their ministers to spend so much time in secular pursuits. Notwithstanding his burdens, Brother Gotschall is doing a fine work; I found him to be a man of great energy, a man who leads while he works.

As I went through the church last week I found painters refinishing the church interior, so that Columbus will soon have a nice place in which to worship. The pastor and a few helpers solicited and collected over \$300 for this purpose. Another piece of good news is that during the month of May the mortgage on the church will go up in smoke and the congregation in this city will be free of debt. This will furnish an incentive for our brethren in Columbus to go forward to greater things. May God bless pastor and people with a great ingathering of souls.

S. E. CHRISTIANSEN.

"MODEL CHURCHES"

I was very much impressed with Brother C. W. Mayes' article on the "Model Church" which is based on the whole Bible and nothing but the Bible. We readily see by reading, that God means the Bible to be sufficient. Revelations 22:18 and 19 tells us no man shall add to or take from the words that are written. It is sad to know we get forms and ceremonies into our churches that we do not read of in the Bible and some of the things we do read of there are being dropped. Now who is responsible for these conditions?

When we ask about the salutation, the answer is, it is not sanitary now. Dare we be ruled by such excuses, when it comes to obeying our Lord's commands? It seems clear that the amount of joy we get out of obeying any or all of the commands is proportioned by the amount of love we put into his service.

What about reading the Bible? Now are we reading it for ourselves, or are we depending on our preachers reading it for us? Acts 17:11 Paul commended the people of Berea for searching the Scriptures daily. God grant that we all may do like they did and that we may be guided by the Word, rather than by what other churches and people are doing. Let us keep our churches based on pure Bible teachings, and not let worldly amusements take the place of worship. If we are followers of Christ we are expected to follow in his way. Lord, help us to be true followers of him and that our churches will be really model churches.

MRS. IDA KELLER,
Winchester, Virginia.

God does not always judge us by the amount of work we accomplish, but rather by the motive back of the work."

"THE CALL TO ADVENTURE"

(Continued from page 11)

simply because we have not heard the call. But Abraham was living so that he could hear the call. It was a normal and natural thing that God should speak to this young man. Abraham did not hesitate, because his heart was receptive to the best influence. Neither can we afford to hesitate. Let's begin now. Adventure into the realm of real life service for God.

Hartford, Connecticut.

FOR OUR BOYS AND GIRLS

TEN LITTLE DUTIES

Ten little duties! Does no good to whine;
Skip about and do one; then there are nine.
Nine little duties: it never pays to wait;
Do one quick, and, presto! there are eight.
Eight little duties: might have been eleven;
One done in no time; now they're just seven.

Seven little duties! 'tisn't such a fix;
Do one more, and—bless me! they're only six.

Six little duties, sure as I'm alive!
Never mind, one's over; now there are only five.

Five little duties knocking at our door;
Lead off one to Doneland; that leaves only four.

Four little duties, plain as plain can be;
Can't be shirked—one's over—leaving only three.

Three little duties: like a soldier true;
Meet them and vanquish one; then there'll be but two.

Two little duties between you and fun;
In just a minute longer there'll be only one.
One little duty: now what will you do?

Do it! Why, surely; now you are through!
—Reformed Church Messenger.

MABEL'S NEW NURSE

Out on the piazza the block forts were going up beautifully, while just inside, where the breath of the flowers and all the pleasant summer sounds could come, mother was reading to Mabel.

It was not "a-very-sick," but just a "sick-enough-to-have-to-stay-in-bed" that was the matter with her, Mabel said. It was rather nice when it came time for cream toast, and while mother read to her; but it was hard to lie still when mother had to go away and when Mabel could hear the other children playing with her. By and by Bridget looked in at the door.

"The washer-woman's little boy has hurt his foot, ma'am, and she wants to know will you come down a bit?"

"Oh, dear," said Mabel, "everybody wants you! Who'll take care of me while you're gone?"

Mother thought a minute. "I know some one who can help you to be the best kind of a little invalid, if she will," she said. "I'll write her name on this slip of paper, and you can open it after I'm gone, and see if you want her."

Mabel waited only long enough to hear mother's steps pass out of the hall before

she opened the paper and read, "Mabel Gray."

"Why, that's just me!" she said. "I thought it was going to be somebody."

At first her lips pouted; but then at the thought of being her own nurse, funny little dimples and smiles began to come. She told herself to be good. "Lie still, my dear, and try to sleep now." And soon she laughed outright. Then she began to tell herself stories, and by and by she was sound asleep.

"Well, how did the new nurse get along?" mother asked.

"Pretty well," answered Mabel. "She asked me wasn't I 'shamed of myself to be so selfish, when I had you all the time and that poor boy only wanted you a little while. And then she said I must be good and keep still; she didn't just tell me to; she made me do it."

"I thought she would," laughed mother. "Little girlie, I am glad you have learned that, for it is true when you are well just the same as when you are sick."—Ex.

IN MEMORIAM

Elmore J. Worst—An Appreciation

Another of the pioneer Brethren has passed to his reward. Perhaps the most humble and inconspicuous of all the men who had a major part in the making of the Brethren church, was E. J. Worst of Ashland. It may be that I am not old enough in the denomination to pass an opinion, but now that it has been put into this article, it shall stand. I do not believe that the "Doctor" as we had learned to call him, was known enough by the younger people of the church to be appreciated. A man of few words, his deeds were not exploited by himself and never by another, so far as I have heard. Located here at the head of things, near the college and near the men who largely had to do with the prominent and public things of the denomination, his advice and counsels were doubtless written in the actions and doings of others. For several years a victim of shaking paralysis, he was not lately seen anywhere save the church-house where he went despite the chagrin his disease gave him.

Dr. Worst was a man of strong convictions. No man admonished me more in all my ministry to remain true to the things that make us a separate people than Dr. Worst. He was a thorough Dunker in all its meaning and believed that the preachers ought to be more diligent in preaching the peculiar doctrines of the church at whatever cost. Uncompromising in his belief of the necessity of the Brethren teachings, it was hard for him to believe that a preacher did his whole duty unless he often stressed them, in the pulpit. He had no time for the half-way Christianity of many denominations and did not hesitate to say it in the most outspoken fashion.

The title of "doctor" came to him because of his life-time efforts to help to alleviate the ills of humanity with some remedies, all of the older brethren will remember. He believed in them thoroughly, also, and was convinced that he was doing a worthy work in advertising and selling them. Thousands testify likewise. He told me that he had spent more than a thousand dollars for a single recipe.

His relation to the college was his greatest public interest and it will be hard to find one to fit into the shoes he wore, in that capacity. He was a Trustee, I think, from the beginning and was elected only a few days before his death for another term. He was its treasurer for many years; in

this capacity, he believed that he had actually saved the college to the church when its friends were so few that an Endowment would have been scoffed at. Yet, he went down into his pocket to make up deficits more than once. Be it said to his honor that once when the deficit was \$800, he gave half of the amount and the late Elder Jacob Cassel convassed the churches for the other half. Thus he stood against the whole brotherhood in his interests in the college, when friends were few. There was small limitation to his generosity.

After his family, the local church will miss him most. Its progress was his delight and its future of great concern to him. At one time he had donated a lot on Main street for the erection of this church and had his keen foresight been accepted, this church would now be far ahead of its place both in the brotherhood and the city. It would doubtless be out of debt with a good many members who, in the meantime, slipped into other satisfactory church relationships and are permanently lost to our faith.

The end came peacefully and quickly. He desired to go if he could not recover, and no doctor gave him any hope. It seemed an answer to his prayer that he went away to be with his Lord, quickly, after he had surrendered to the inevitable. He had a wonderful body and a rugged constitution and had not this malady set upon him he doubtless would have lived to a very advanced age. This, I believe, was his hope. And why not? But to go and "be with Jesus is far better." He was ready. The Lord took him. But the place of a faithful, genial, lovable, generous Christian man waits to be filled. May the Lord raise him up.

CHARLES A. BAME.

Elmore J. Worst—An Appreciation

"Now thou art gone and never must return." When our friend and brother E. J. Worst, well known to the church, had closed the volume of his earthly career and the Recording Angel had posted the last item, it was recorded to his lasting credit that he had been an indispensable link in the chain of circumstances that made possible the present Ashland College. It is no diminution of the mead of gratitude due him to say that there were a few other indispensable links, for a link he was still. For a quarter of a century he contributed sympathy, service, money, prayers, to the promotion of the College, as well as to other high interests. Many a struggling church has felt the ministration of his kindly hand, and no worthy cause, as he understood them, appealed to him in vain. In contributions to the higher spirit life, he found a special joy. Often have I been touched with the thrill of his satisfaction as he saw the fruition of his sacrifices and the realization of his hopes. On more than one commencement occasion have I observed him "a gladness fed with (more than) secret tears," and told him that the success, the achievement, the glory of the hour was his as well as that of others. To the College he was doubly a blessing because of the circumstances at the time of his giving. When the College was hardly more than a name and a glorious ideal, when endowment there was none, when resources were negligible, when friends were few, his was the encouraging word, the kindly hand, the willing sacrifice that helped us preserve, endure, and carry on. He was modest, unostentatious, self-forgetful. "He never scrambled at the shearer's feast to shove away the worthy bidden guest." He never denied to others the honor due them, nor appropriated to his own vainglory the fruits of their toils and sacrifices. As Wordsworth said of Milton, so might we say of him,

"So didst thou travel on life's common way
In cheerful godliness; and yet thy soul
The lowliest duties on herself did lay."

L. L. GARBER.

ANNOUNCEMENTS

MARTINSBURG, PENNSYLVANIA

We wish to announce our communion service to be held at Martinsburg, Pa., Sunday evening, May 8th. The usual invitation is cordially extended.

J. S. COOK, Pastor.

BRYAN, OHIO

The Love Feast and Communion services will be conducted at the First Brethren church in Bryan, Ohio on Sunday evening, May 8th at 7:30. All of like faith are invited.

E. M. RIDDLE, Pastor.

WINCHESTER, VIRGINIA

Our communion service will be held the second Sunday in May in the evening. All of like faith are welcome.

MRS. IDA KELLER, Correspondent.

SERGEANTSVILLE, NEW JERSEY

Our spring Love Feast and Communion will be held in the evening of May 15th, the service to be in charge of our pastor, Rev. Wm. A. Steffler. On May 29th our church will hold an all-day meeting with plans for every member being present. We extend an invitation to neighboring Brethren to worship with us on these dates.

M. H. WILSON, Secretary.

SHIPSHEWANA BIBLE CONFERENCE

The Bible Conference at Shippshewana Lake will begin on July tenth. Instead of a two weeks' session as usual, it will be concluded on the second Sunday, in order to give place to the Young People's Training Conference, which will begin on the 18th of July. The committee has arranged a rather more intensive program than usual, because of the shortened period of time given to it. Dr. Miller will be with us throughout, and Brother Harley Zumbaugh will direct the singing. There will be three periods of worship; prayer hour at eight o'clock, as well as an afternoon and evening meeting. Ministers and laymen of Indiana should plan to attend as many sessions as possible. The Lodge will be open this year to men and women both, and conducted as any Hotel would be conducted. You can drop in for any period of time, and find accommodations at a very reasonable price, and as good as you would get at similar places.—H. F. Stuckman, Secretary Program Committee.

BRETHREN YOUNG PEOPLE'S CAMP

Shippshewana Lake, Indiana—July 17-24, 1927

With this initial announcement we are glad to call attention to the Young People's Conference that is to be held at Shippshewana Lake, July 17-24, immediately following the week of the Bible Conference.

This summer camp is open to Brethren young people of fifteen years and over and their adult leaders. A strong faculty of instructors is being secured for the presentation of interesting courses. In addition ample provision is being made for a complete recreational program.

Indiana churches and schools are planning to give large support to this worthy undertaking. Brethren young people from other sections will be accorded a hearty welcome. It is believed that the response will be sufficiently large to make this an annual summer feature for Brethren young people. Further information may be obtained from Professor J. A. Garber, Ashland, Ohio, or Reverend Harold D. Fry, Oakville, Indiana.

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The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



The Kindly Ruling Father
And the Obedient Son



The Weakly Indulgent Father
And the Wayward Son

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

"Honor Thy Father" Also

Mother's Day has rapidly become a universal institution, and it is good for the world that it is so. Nor is it to the best interests of all that its observance be turned into a mere "Mothers' and Daughters'" affair; mother's influence is too broad and deep and her responsibility too universal, to be limited to one sex, the son being the recipient of her love and care as fully as the daughter, especially during the earlier years, and needs as much as does she the day to remind him of the honor he owes his mother, and of the appreciation that he has been all too negligent or careless about expressing. Mother's Day is a most significant event for us all, and one of which we have all become familiar. But that there is such a thing as Father's Day is not so widely known, nor so universally observed. There are some churches that observe such a day in similar manner to Mother's Day, but more widely the idea has spread in the form of "Fathers' and Sons'" celebrations. We may be grateful for the growth of this movement and it promises untold blessing by way of improving the relations between Father and son. But there is need also of a special day set apart for the doing of honor and reverence to fatherhood by all the members of his household, and when father may be reminded of the sacredness and responsibility of his relation to his family and be inspired to nobler fatherhood.

The divine requirement is to honor thy father as well as thy mother, both are accounted worthy according to the scriptural injunction, and both daughters and sons are included in the obligation. Fathers and mothers stand side by side in their responsibility and in the honor due unto them, and both of them, if they are true to their office, have put us all—sons and daughters alike—greatly in their debt. This is a lesson we all need to learn, and one that is essential to the maintenance of a sense of home unity.

The honoring of father implies respect and reverence both for father and the office of fatherhood. It is an attitude that the affections inspire and the relationship requires. And the former, that is, respect and loving reverence for father, the individual, is most natural and easily produced when conditions are normal. Where love abides and justice and kindness rule, reverence for father comes easy; under such conditions it flows naturally and spontaneously from the heart of the child. But even when the home life may not be so harmonious and father may not appear to be always high motivated and consistent, yet the very office of fatherhood requires respect though the one occupying that office may

not show himself to be worthy. No young man or young woman is excused for being disrespectful of father's place and position, even though father himself may not seem to possess those elements that merit respect. The very relationship demands the right attitude—an attitude of respect for fatherhood—on the part of the offspring regardless of parental life qualities, though, of course, there cannot be that warmth of feeling and expressive regard for the person of father that there ought otherwise to be, when his attitude is persistently uncongenial and uncompanionable and his life is lacking in admirable qualities. But we need to get a fresh understanding of what the relationship requires; our day is sorely in need of a revival of genuine youthful reverence for the office of fatherhood—and motherhood as well.

The honoring of father also requires obedience; that goes with the relationship. There is of course a limit beyond which obedience cannot be expected to go to the father whose life and wishes run counter to the principles of right and truth. The Christian requirement is that children shall obey their parents "in the Lord", and we are told that such obedience is "right", and is "well-pleasing unto the Lord." Parents who are not "in the Lord" must know that there is a moral limit beyond which the child cannot be required to give obedience. The parent has no right to violate the Christian conscience of the child; he cannot expect obedience to a command to do something morally wrong; he must be "in the Lord" and his wishes in harmony to the divine will, if he is to insist on full and implicit obedience. And on the other hand, the Christian ideal is that children shall obey "in the Lord." That requires a particular type or quality of obedience. It implies, as Sylvester Horne so splendidly states, "obedience in the spirit of Christ. It is Christian obedience, happy, cheerful, loving, eager. If I do just what I am told to do in a slack, reluctant, or even resentful way, that may be obedience of a sort, but it is not obedience in the Lord. No one could believe that to be the spirit of Christ, who was subject to his parents, and grew in favor with them day by day. It is the hearty and cordial acquiescence which does so much to manifest the honor due to fatherhood and motherhood."

But a fair treatment of this theme requires us to make a suggestion or two regarding the other side of the relationship and responsibility—the father's. Though the father's office must be respected, his own person will not command that genuine regard and warmth of devotion and high reverence that is the father's delight, unless he himself is worthy in life and conduct. An important element of right conduct on his part is a proper consideration of the rights of the child. He is not to be looked upon as a chattel, a convenience, a mere tool in his hands to meet his every whim, and on whom he can spend his wrath and provoking conduct without protest or resentment on the part of the child. Paul says, "And, ye fathers, provoke not your children to wrath." Fathers forget that side of the relationship too often in their insistence upon proper obedience and respectful consideration by their children. They speak with roughness, with disrespect and depreciation of them and conduct themselves in an irritating, lionish attitude, and treat them in a manner in which they would not attempt to treat any one else, merely because they are drunk with the consciousness of power and imagine that the child has no right to complain. Such treatment provokes disrespect and makes rebels of children. Many a boy has run away from home and plunged out upon the world to face its problems and trials without counsel and alone because his father has been a petty tyrant in the home, or because his mother has jaded him with constant and unsympathetic criticism. Hear the admonition again, and let us take it to heart, "And, ye fathers (and mothers also), provoke not your children to wrath."

"But bring them up in the nurture and admonition of the Lord." That is the positive side of the obligation. That forbids an easy-going, yielding, weakly-indulgent attitude on the part of parents. In all too many homes, instead of ruling his children, the father is ruled by them. Instead of providing for their needs and directing them in the gratifying of their wants, they tell him what to provide and order their wants supplied and let him pay the bills, and father submits without regard to what he can afford or what is best for his children. That parent is not faithful to his responsibility who grants his child its every want. Such indulgence is not real kindness to children; it is rather injustice to them. They are thereby denied one of the most fundamental rights of every

child—a disciplined, well-directed, and wisely-controlled childhood and youth. That is a social heritage to which every child has a right to lay claim, and of which he cannot be deprived except at the disgrace and condemnation of the home, or society, or both. A disciplined life is one of the most essential elements to success and personal worth, and the father is no more excusable for failing to make provision for such a well-regulated and disciplined life than he would be for failing to provide for the health and strength of the body.

Religious education and spiritual nurture constitute a very vital part of that positive contribution to the child's life, for which the father, along with the mother, is responsible. Generally the responsibility is thought to rest almost, if not wholly, on the mother, but that is not the divine view of the matter. If one or the other of the parents bears the greater responsibility at this point it is the father. He is the head of the household and as such is supremely responsible for directing the worship and religious instruction of the home. The old patriarchal view of the father being the prophet, priest and king of the home has never, in its essential meaning, been entirely annulled. There is every reason to believe that its high spiritual significance has been carried over into the Christian dispensation, and that as Jehovah honored Abraham by saying, "I know him, that he will command his children and his household after him and they will keep the way of the Lord", and by confiding in him his divine purposes, so he will honor the fathers of this day when they will set themselves with strength and wisdom to the high purpose of teaching their children the things that pertain to the kingdom of God and commanding them "to keep the way of the Lord." If the father is thus faithful, the Lord will confide in him also, and he will be able to discern the will of God in large measure for his children, and will thus be enabled to guide them wisely. No duty of the home is more bounden and no responsibility more far-reachingly significant than the religious training and instruction of the children. It is a duty that cannot be shifted, and no parent can be released from it. The church and its various auxiliaries may seek to make up for parental negligence, but they cannot excuse it, nor can they wholly make good the loss to the child who comes from a household of unbelief and paganism, when he had a right to a start in a household of faith. May the challenge of this responsibility come to fathers with such force that it will jar them out of their carelessness and indifference, and cause them to hear with an aroused conscience the words of Paul, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Then will children with greater unanimity rise up to call them blessed, and more universally and sincerely will they obey the scriptural injunction, "Honor thy father and thy mother."

EDITORIAL REVIEW

President Jacobs presents the commencement week calendar of Ashland College in this issue. The Baccalaureate sermon is to be preached by Professor McClain, and the Commencement Address is to be given by President Zook of the University of Akron.

Brother W. S. Baker reports his work at Jones Mills, near Johnstown, Pennsylvania. He speaks of six souls having united with the church as a result of the evangelistic meeting conducted by Brother Eppley some weeks ago, and one received since. He closed his pastorate there on April 17th and is open to a call elsewhere.

You will be greatly interested in Dr. Florence Gribble's report of the activities on the African mission field. The progress of the work and the fine spirit of the workers is most encouraging. Dr. Gribble is looking forward anxiously to the time when she will be able to return to Africa. But that time will be also a time of separation for her and Marguerite; she requests prayers for God's sustaining blessing in that hour.

Dr. Bell reports a gift of the Warsaw, Indiana, congregation to the College Endowment Campaign of \$1,710.00, which makes a total for the present campaign of \$107,554.74. Brother C. C. Grisso is pastor of this splendid congregation, which is the editor's home church and to which we look with pride and affection. Brother Bell says the Mens' Glee Club did themselves proud at this place, which harmonizes with the reports that are coming in concerning both Glee Clubs from the points visited.

On Monday, May 23rd at from 10:30 to 11:00 A. M., Dr. Charles A. Bame and Daughter Dorcas will broadcast a program for the Pocket Testament League of Columbus, over Station W A 1 U. Some of Dr. Bame's friends have requested announcement, and doubtless others will be glad of this opportunity of tuning in.

Educational Day, June 12, is the next special offering date for the brotherhood, and none in the year's calendar is more important than this and no need is more urgent. Plan and preach and pray to make the most of it in your church. Don't wait till the morning of Educational Day to mention the offering. Put it in your announcements every Sunday till then and preach a sermon sometime before that date with the purpose of stirring your people to their responsibility. Let the people get their ears tuned to the greatness of the need and it will drive them to their task.

Good news of success in evangelism at Peru, Indiana, comes to us from a correspondent of that church. Brother G. L. Maus, the pastor, served as evangelist and the music was in charge of Mr. and Mrs. H. E. Richer of that city. Forty-six souls were added to the church and the membership and community greatly stirred. Aside from the strong preaching and effective singing during the campaign, one noteworthy feature was the careful preparation for the meetings. This is a phase of evangelism that is often overlooked and that many times makes the difference between success and failure. The brotherhood will greatly rejoice over this remarkable victory for the Peru church.

Brother N. W. Jennings writes of his evangelistic work on the Pacific Coast, the first in this report being the campaign with the Brethren at Manteca, California, where Brother J. Wesley Platt is the faithful and much-loved pastor. He also reports this meeting as well as other phases of his steadily growing work. Thirty confessions were received and twenty-one added to the church as a result of this and other effort. Brother Platt has done a most substantial piece of work during his fourteen years of service in this field and it is not yet finished. Brother Jennings' evangelistic services were highly appreciated and successful here and God also greatly used him in a similar campaign in a neighboring city for a church of another communion.

Announcements

The following announcements reached the Evangelist office too late to be included in the regular department on page 16: Brother Homer A. Kent, pastor of the church at Washington, D. C., writes that they will observe Holy Communion on Sunday night, of May 22 and the usual cordial invitation is extended. Dr. Charles A. Bame announces that on Sunday, May 22, the Ashland church will celebrate the first anniversary of the dedication of their new church building with a special morning program and a communion service in the evening. He states that "Brethren and friends from far and near are invited to enjoy the day with us in thanksgiving and fellowship."

GLOVER IN AMERICA

Professor T. R. Glover of Cambridge, England, will spend the months of July and August, 1927, at Columbiana-on-Lake George, New York, in collaboration with College, Theological Seminary, and University professors and presidents on the problem of "The Functioning of the Group" with special reference to more efficient functioning of the Christian Church."

Columbiana—the word commemorating Columba and his work on the island of Iona—is the name of a fine estate located just north of Silver Bay, Lake George, N. Y., and recently acquired by the Biblical Seminary in New York. The purpose of President Wilbert W. White is to provide a place appropriate for group conferences every year, upon religious and related questions. Attendance is by invitation, and it is arranged to have leaders present in groups which succeed each other during the summer, each group remaining ten days.

The size of these groups is large enough for generous contributions of facts and views, but small enough to insure a delightful informality. The same subject is taken up by these different small companies during the summer, so that the subject for the summer is thoroughly surveyed by the conferences as a whole, and the findings are duly recorded. It is proposed to publish the findings for the first three years at the close of the sessions of 1927.

GENERAL ARTICLES

Wanted---Christian Fathers

By George C. Pontius

The story is told of a young lad, who in the early spring, eager to take his first swim of the year had plunged into the chilled waters. Being overcome by cramps after a short time in the water, he was heard to cry out, "Papa, oh Papa, come quick." Today humanity and the moral forces of the world are crying out to the fathers of the world, "Papa, oh papa, come quick." Help to stem the wave of crime that seems to be wending its way over our country by realizing your responsibility as fathers and by so shaping your lives that through your influence those who follow in your footsteps may find God, and in finding him may find their work in life.

Not so long ago a young man who had been sentenced to pay the supreme penalty of his life of sin and crime was waiting his day in the penitentiary. In those last hours a minister was talking and pleading with him. Resigned to his fate and feeling that all hope was gone the man only responded with these words, "If my father had been a father to me; if he had tried to help me and teach me when I was young, I would not be here today." What we need today are fathers in the real sense of the word—true Christian fathers. Father need not be rich; he need not be a man of great power or influence in the community, but he must be a father and realize the responsibility of fatherhood.

"There are little eyes upon you, and they're watching night and day.

There are little ears that quickly take in every word you say.

There are little hands all eager to do everything you do,

And a little boy that's dreaming of the day he'll be like you.

"You're the little fellow's idol, you're the wisest of the wise;

In his little mind about you no suspicions ever rise; He believes in you devoutly, hold that all you say or do He will say and do in your way, when he's grown up just like you."

Knowing the great influence that a father has over a child it behooves every father to so live that none can point the finger of shame at him and say, "You have failed as a father." Jesus in giving us the revelation of the Father, lifted fatherhood to its highest plane and gave to it the great responsibility of love, sacrifice and service. Thus beside providing the necessities of life every father should feel that certain other responsibilities rest upon him. He should give to the new born babe the heritage of a loving and happy home. This would do much in shaping the life of the child while young in the

preparation for facing the responsibilities of later life. A father should give to the child the heritage of an untarnished name. A child facing life hampered by a name blemished with sin and crime begins life with a handicap that in many cases cannot be overcome. Every father should feel it his duty to make his child eager to learn. He should lead him into fields of investigation that will arouse his interest and curiosity and make him want to go on. He should talk with him, play with him, and instruct him in the simpler problems of life that when the more difficult arise . . . he may be able to face them without flinching.

Most of all I think that a father should leave to his children the heritage of a Christian home. For without the Christian home these other things would be impossible. Many are the times when young men and women who have enjoyed the heritage of a Christian home, will stop in their meditation and lift their faces to God in gratitude for those homes. Sometimes parental authority seems strict; sometimes we hesitated ere we obeyed the voice of our father and sometimes we failed to appreciate our father as we should have appreciated him. But now as we look back we are glad and thankful for that Christian home, for we know that what we are today and what we may be in the years to come, is largely due to a Christian home with a Christian father and mother.

We realize that to live up to the high ideals of love, of sacrifice and service many fathers will be forced to give up their ambitions in life; they may not reach the high pinnacles toward which they strove but may come to their end

with that spirit of love and sacrifice for their children still uppermost in their mind. What then shall be their hope? What then shall be their consolation? Your joy shall be in the fact that your children have had their way made easier. The rough places have been leveled. Your hand was in theirs as they ascended the heights and your prayers sustained them at times when failure seemed imminent. And again the words of the Psalmist give us added joy when we realize that "We spend our years as a tale that is told." Each one writes a part of that great story of life. Your part was only a continuation of that which your father started and our part is only a furthering of those plans and ideals which youth instills in our minds and hearts. The story shall not end until that time when God calls us home to be with him.

Youth craves companionship and should you fathers hold forth beckoning hands, they would gladly turn to you. Could they look upon you as a real pal, they would be eager to let you share their joys and sorrows; their play and their study; their plans and their problems.

TO FATHER

*Underneath a rough exterior
There I found a heart of gold;
Often stern and yet so tender,
Is the memory I hold.
Not too prone to show emotion,
Not too late to set aright,
When my wandering feet misled me
Or my judgment failed me quite.*

*But I knew he always loved us,
Toiled and wore his life away:
To provide to make us happy
Gave himself, his best each day.
Tho uncrowned with fame or glory
As the world would echo fame,
In the book of my immortals
On page one is father's name.*

—By One of the Boys.

The Divine Requirements

*Children obey your parents in the Lord;
for this is right. Honor thy father and
mother (which is the first commandment
with promise), that it may be well with
thee, and that thou mayest live long on the
earth. And, ye fathers, provoke not your
children to wrath: but nurture them in the
chastening and admonition of the Lord.—
Ephesians 6:1-4.*

Moral and religious forces would drive back that wave of crime that threatens the youth of our land but they know that they cannot do it without the help of the fathers of this land, and it is to them that they throw out this challenge

"Be more than his dad,
Be a chum to the lad;
Be a part of his life
Every hour of the day."

And the world knows that if you fathers do your part, there will be a great change because of your influence.

"You can inspire him
With courage, and fire him

Hot with ambition
For deeds that are good;
He'll not betray you
Nor illy repay you,
If you have taught him
The things that you should.
Father and son
Must in all things be one—
Partners in trouble
And comrades in joy.
More than a dad
Was the best pal you had;
Be such a chum
As you knew, to your boy."

Ashland, Ohio.

Some Brethren Church Leaders of Yesterday, as I Knew Them

X. Elder John P. Wolfe

By Martin Shively, D.D.

In a ministry covering a considerable term of years, and a service given over a wide area of our country, it has been my privilege to meet many men of outstanding qualities of mind and soul, both in the ministry and out of it. By far the greater number of the men who served in the pulpit, have been worthy of the high place which they held in the hearts of those among whom they wrought, and all have left a decided impress for good. But the man about whom I am now writing, was most unusual in all the qualities of goodness which characterized him. I have even said that he was the best man whom I have ever known. At any rate he made an indelible impression on my life, and led me to wish, many times, that I might be at least as good as he, but since no such achievement has yet been attained, I am a bit fearful that it is getting pretty late to expect it. Brother Wolfe was born in Lee County, Iowa, in 1844, and as a lad of twelve years, he went to California, by way of the Isthmus of Panama, with his father and the rest of the family. His father was Elder George Wolfe, widely known as "uncle George", and like the son who succeeded him, he was also a man of sterling character and a devout soul. The family settled first at Watsonville, but after a residence of four years there, a new home was located, this time in the San Joaquin valley, near Lathrop, and from this community, both father and son were called to the "rest which remaineth for the people of God." John became a Christian at twenty years of age, accepting Christ at a Camp Meeting held by the few Brethren there, a service which for many years was held as an annual event. Ten years after his conversion, he was called to the ministry, with his brother, Joseph, and one of the keenest sources of regret, to the subject of this sketch, was the fact that that brother died soon thereafter, for he regarded him as being most promising material for a great preacher. This brother's death left him alone as his father's assistant in a preaching ministry, which covered many square miles of the then sparsely settled coast country. The father died in 1887, and after that time, the son was the recognized leader among our people over all that section of the state. From time to time, helpers were called in from the country outside, some of whom spent periods of various length as pastors, but no one could take the place which this wide section, accorded to Brother Wolfe. California had a sparse population even when I entered the field, in 1896, but sparse as it was, this man of God, as the people held him to be, was called

to preach over 200 funerals in a ministry which covered twenty-four years.

He was a farmer preacher, and one who worked hard to earn a livelihood for his family of four children, and to enable them to get the education which was denied to him, but he made a success of his farming, as he did also with the bringing up of his family. Exacting as the demands of his farm were, there were few Sundays when his voice was not heard, as he pointed men to the Savior,—their only hope, and the hope of the world. His sermons were brief expositions, and these given with a smile which never faded out, and a charity for human frailty, which never waned, made him among the most beloved of men, whom it has ever been my lot to know. He fell a victim to an acute form of tuberculosis during the winter of 1897-8, and died April 16, 1898. I was with him almost every day during the last two months of his illness, and shall never forget what happened on the day when he gave up to die. Until then, he had hoped, and even expected to recover his health, but when he suddenly awoke to the fact that there was no ground for such hope, he said, "Not my will, but thine be done." It was not an easy thing for a man of 52 years, and a man with four children all at home, and a wife, as well as an honest desire to further serve his church, his family and his community. But during the afternoon of the day when he had looked death in the face, he said to me, "Brother Shively, I would like to live a while longer, for I think my family needs me, and I believe I could still do some good for the church, but if it is not God's will that I do so, I am fully resigned to that will." He then gave me, his successor, his blessing, and told me about his plans and hopes for the church, and also a few things which he wished me to say to the people, when I should stand in the presence of his cold body, offering the consolations which the Word stands to give. I loved him as a father and the reader may try to imagine my feelings when that hour came. Only one other time, in a ministry of forty years, during which I have conducted almost four hundred funeral services, have I seen a whole community engulfed in sorrow and tears, as I saw on the occasion of his funeral. I think his death revealed to the people, the place which he had been filling in their lives, and like the Ephesians of a much earlier day, wept because they know they should see that kind face no more in this world. The people erected a monument over the spot in which we laid his body, and so long as I continued as

their pastor, they joined me in a brief service at his grave, annually, on the Sunday nearest the anniversary of his death. The family is scattered now,—Aunt Annie, his good wife, has gone to be with him, as has Laura, a daughter. Mayme is in Southern California, Homer in Northern California, and Rua,—Mrs. George Ronk, is in Iowa.

I suspect that if I should go back to Lathrop, I would be a stranger, and feel like one, but after the almost thirty years since he went away, I should still expect to find him living in the hearts of those whom he so greatly influenced in the days of long ago, and through them, his ministry of love would still be functioning. He was not a learned man, nor one possessed of outstanding qualities of intellect, but a good man, an honest man, a helpful man, a clean man,—a man of God, whose very life was a benediction to all who knew him. Would that we all might be like him, in both the negative and positive qualities of character which were so conspicuous in him.

Ashland, Ohio.

Ten Ways of Being a Bad Parent

1. A parent is bad whose imagination is colored by an uncritical belief in the vague rumors of scandal about young people. Such parents have no sense of proportion, are ready to accept the worst because it fits in with their

theories. They are the largest contributing factor to the breakdown of reputation, even of their own children.

2. A parent is bad who accepts "fate" blindly and cannot see behind present handicaps the background of latent strength.

3. A parent is bad who does not realize that with adolescence comes a tremendous pull of loyalty toward friends outside the family group.

4. For a parent to become prematurely stabilized, so that he loses a sense of proportion and cannot distinguish between major and minor values, is to become a bad parent.

5. A parent who makes a faulty characterization of a child is likely to produce bad results.

6. A parent may be bad if the goal placed before the children is too immediate and too easy, or is so concerned with money and "comfort" that the children become bored with life.

7. A parent is bad who is a parent only spasmodically, and then usually at the wrong time.

8. A parent is bad who cannot shield a child from premature exposure to adult anxiety or perplexity.

9. A parent is bad who builds up in the child a feeling of inferiority.

10. A parent is bad who will not let a child grow up; who does all the talking; makes all the decisions, and meets all the issues.—Miriam Van Waters, in *The Survey*.

"The Garden of the Heart"

By Thomas Gibson

"The flowers of grace appear only when the garden of the heart receives the proper cultivation." This is applicable to the natural and spiritual world.

The tiller of the ground is careful to remove from the soil everything that is a hindrance to the life, growth and development of the seed or plant which he intends to put in the soil, all weeds, thorns, briars and thistles are carefully removed.

So in the spiritual life, everything that is a hindrance to the life, growth and development of the "Divine life" is carefully removed from the "garden of the heart." "Out of the heart proceedeth all manner of evil; said Jesus. Some things necessary to be removed from the Garden of the heart, before the fruits of the spirit can be grown, and developed are malice, envy, strife, hatred, contention, sedition, wrath, drunkenness, and many other crimes and vices.

One doesn't need to practice all these things to be brought under condemnation. Just entertain and cherish the evil thought, and condemnation is sure to come. When Jesus interpreted the Old Covenant in the spirit of the New Covenant, he showed how the entertaining of an evil thought was equal to having committed the very act. "He that looketh upon a woman to lust after her, hath committed adultery already with her in his heart." Because the cherishing of the thought had gratified the fleshly desire. "He that hateth his brother is a murderer," the harboring of the thought to kill being equal to the committing of the very act.

So there must be a cleansing of the "Garden of the heart" "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" before the fruits of the life. A partial cleansing will not avail anything in the complete and absolute deliverance from sin. Our experience will be like that of Paul, when he found the "two

laws warring in his members" and found that he was helpless in effecting a deliverance from "the law of sin and death."

"Oh, he was a wretched and miserable man. Until God through Jesus, brought him deliverance. Then with great assurance, he could confidently say, he was "free from condemnation, being no longer under the law of sin and death." Then the "Garden of the heart" was in a condition to produce "the peaceable fruits of righteousness," to grow, develop and mature, even "unto the measure of the stature of the fullness of Christ" "A perfect man." "The fruit of the spirit is love, joy, peace, longsuffering, meekness, temperance," and the like. (See 1st Cor. 13 and 2nd Peter 1:5-7. For the adding of the Christian Graces.)

1055 N. Kingsley Drive, Los Angeles, California.

DOUBT AND DUTY

Do not, for the sake of all you hold sacred, allow the existence of intellectual difficulties to interfere with the progress of your practical religious life. Many men think that, unless all their intellectual problems are settled, it is impossible to live a truly religious life. A more mistaken notion never entered a man's head. If you are a thinking man you will always have difficulties; new ones are apt to come forward even more rapidly than old ones are settled. Be not too greatly disturbed. If you are not a Christian, do not put off becoming one until they disappear. Such a time will never come. Go forward in Christian work and service. Follow the paths pointed out to you by the Scriptures. Let the difficulties be settled as your faith grows stronger and your Christian character becomes more firmly established.—Dr. William R. Harper.

THE BRETHREN PULPIT

The Triumph of the Upper Room

By S. C. Henderson

(This address was given at the Good Friday afternoon union service of eight churches at Fremont, Ohio).

It was Thursday of Passion Week. The Passover season of the Jews was near, and the Holy City was being filled to overflowing with pilgrims from the four quarters of the globe. Sometime during the day, Jesus sends two of his disciples into the city to make reservations for the Passover season. You will recall that they were to enter into the city and follow a man bearing a pitcher. This man was to show them a large Upper Room or guest chamber for their accommodation. It is very likely that the citizens of Jerusalem were in the habit of furnishing rooms like the Upper Room to guests during the different feasts of the Jews. The inns were inadequate to care for the vast throngs of people who came to the Passover year after year.

This man with a pitcher is one of the mysterious figures of Passion week. Was he bearing the pitcher to advertise the fact that he had "rooms to let?" It would have been an excellent suggestion to the tired, thirsty pilgrims who had traveled from afar. They would likely follow a man with a pitcher. It may have been that Jesus had a friend with whom he had made such arrangements before hand. Or it might have been a divine intuition that led Jesus to point out "The man with the pitcher" to the seeking disciples. Traditions say that this man with the pitcher was none other than the youthful John Mark, the writer of the second Gospel, and that the Upper Room was at the home of Mary Mark, a follower of Jesus.

An Upper Room was an ideal place for the Master and his disciples to withdraw from the jostling multitudes that were thronging the streets of the city. There they might have peace and quiet. As the shades of evening were drawing near, the Lord and his twelve disciples wended their way to the Upper Room and found it in readiness.

The meal in the Upper Room was a supper, and not the Jewish Passover for Jesus had died upon the cross before the Jewish nation observed their great Passover Feast. You may call it the Christian Passover. While there was no Passover Lamb to be served, for Jesus himself died at the very hour that the passchal lambs were being slain. Yet Jesus himself symbolized it in the communion service to follow. **THE FEAST THAT JESUS AND HIS DISCIPLES ATE THAT NIGHT WAS THE AGAPE OR LOVE FEAST.** Leading church historians and scholars tell us that the early Christians during the first centuries kept just such a feast with their communion service. It was like the old, old Oriental "breaking of bread." A feast of love and fellowship.

The Triumph of the Upper Room was the triumph of love and loyalty. John says **"Jesus having loved his own that were in the world he loved them unto the end."** A materialist might say that Jesus was a failure because he left no estate and that his followers were the "nobodies" of that day—publicans, fishermen and a zealot. None of the chief priests or Rabbis followed him—just the common people who knew not the law and were accursed. Three years before the Lord had chosen twelve men that they might be with him and that he might send them forth to preach. They were with him continually. They

journeyed over the hills of Galilee. They heard his teachings. They had left their occupations in order to be with him. They were with him during the days of popular favor when the multitudes pressed him on every side. They were with him when the crowd talked of taking him by force and making him their king. Those were great days for the Apostles. Great visions of fame and glory arose in their breasts. Then came the year of opposition. The rulers began to plot against him. The multitudes melted away. Only the faithful remnant were left. Jesus turned to them and gave them the opportunity to follow. It was Peter who voiced the attitude of the disciples by saying: "Lord, to whom shall we go, for thou hast the words of eternal life?" They were loyal. They hoped when others failed. He was the One who was to redeem Israel. As the little group sat about the common board at this eventide, he washed their feet, and as he sat at meat it was his soul's supreme satisfaction that he had kept them all save Judas, who was to betray him. Having loved his own, he loved them unto the end. Before him lay the awful agony of the garden and the cross. His great heart went out toward them. He knew the dark hours of grief and despair that they would have to pass through when "the shepherd was smitten and the sheep would be scattered." It was the crucial hour of tragedy. They must be strengthened and prepared for it. While they ate he said, "One of you shall betray me." He is eating here with us. He that eateth bread with me has lifted up his heel against me. A breach of fidelity that no desert barbarian would do. "One of you shall betray me. It was a heart searching time. Had they not been loyal? "Lord, is it I?" Then Jesus gave the sign by dipping with Judas in the dish and giving him the sop. The betrayer then slunk away in the darkness to accomplish his treachery.

Jesus is left alone with the faithful eleven. It is to them that he opens his burdened heart. He speaks about his leave-taking and of the heavenly home and his resurrection.

Then while the supper was in progress, Jesus took bread and blessed it and in like manner the cup. There he instituted the communion or Eucharist—a service that has been universally held dear to the Christians in all the lapsing centuries. I well know the Upper Room has been a battle ground of differing Theological opinions. But every communion is a sacred service. We may differ in methods of observance and design, yet it speaks a lesson to every loyal Christian heart. Not long ago, I heard of two dear old ladies who lived far from their church, yet they felt the need of the sacred service. So without a minister, they went through the service of their church. Even though not regular, I doubt not that they had satisfied the spiritual desire of their souls.

Briefly I wish to speak on this service which each of us cherishes according to our own custom. **FIRST IT WAS A SERVICE OF REMEMBRANCE.** "DO THIS IN REMEMBRANCE OF ME." It is a memorial. Monuments are erected to famous men and events to perpetuate their memory. In eastern lands travelers tell us that they find memorial stones set up on every hand. It may

be the place where a treaty was made, a battle fought, a fallen leader or as a place where a covenant was made with God. We here preserve the homestead of an ex-president (R. B. Hayes' home at Fremont) and the site of Fort Stephenson. Churches have memorial windows and bronze tablets, and communion sets for the same cause—memorials. We need them to keep our minds refreshed. One of the sad things is that folks so soon forget. Our social memories are so short. I never wander through a deserted grave-yard but I think—Folks are soon forgotten. Very few in this great congregation will be remembered beyond the century in which we are living.

But it is all important that Jesus be not forgotten. We must keep that memory alive. It will not be many weeks until we have Memorial Day for the heroes that gave their lives for their country. But let us each remember that Communion Sunday is a memorial day for him who made the supreme sacrifice for us who have named his name. We cannot be reminded too often that the good Lord Jesus lived and that he died upon the cross. Amid the brush of business cares, the grind and sameness of everyday life, in the excitement of youth, we are all too apt to forget Calvary and Easter. We need to remember.

THE COMMUNION IS A SERVICE OF PROCLAMATION AS WELL AS A REMEMBRANCE. "As oft as ye eat this bread and drink this cup, ye do proclaim the Lord's death. Our coming to the Lord's table is a kind of preaching. We are telling forth the Lord's death. He was the passover of the last Supper just as truly as the slain lamb was in the first Passover in Egypt. Jesus offered himself. The eucharist denotes our allegiance. As a lad I can remember of leading my aged and almost blind grandmother to her church at Communion time. She made it a rule of her life, as long as she was able, not to miss this service, although she was denied the other services of her church. We need loyalty in our churches for this service. It is not enough that we pause on this Good Friday afternoon to pay our tribute. The Lord's death must be translated into our individual, and social actions as well. We cannot go on living as though Jesus never lived and as though he never died. We must stamp the atonement upon our commercial, social and international relations.

Finally THE LORD'S SUPPER IS A SERVICE OF EXPECTATION—"Ye do show forth his death till he come." The Jews commemorated their deliverance from bondage in Egypt in their passover. It was a backward look. The communion service not only has a backward look to Christ's death but also a forward look to his coming. "The one great far off divine event to which the whole creation moves." A spiritual triumph to which we all may labor, and await with great expectation.

Some time ago, I heard Dr. Frendick Taylor of Indianapolis tell of his visit to the new republic of Czechoslovakia. He said that one thing that impressed him was that everywhere he went he saw the symbols of the cup and the book painted on their churches. Four hundred years ago, John Huss, who was a reformer before the days of Luther, began a reformation in Bohemia. He gave the common folks the Bible in their own language and the cup in the communion service. This same John Huss died as a martyr at the stake in the old city of Prague. His followers were scattered and persecuted. Yet for four hundred years, the Bohemian folks cherished the heritage that John Huss had given them. When the iron hand of Austria fell from their beloved land, they remembered the cup and the book.

And may we still remember Jesus Christ and be kept as he kept his disciples in the triumph of the Upper Room.

Fremont, Ohio.

ST. PAUL'S CONCEPTION OF CHRIST

It is open to us all to recognize that the Pauline conception of Christ, in his pre-existence as the eternal Son, his ideal, archetypal humanity as the Heavenly Man, and his voluntary self-abasement as made in the likeness of sinful flesh, had for Paul supreme moral and evangelistic value. It is open to us to recognize that to make Christ Bethlehem birth the upspringing out of the unconsciousness of a life which had no antecedent being and therefore no elective purpose, no will-to-be, until it fashioned that will out of its own infant appetites, would be to take all the color out of Paul's Gospel; it would muffle the majestic organ tones of grace which accompany and interpret the entire recitative of Paul's narration of Christ's earthly ministry; it would deprive us of the glow and radiance of a redemption wrought for us at infinite cost by One who, though he was rich, for our sakes became poor.—"The Life of Christ," by Gwilym O. Griffith, Published by George H. Doran Co.

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

A SYMBOL OF CLEANSING—John 13:1-17. This event teaches, and purposely, far more than humility, much as that is needed; its great lesson is the constant and urgent need of spiritual cleansing, which we may have of Christ freely. It is a symbol as baptism is a symbol and as the supper is a symbol, and we do well not only to practice it but to see back of the act the truth symbolized and to appropriate the divine grace thereby vouchsafed unto us.

TUESDAY

JEHOVAH'S REQUIREMENTS—Micah 6:1-8. Jehovah is not satisfied with mere forms and ceremonies, however good in original intent they may be; the heart must go out to God in them and the life must show the fruit they would inspire.

WEDNESDAY

THE CHILDLIKE SPIRIT—Mark 9:30-37. Place-seeking, selfishness and egotism have no rightful place in Christian thought and life; the entire teaching of the Master by word and example is against it, and he who gives place to it, is to that extent lacking in being a Christian.

THURSDAY

THE REWARD OF HUMILITY—Prov. 22:1-9. "By humility and the fear of the Lord are riches, and honor, and life." Such "riches" are not material, but spiritual; not the things that are temporal and fleeting, but those that are permanent and of abiding worth are the things that proceed from the life of a humble and devout worshipper of God. And to such an one is true honor and eternal life.

FRIDAY

REST WITH THE LOWLY ONE—Matt. 11:28-30. Here is the greatest invitation that any one could imagine when the soul is weary and heavy laden and in need of rest, it is the opportunity to betake oneself from the feverish display, the passionate pleasure seeking, and from the excitement of money chasing and the grinding tasks to the quiet, soul-resting fellowship of the lowly One.

SATURDAY

HAVING THE MIND OF CHRIST—Phil. 2:1-11. "Let this mind be in you, which was also in Christ Jesus." And what was the mind of Christ? It was to "empty" himself and "humble" himself "and to become obedient unto death," that he might accomplish the work he came to do. And how can the disciple possess that mind? By complete emptying of self and full obedience unto the will of God.

SUNDAY

THE LORD RESPECTS THE LOWLY—Psalm 138:1-8. If lowliness and respect for the lowly is one of the choice characteristics of the Lord God who is so highly exalted how earnestly ought we to seek to possess that quality in our own lives, that we may have the divine favor. For "the proud he knoweth afar off."—G. S. B.

OUR DEVOTIONAL

The Call to Sacrifice

By Floyd Taber

OUR SCRIPTURE

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things for the elders and chief priests and scribes, and be killed, and be raised again the third day. . . . Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me (Matt. 16:21, 24).

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me (Matt. 10:37-38).

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, why callest thou me good? There is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. And Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross and follow me. And he was sad at that saying, and went away grieved; for he had great possessions (Mark 10:17-22).

OUR MEDITATION

The Cross is the heart of Christian experience, both for the Master and the Disciple. The Cross was necessary for Jesus Christ, and it is just as necessary for every follower of his. "No cross, no crown" is a fundamental maxim of Christianity.

The rich young ruler who came running to Jesus seemed to have everything in his favor: wealth, honor, and position were his; he was a social leader, a political leader, and a religious leader; he was a master of the law of Moses and a model for morality. The average pastor today would welcome him into the church with open arms and without a question. The disciples were exultant at the prospect of gaining a person of such influence as one of their number. And Jesus beholding him loved him. But he refused to relax or pass over the challenge of the cross even to win such a follower as this. His demand was inflexible: "Come, take up the cross, and follow me."

The rich young ruler and the disciples of Jesus had seen men bearing crosses scores of times, and they knew that it meant just one thing: the man who was carrying the cross was going to be crucified on it. The challenge of Jesus meant nothing less than this: "You must be ready to die for me—to die the agonizing death of the cross." It is almost sacrilegious to talk about our petty grievances and sacrifices and trials as crosses. The cross means death, and nothing less. Unless we are willing to die for Jesus Christ, we cannot talk about bearing a cross.

But when Jesus challenged the rich young ruler to take up his cross, it meant more than the willingness to die; it meant immediate death in a very real sense—in the sense in which Paul said, "I die daily" and "I am crucified with Christ."

In the first place, it would have meant death to his worldly possessions. It would have meant giving up

every cent of his vast wealth. His home, his servants, his luxuries, would be gone. And following Jesus meant just the same thing today. It means the sacrifice of every worldly possession—that we cannot own a thing in the world. It means that we cannot have the barest necessities of life as our own. Every bit of property that we did call ours is now his . . . His to use just as he desires. We have nothing to say about its disposition. If he tells us to give it all to the poor, as he did the rich young ruler, we have no other choice, because it is his anyway. If he tells us to keep it for him as his stewards, then that is our duty; but it is still his, not ours. And we must use it as we would use money which is entrusted to us by someone else, not as we would use our own.

In the second place, if the rich young ruler had followed Jesus, it would have meant death to his worldly position. His position as a religious leader, as a social leader, and as a political leader, would all go. He would be an outcast—an alien—from his own nation. The Christian is always a stranger and a pilgrim on the earth. His citizenship is in heaven. He is dead to worldly position.

Again, following Jesus would have cost the rich young ruler death to his worldly relationships. To this day the orthodox Jewish family reckons the member who falls to Christianity as dead—or rather, they blot his name from the family records as if he had never been born. So the challenge of Jesus, "He that loveth father or mother more than me, is not worthy of me," cut to the very heart of the rich young ruler. Not in just the same way, but in a very real way, the challenge comes to us today. If we are true followers of Jesus, we must be willing to sacrifice every human relationship to go where he wants us to go and do the work he wants us to do; but harder still, we must be willing to send those we hold dearer than life to do the work he wants them to do.

Following Jesus Christ is not easy. It costs. It costs life, and what is dearer than life. To the rich young ruler, it would have cost every worldly possession, every worldly position, and every worldly relationship; and it costs the same today. But it is worth the price. In his famous book, "In His Steps", Charles M. Sheldon says, "After all, the strongest appeal is the call of Jesus, Come and suffer." "If any man would come after me, let him deny himself, and take up his cross and follow me."

OUR PRAYER

Gracious Father, God and Father of our Lord Jesus Christ, thou who in thine infinite love didst make the sacrifice of thine own dear Son, to be separated from thee and come among us to save us, we praise thee for the fathomless love which prompted thy gift, and for the love which made our Lord willing to leave thee and the glory he had with thee, and suffer untold shame and agony to redeem us. We pray that that love may be shed abroad in our hearts, that it may make us willingly and gladly pay the cost of discipleship, that we may answer to the challenge to take up the cross and follow our Lord Jesus Christ wherever he may lead; we pray in his name. Amen.

Ashland, Ohio.

It takes greater and finer heroism to dare to be a devout Christian in America today than to charge the cannon's mouth.

It is difficulties which give birth to miracles. It is not every calamity that is a curse; and early adversity is often a blessing. Perhaps Madame de Maintenon would never have mounted a throne had not her cradle been rocked in a prison.—Sharpe.

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THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for May 29)

Peter Undaunted by Persecution

Scripture Lesson—Acts 5:17-42.

Printed Text—Acts 5:27-35, 38-42.

Devotional Reading—Psalm 27:1-6.

Golden Text—We must obey God rather than men. Acts 5:29.

Lesson Poem

I have a Captain, and the heart
Of every private man
Has drunk in valor from his eyes
Since first the war began:
He is most merciful in fight,
And of his scars a single sight
The embers of our failing might
Into a flame can fan.—Anon.

Introduction

The gospel work prospered and grew so rapidly that the rulers arrested the apostles and put them in prison. But God confounded all the persecutors' plans by sending his angel to liberate the apostles, thus showing that the leaders were fighting against God (v. 39), and were defeated. It was not only deliverance for the apostles, but a warning and a lesson to the rulers which should have brought them to investigate the claims of the Messiah. With the deliverance was the command to go right on preaching the gospel in the most public place.

The First Persecution of the church was very useful in showing who were true believers. None else could stand up bodily, as Peter and John did first, and then all the apostles, before the Jewish council. Moreover, the troubled helped to make the apostles stronger and braver. Like the storm that beats upon the tree and seems likely to uproot it, but only causes its roots to strike more firmly into the ground. Recall some of the brave words of these witnesses for Christ, 4:19, 20, 29; 5:29. It gave them opportunity of preaching the gospel to some who otherwise might not have heard it, 4:12; 5:30, 31. These are golden words, spoken not in sermons, but by prisoners at the bar, speaking to their persecutors and to the people of all time.—The Illustrator.

What Is Persecution?

It is "harassing or oppressive treatment, the infliction of injury (as loss of property or civil rights, physical suffering or death), as a punishment for adhering to some opinion of course of conduct as a religious creed or mode of worship, which cannot properly be regarded as criminal."—Century Dictionary. To punish a criminal is not persecution. But all slander, opprobrious epithets, misrepresentations, on account of differing opinions, are of the nature of persecution, while argument is not. Persecution always has in it an element of meanness.

Among young people there are many forms of petty persecution which ought to be carefully avoided—sneers and ridicule for anyone who is trying to do better, who is strict in morals, who refrains from some popular amusement, who refuses to touch intoxicating drink, who is trying to live a religious life. Hazing is often a form of persecution, especially when inflicted on the weak or inexperienced.

The Ministry of Angels

"I believe that angels wait on us as truly as ever they waited on Abraham, or Jacob, or Moses, or Elijah, or Mary, or Jesus himself. The medieval painters were fond of filling the background of the Infancy with countless angels; the representation, though literally false, was morally true. I believe that angels are encamping around them that fear the Lord."

"Flitting, flitting, ever near thee,
Sitting, sitting by thy side,
Like yon shadow all unweary,
Angel beings guard and guide."

May not Milton's conjecture have some truth in it—

"Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep?"

Compare Elisha and his servant, with opened eyes, seeing the mountain round about filled with unseen horses and chariots of fire (2 Kings 6:17), and Christ's declaration that twelve legions of angels were at hand to help him when needed (Matt. 26:53).

Reasons for this Intervention

1. The apostles and the church were still in training for greater battles and harder work. Hence by this deliverance they were taught faith in God, and courage, and assurance that their bold, defiant course was approved by God.

2. It was a great advantage to the cause, as they went on preaching the gospel, impressing the people that it was God's cause, and the apostles were his messengers, speaking his truth.

3. It was a direct refutation of the Sadducees' doctrine, a blow at their position.

4. It tended to impress the minds of the enemies of the apostles with respect for them as under God's special protection, and probably suggested to Gamaliel (vs. 34-39) his fear that by opposing the apostles the rulers might be opposing God himself.

5. Hence, it influenced the result of the trial, and made the escape from prison a type of their greater deliverance from the power and wicked desires of the rulers.

Various Ways of Deliverance

"Generally speaking, it is true that the Lord delivers those who fear and trust in him, but it is not always so. He brought the apostles out of prison, but he suffered Stephen to be stoned. He delivered Peter, but he permitted James to be slain with the sword. There are circumstances where death is worth more than life. Whether he delivers or permits one to suffer, God acts toward his servants in the best, the wisest, and the tenderest way," and gives them triumphant joy when he calls them to suffer.

The Three-fold Victory

First. The arraignment of the apostles gave them an opportunity to preach the gospel faithfully to the rulers, who could not easily be reached in any other way.

Second. They were released from their bonds, and were free to continue their work

with all the more power because of the outcome of the efforts to put a stop to it.

Third. They themselves received a new inspiration of power. They rejoiced in their sufferings for Jesus sake, and in public and in private, in the temple courts, and from house to house, they preached that Jesus was the expected Messiah.

HONEST NOW

(A Soliloquy)

Am I really and truly interested in my church—in helping it to achieve its objects and ideals—or do I just think I am? What do I do to prove my interest—that it's half as vital, for example, as I think it is?

How do I look to the man on the outside? Could he tell that I am interested by what I do? How do I look to him?

Am I a good example for anybody to follow? Or do I just think I am? Or do I think about my responsibility in this connection, at all?

Do I attend church service as often as I think I do?

How many times have I been to prayer meetings during the past year?

How would the minister classify me? As interested? indifferent? cold? as a friend and helper, or just as—one of the congregation? Would he be justified by what I do?

Do I really give as the Lord hath prospered me, or do I just think I do? If I should add my contributions to local church support and to missions, would they represent as large a part of my total income as I think they do?

Would a stranger think me as liberal as I think I am, even if he had all the facts of my other responsibilities?

Do I really believe it more blessed to give than to receive, or do I just think I do?

What kind of a church member am I anyhow? Am I the kind I think I am, or do I just think I am?

Try a little introspection along these lines.—Rev. Willard Glenn Purdy, Grace Presbyterian Church, Montclair, N. J.

TAKE TIME TO PRAY

The great people of the earth today are the people who pray—people who take time to pray. They have not time. It must be taken from something else. That something else is important, very important and pressing, but still less important and pressing than prayer. There are people who put prayer first and group the other items in life's schedule around and after prayer. These are the people today who are doing the most for God in winning souls, in solving problems, in awakening churches in supplying men and money for mission posts, in keeping fresh and strong their lives far off in sacrificial service on the foreign field, where the thickest fighting is going on, and in keeping the old earth sweet a little while longer.—S. D. Gordon.

We should never talk or think of failure until we have done our level best; then we shall find that failure is not apt to come our way.

J. A. GARBBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Inspiration from a Planned Life

By Orville Don Ullom

Jeremiah 1:4-10. Now the word of Jehovah came unto me, saying, before I formed thee I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations. Then said I, Ah, Lord Jehovah, Behold, I know not how to speak; for I am a child. But Jehovah said unto me, Say not, I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah. Then Jehovah put forth his hand, and touched my mouth; and Jehovah said unto me, Behold, I have put my words in thy mouth! see, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant.

For many reasons we young people are prone to hesitate in accepting willingly the plan of God for our life. It may be that we feel incapable of doing right and well the task set before us. Nevertheless there is hesitation present and many times complete refusal. God revealed to Jeremiah his life task when he said, "I have appointed thee prophet unto the nations." Jeremiah hesitated and offered an excuse. He may have been in doubt as to how he might proceed. At this particular time we behold him sitting out in the pasture field under the spreading antlers of the sycamore tree. There came to him the conviction that God was calling him into a specific Christian service. Heretofore he had lived in the quietness and seclusion of his father's farm and home life, and was without any experience in the particular form of service into which God had called him. But with all of us there must be a beginning. The outcome no one is able to determine. Furthermore it is not necessary that we should know this.

Even more discouraging and baffling was the experience of Phillips Brooks. He as a young man who had just completed college at Harvard, and had begun teaching in a nearby high school. He was unable to properly discipline his pupils, and in a short period of time was requested to resign as teacher of this particular school. Teaching was the one ambition and purpose of his life, but here he stood a failure. What was he to do? This profession was the one of his own choosing. He had determined that his course was right. Nevertheless the historic fact remains evidenced in the pages of his biography that he did not long hesitate in moodiness and despair. Another germ of conviction began to grow in his heart. He hesitated to resume the responsibility of this calling—the ministry. But there was the word of God written in the hearts—it came to Jeremiah and it came to Phillips Brooks informing them that their life calling had been planned before they ever saw the light of the world. And so we have the assurance of God that if we eagerly and zealously desire to discover the place of service for our talents, we shall all be led into the light.

There comes to us added confidence when we know that God's choice of us had been

of long standing. Jeremiah must have felt the definiteness and urgency of the call all the more strongly when told that this had been God's thought for him from his very birth.

Are we not reminded that the very hairs of our head are numbered, that God is even thoughtful of the sparrows of the air, and that he is interested in his people even as much as the shepherd is interested in his sheep? Then is it not true that Jeremiah's assurance may be ours too? We are not here by chance. God has sanctified us from the very beginning for some task that awaits our doing.

This feeling of inadequacy in the face of the call of God is a very natural one. Moses felt it. Gideon felt it. Jonah felt it, and Jeremiah had it. To us in our day comes doubt as to health, the capacity for guiding men, the courage to endure hardship, etc. Of course this is not the experience of everyone. But to all alike can come the rich assurance that God is with us. The great Pilot will send us where we are to go. He will outline our task as the days go on.

With such an ever present hopeful inspiration shall we not further the fruitfulness of our lives by resolving:

(Continued on page 15)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for May 22)

Good Things in School Life Proverbs 3:1-7

"I wish that it was June so that I could stop going to school. I don't like to go to school," little Jean McKay told her mother one day.

Now mothers do not like to hear their children say things like that, but little Jean did not realize that her words were making her mother feel bad. Jean's mother looked at Jean for a few minutes. She was trying to think just what would be best to say in order to make Jean realize how much school really means to little girls and boys. What she finally said did not seem to have anything to do with Jean's opinions about school. Jean's mother said to Jean, "On next Friday morning you and I are going to start on a little trip. I am not going to tell you where we are going. The whole trip is going to be a surprise for you."

Jean was very much excited over the prospect of taking a trip, and it seemed to her that Friday would never come. Finally Friday morning did arrive, and Jean awoke long before her usual time because she was anxious to get started on her trip. At 7 o'clock, Jean and her mother were on the train and ready to see the country. Jean still did not know where she was going.

After they had been on the train about an hour they came to a city. "This is Pittsburgh," said Jean's mother. "When we get to the big central depot, we are going

to get off." It took a long time to reach the center of the city. As the train passed through the town, Jean saw many things that were new to her. There were big buildings with smoke coming out of them. There was so much smoke that all the air seemed dusty.

When they came to the station, they hurried out. They walked a short distance, waited a while for a street car and were soon on their way out through the city. "Aren't those pretty houses we are passing?" said Jean. I wonder if we are going to visit someone who lives in a big, beautiful house."

Mother smiled, but she did not answer Jean. They changed street cars several times and kept riding and riding. Jean talked and talked about the things they were passing. After a while they got off of the street car and went into a big factory. "Why are we going here?" said Jean "I do not think that this is pretty. I do not like it in here."

Mother smiled and said nothing.

Soon they were being shown through the different parts of the building. As they passed along the long aisles Jean noticed that there were young girls, only a few years older than she, who were working. The smell of the air was very bad, and even though the things that the people were doing seemed interesting, Jean soon said, "Please, mother, can't we go outside where we can breathe and feel good?"

"All right", said Jean's mother. She found a side entrance and soon they were hurrying down the street. They got on the street car again and rode for a long time.

"Aren't these houses ugly and dirty?" said Jean. "I wonder if there are many children who live in them."

After a long time they got out of the street car, and Jean said, "Why, mother, these are the worst looking houses that we have seen yet. Why are we stopping here?"

Mother smiled and said nothing.

They went to the worst house in the street and knocked. When a poor, dirty woman came to the door, mother said, "May we come in and sit down for just a little while?" They went in and the woman closed the door.

There were dirty children on the floor, and not even two chairs in the room to sit on. Jean and her mother sat on boxes and looked around.

Jean and her mother spent Friday and Saturday and Sunday visiting factories and poor homes. On Sunday evening they went home, and on the way Jean's mother said, "You said that you did not want to go to school, so I took you to see some people who never had a chance to go to school and be educated."

Jean said, "I'll never say a thing like that again." All her life she remembered that trip and was grateful that she could go to school.

Bible References

M., May 16. Training Memory Prov. 2:1-5.
T., May 17. Giving Knowledge. Prov. 1:1-4.
W., May 18. Good comrades. Prov. 17:17.
T., May 19. Learning team-work. Mark 6:7.
F., May 20. Learning humility. Rom. 12:3.
S., May 21. Learning helpfulness.

Rom. 15:1, 2.

Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Dr. Gribble's Review of Field Activities

42 Rue Pierre, Nocate, Paris, ne France.
 April 16, 1927.

Dear Evangelist Readers:

On the eve of Easter I will pen you another message.

From Bossangoa on December 29th we hear the following: "We have moved out of the rest house to a village, about 30 minutes' ride from the concession. We had the chief build us a house. It has two good sized rooms with windows, a five-foot veranda and a very high and thick roof. So now we are much more comfortably located, and we certainly do praise the Lord for it. We have the little house fixed up until it seems very much like home, especially after living in the rest house for so long a time. We are very happy and the Lord keeps us from getting discouraged even in our waiting days. We are having many precious lessons at this time. The work is progressing nicely. This last week several women have accepted the gospel. These are the first from the tribe to accept the gospel.

"We have all the materials needed for a house, so when permission comes it can go up rapidly. The place is cleaned and looks so nice. Buffalo, deer and antelopes are in abundance. Mr. Sheldon killed a deer on the concession about two weeks ago. Brother Jobson has recently been here with us. He went to Bossangoa on business about the school.

"The old road through which Brother Gribble passed in the early days, is still here. The people still remember "Bombo." How we wish he might have seen this day when these people can hear the gospel; doubtless he did, for without doubt he had a vision of what God would do for this darkened land."

Under date of January 10th Mrs. Jobson writes from Bassai:

"Brother Kennedy and Mr. Jobson are putting a roof on the house that we are occupying, the part that was destroyed by fire. We have had no fever since we returned. To him be all the praise!

"Miss Bickel and Miss Myers are thinking of itinerating soon. As yet Mr. Jobson has had no reply from his application for the school."

Under date of January 10th, from Yaloke, Mrs. Hathaway writes: "Miss Tyson and Miss Emmert are itinerating. They went as far as the Boali falls in the automobile with Mr. Hathaway, and from there expect to return through the bush by way of Garemo. They expected to be gone about two weeks.

"Brother and Sister Foster and I are together on the station. We are getting along fine and every thing is going nicely.

"We have a native helper from Fort Sibert in the medical work. He dresses ulcers, etc., and leaves Miss Tyson free for village work. Miss Emmert is tied down closely with her school except during vacation time."

Brother Hathaway writing from Bangui under date of January 11th says, "We have just received permission to locate, build, etc. on Bossangoa concession. I want to go now to Bossangoa and help Brother Sheldon build. School building, dispensary building and church building all nearly finished.

I am putting all veranda poles now in rock sockets. Thus there is no chance for white ants."

Miss Tyson writes under date of January 12th: "Miss Emmert and I are on an itinerating trip. Mr. Hathaway took us as far as Mboutou. Here we had lunch together and he then went on to Bangui, and we started the next day for Garemo. Thus we are covering much the same territory that we did on our first trip; only this time we are not traveling as fast and are stopping oftener. We have Yolo and Yama with us. They are very faithful, and so willing to do anything we ask of them. So far we have not seen outward results, but we believe if we sow the word in faith the Lord will bless his word, will water the seed and give the increase. The minds of the people seem much occupied with the things of the evil one, especially as this is the hunting season.

"There is a great deal of dancing and of other preparatory ceremonies in their villages. We know, however that his word will not return unto him void, but will accomplish that whereunto he has sent it. We therefore rejoice especially in having this privilege at this time, although it means more faith and more trust on our part.

"I was searching my own heart and trying to find out the cause of the indifference on the part of the natives. I found no solution until in one of my letters I found a tract which seemed to have a message for me at this particular time, the last verse of the poem being especially appropriate to the present circumstance:

"Leave the Miracle to Him"

"Christian worker, looking forward
 To the ripened harvest field,
 Does the task seem great before you?
 Think how rich will be the yield!
 Bravely enter with your Master,
 Though the prospects may be dim,
 Preach the word with holy fervor,—
 Leave the miracle to him."
 So—"On I go not knowing,
 I would not if I might;
 I would rather walk in the dark with God,
 Than without him walk by sight."

"The foundation for the dispensary was completed when we left early in January. The building will consist of two wards, an office and dressing room, with a six foot veranda surrounding all.

"The boys are busy writing letters to you, which I shall enclose in my letter. It is so interesting to watch them. They write a few words, then take their efforts to Miss Emmert for inspection. The longer we are here, the more we love them, and thank God for them. I now have a Baya personal boy. He is faithful and such a good worker."

From Mr. Sheldon at Bossangoa under date of January 22nd we hear:

"Praise the Lord, the long wait for building permission is over. Of course we are running over with joy. You know what it means to wait and wait, seemingly without one ray of hope, and then for the Lord to work in his wondrous ways. Yet although waiting has been hard, we have through it learned many valuable lessons and we praise him for it all.

"Mr. Sheldon has already prepared the site for the house. Monday it will be marked off. You don't know how happy we are to see our first home started. The foundation will be of red stones. Everything used in building will be permanent except the walls, which will later be replaced by brick. It will be screened, making it safe from mosquitoes.

"Gowan and Donou have just returned from the bush where they have been preaching the gospel. Donou is a carpenter, and is also doing well as an evangelist, especially here among his own people. Gowan continues faithful as ever.

"We have plenty of food—so much venison. Had some very nice tenderloin for dinner. We have all the eggs and milk we can use and so many tomatoes and lettuce heads in the garden that it doesn't seem at all like a dry season. We praise the Lord that he has so wonderfully supplied all. The Word is going forth every day. More than seventy-five have been baptized. We do praise him for calling us forth to this work."

Miss Emmert, at Yaloke, writes under date of February 6th: "Mr. and Mrs. Hathaway are away at the other stations. This morning at Sunday school Mrs. Foster taught the women. We are glad to have Mr. and Mrs. Foster, and especially so during the absence of Mr. and Mrs. Hathaway."

The latest letter received from the field is one from Miss Tyson under head of February 9th:

"We are now enjoying cows' milk. You will find it different in many ways when you return, plenty of fruit and plenty of milk. The pai-pai trees are doing fine, and the fruit is so large and so good.

"Next week Miss Emmert will commence her second term of school, this time in the new school building.

"Mr. Foster thinks that at the end of this week he will have sufficient bricks made for the dispensary walls. Fortunately the brick-layers are concession men and will not be absent during the hunting season. We did so hope that you need not have returned to a mud house, but it seems that you will do so." (The necessity of erecting permanent church, school and hospital buildings for the rapidly growing work at Yaloke have made it impossible as yet to complete permanent dwelling houses.) "I must prepare a sermon," Miss Tyson continues, "as it is my turn to preach tomorrow morning."

Bassai mail has been delayed, and I must send February reports from this station another time."

So much for the 1927 reports from the field. As to Paris, Marguerite and I are now having our Easter vacations. Marguerite has been entranced with the beauties of the big stores—Bon Marche, the Louvre, Hotel de Ville, and "Printemps", the ones which we have so far visited. But her joy seemed to overflow, when I took her to the "Bois de Vincennes." (The woods of Vincennes). I think she felt herself once more in Sunnyside, and romped and played to her heart's content. We are fortunately near "le jardin de Luxembourg", the finest public garden in Paris, where Marguerite imbibes her fresh air on the numerous days when we find no time to go either to the suburbs or the country.

We praise God for all his goodness to us, for the degree of health which we possess, and for our loving Heavenly Father's care, provision and fellowship. We pray for the journeys we are so soon to take in opposite directions, for strength and grace of mind and heart that in all things "he may have the pre-eminence." Faithfully yours,
FLORENCE N. GRIBBLE.

The path of duty may be rugged, but wherever it is trod by willing feet, the traveler finds happy surprises all along the way.

ITINERATING IN SOUTHERN BRAZIL

The missionary archdeacon of the Protestant Episcopal church in this part of Brazil, Rev. America V. Cabral, travels over a wide tract of country on horseback. It is a pastoral region, rather sparsely settled, spoken of as the "Serra." He finds a population largely composed of the oldest settlers in the country, very simple in their customs and manner of life, much neglected religiously and so very ready to hear the Gospel. He has established little groups all through this section, which meet regularly for Bible reading and study, according to a

well-ordered plan and under the leadership either of a catechist or a teacher. At regular intervals he goes over the field, visiting each little congregation, catechising the children, testing the progress of the adults, and giving special directions to his helpers. The results have been most gratifying. The "Serrano" has proven himself capable of a very manly, simple Christian faith; and the invariable results of the knowledge of God's Word and of faith in Christ as the only Savior are evident in the personal character and changed social condition of the people.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Warsaw, Indiana Boosts Endowment

This church is well known to the brotherhood on account of its close proximity to Winona Lake.

It was a real pleasure to work with these people, and I found them interested in the College and willing to do their part. There is no wealth in the membership, and their giving was a real sacrifice.

The pastor, Brother Clarence Grisso, gave me every aid and I enjoyed a closer up acquaintance with him. Under his leadership the church is in a fine working condition and is making progress.

While there the Men's Glee Club of the College gave one of their programs to a large and appreciative audience and Ashland College need not be ashamed of them—they did well.

While in Warsaw, I was out to Winona Lake several times and saw the immense sewerage system that is going in, which will cost nearly \$60,000. All the sewerage will pass through tanks and come out completely filtered. This will make Winona free from any contamination from this source in the future.

The total gift of the church to the Endowment was \$1,710.00. W. S. BELL.

PERU, INDIANA

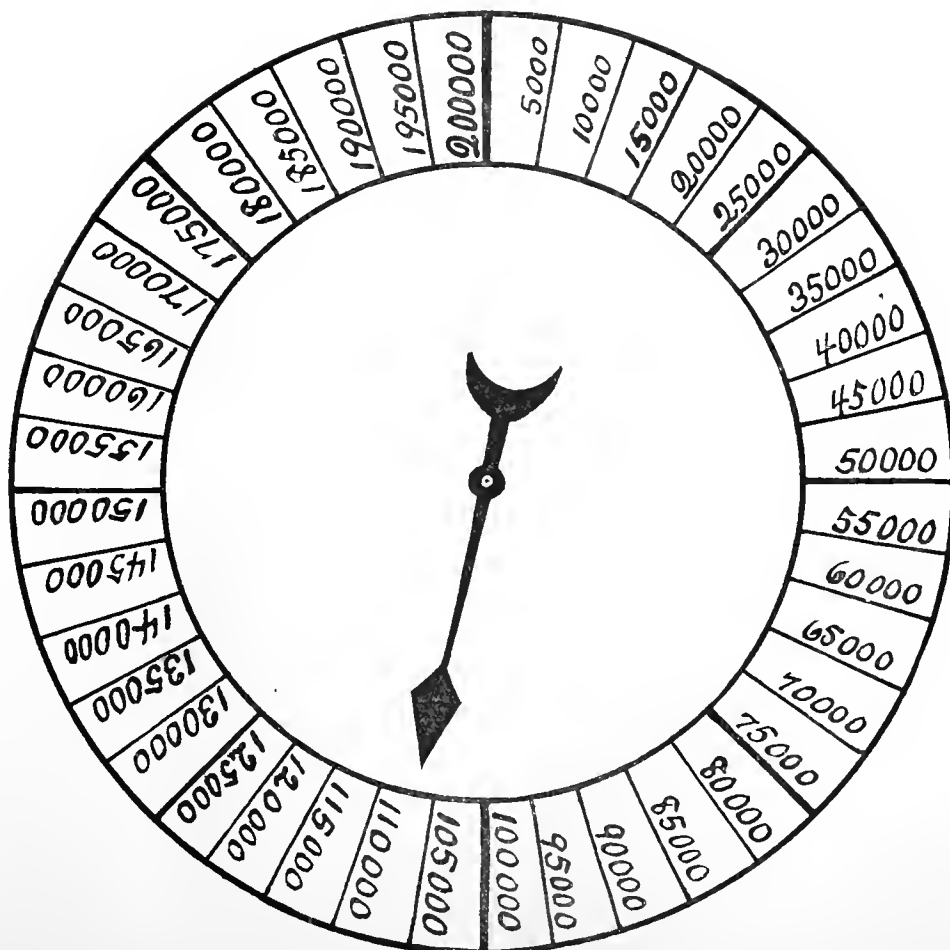
It is always a source of pleasure to read news from the churches, through the pages of the Evangelist. We are all one great family: hence a deep interest in the spiritual welfare of all the churches. Peru hasn't come before you for a long time to speak of her activities for his Kingdom, nevertheless she has been right on the job. Many are especially interested in Peru because of financial help given by the different boards. About two months ago we began laying plans for a two weeks' evangelistic meeting to be held the two weeks previous to Easter. The pastor, Rev. G. L. Maus, who was to be evangelist, outlined some definite plans preparatory to this campaign. A prayer band, praying definitely for the conversion of souls, visiting in homes represented in the Sunday school, members pledged their consecration and to say in all this a very fine spirit of co-operation was manifest. The church called Mr. and Mrs. H. E. Richer, whose home is in Peru and who are widely known as evangelistic leaders in music, to have full charge of that part of our services. This was the third time these fine people have

labored with us in this capacity, so we know just what to expect. Their ability in this line of work with their consecration and experience makes them a mighty force back of evangelistic sermons. In personal work and influence they are very practical and earnest. Their talent linked with the earnestness of our pastor and cooperation of the members with the atmosphere of the Easter season, brought great blessings to the church and community besides adding 46 new members to our church enrollment. Some came by letter from other churches, others were men, women, boys and girls from the Sunday school. How we all rejoiced to see them come. When the second

invitation was given and fifteen responded, it seemed glorious for some had been prayed for for a long time. Prayer does prevail. Yes, we did pray earnestly and often. God heard and answered.

Rev. Maus has been the pastor here four years, so he was not a new man in charge to excite curiosity by a new and different program, but the house was filled almost every night to hear God's truth. He is known in the community as one who preaches the truth fearlessly and convincingly. He still believes in this 20th century that people like to hear God's Word when they go to church. He did declare it with all boldness, but yet in love. He labored hard and was gratified when the calls were heard.

Here is the writeup from one of the city papers on the day before Easter. This was written by the editor without being asked, for a writeup. So we do not hesitate to



give it, because it shows the effect of our meeting on the community in general.

"What is being voted by all those associated with the movement as the most successful meeting in the history of the local Brethren church will come to a close tomorrow evening. While the meeting has been in progress only two weeks, the attendance, interest, enthusiasm and results have been most gratifying. Many nights the house has been crowded to capacity and the church will receive at least a half hundred new members as a visible result of the campaign. In addition to this every department and organization of the church has been built up and its influence increased.

Rev. G. L. Maus, the popular and efficient pastor of the church, has been the evangelist in charge. He has been preaching, throughout the entire meeting, strong, logical, sane, timely and gripping sermons,—one of the best series of evangelistic sermons in his career in Peru. He has inspired the thinking, induced action and touched the hearts of all his auditors.

"Mr. and Mrs. H. E. Richer, eminent leaders in evangelistic music, residents of Peru who travel far and wide in union evangelistic work, have been giving of their very best efforts in this meeting and have been a great inspiration and blessing to all who have attended these services, both adults and children. The church members themselves have been 'of a mind to work,' each serving in their own capacity to the best of their ability.

"The splendid success of these meetings has been due to this efficient leadership and hearty co-operation and consecration and also to the spirit of the Easter season which has been strongly felt and emphasized at each service. Many members from other churches in the town and community have attended the meeting, giving their inspiration and receiving in turn a blessing.

"The whole community has been blessed and inspired by this splendid campaign and feels more and more the impress of the unselfish service that this fine church is rendering in our midst."—(Peru Journal-Chronicle).

Now Just a word about some of the departments of our work. The Sunday school is doing splendid work and shows a steady, healthy growth in all its departments. The Women's Missionary Society has also made a splendid increase in her membership and we do say without hesitancy that we have a mighty loyal lot of women in this capacity. Their spiritual strength is to be commended as well as their financial aid toward our indebtedness. The Sisterhood, indeed, we are very proud of our girls, a number of these girls were converts in the meeting and while their work has been splendid, yet we know it will be increased too, because all the girls are Christian girls now. They enjoy their work with Mrs. Maus, their patroness, who leads them so splendidly to all their successes. Not only do the Sisterhood girls appreciate her efforts in their work, but the W. M. S. girls feel the inspiration from her life and earnestness that inspires them to deeper consecration. When love and harmony prevails—success is bound to come. May we heed the words of him who said "Occupy till I come."

A MEMBER.

JOHNSTOWN, PENNSYLVANIA

It has been some time since Brother H. E. Eppley made his report of the Jones Mills meeting. And a longer time since the Evangelist has heard from me. So I will endeavor to report the result of the meeting

and at the same time make a report of the work at this place.

The Jones Mills congregation have a very high appreciation of the work of Brother Eppley in their midst.

The visible results of the meeting were six public confessions, all of which have been baptized and received into the membership of the church. Since the close of the meeting another young man made the good confession and has been received into full membership, making a total of seven additions since the first of this year.

Every department of the church is in a healthy condition.

The attendance at the regular church services have been gradually increasing. The Sunday school has been growing in enrollment and attendance. On last Sunday the attendance exceeded the enrollment.

The W. M. S. though young, is doing a splendid work.

Recently a Y. P. S. C. E. has been organized which is full of life and enthusiasm.

On April 17th we closed our work with these people, due to the fact that we had served them for five years. Making a round trip of one hundred miles every other Sunday. During this time there was no other church near with which they could unite in locating a pastor near them.

There may now be a possibility of them linking up with the Mt. Pleasant people and thus have a pastor near them, who can thus devote more time to their needs. May God bless and prosper this people.

We too are in a position to consider a call from some of our churches that may be in need of a pastor.

Yours for service,
W. S. BAKER,

351 Beatrice Avenue, Johnstown, Pa.

COMMENCEMENT AT ASHLAND

Following is the College Calendar of Commencement events. All friends are cordially invited to attend these events.

- May 23 Graduate Recital in Music
- May 26 Junior-Senior Banquet
- May 27 Graduate recital in Music
- May 31 Graduate recital in Music
- June 2 All-college day, pageant, baseball game, Senior Class play in evening
- June 3 Graduate recital in Music
- June 5 Baccalaureate sermon, Professor McClain
- June 6 Graduate recital in Music
- June 7 Alumni Banquet
- June 8 Senior Breakfast, Pres. and Mrs. Jacobs
- June 8 Class Address, 8 P. M., President Zook, University of Akron
- June 9 Graduation exercises
- June 13 Opening of Summer school
- Sept. 13 Opening of College.

E. E. JACOBS.

MANTECA, CALIFORNIA

I am happy to render a report once more from this corner of the Master's vineyard. We rejoice in his continued grace and mercy to his people, and at the many evidences of his presence among them. He is prospering his work and we are glad to have a small part in the growth that is taking place.

The thing that always makes us happiest is the salvation of souls. To work with men and talk with them and preach to them the gospel of the grace of God, and to witness their response to our efforts put forth and accept the Savior for themselves, brings

more joy and better compensation than anything else I could mention.

All the departments of our church are functioning very nicely and are a wonderful help to the church. All the work is supervised by the church and is conducted as part of the church and not a separate organization. Constantly stressing the supreme importance of the church, and that all other work is woefully incomplete until it finds its completion in the services of the church, has proven to us the great stopping of young people leaving the Sunday school services or the C. E. services and missing the church service proper. We rejoice in the wholehearted and unanimous support on the part of our youngsters and thank God for their loyalty. I am glad to say that rarely does a single Sunday school scholar leave the Sunday school at its close, but all remain, for we invariably use them in the preaching services that follows. The same is true regarding the C. E. meetings. They all stay and listen to the sermons and do what they are called upon to do, and I make it a point to call on them, too.

We owe a great deal to Brother Leo Polman of Los Angeles, who worked among our people during Brother Cobb's last meeting among us a year ago last June when the Lord graciously gave us a harvest of 25 souls. Lee introduced choruses among them, and we have kept up the practice till now there are folks who come to our services as they tell me, to hear our young people sing. Then, too, our own folks like to have their children under their own eyes and witness them adding the zeal of youth to the services.

I believe that this practice would help solve the so-called problem of absent young people in the church services and the loss from the Sunday school that is so lamented these days.

Recently among the girls, our Sunday school superintendent, Laura Larson, started the organization of a Sisterhood of Mary and Martha. Now I am planning a similar move among the boys and young men, something on the plan of the Brotherhood of Andrew and Philip, that I used to enjoy so much when I was a student at Ashland College. Their interest is on the increase towards such a move, and I feel that if I can adequately provide for their social life in Christian surroundings, that they will grow strong in the service of the Master.

Recently John E. Brown of Arkansas conducted a revival in Stockton, California. We took advantage of the proximity of this great man of God. God rewarded us for our interest. As a direct result and visible, five souls were added to the church by baptism. Then to follow up the consuming passion for lost souls, we were fortunate in having the help of our Brother N. W. Jennings of Los Angeles for three weeks. This was my first opportunity to work with him and God graciously gave us many souls. Thirty made the good confession, a number await baptism right now. Twenty-one, including the five above mentioned, have already been added to the church by baptism, and we are planning on baptizing some of the rest of them soon. The interest continues, and since the meeting several others have made the confession of faith in Jesus Christ. I found Brother Jennings truly interested in the salvation of the lost, and he left a profound impression on my church. God bless him for the inspiration he proved to be to us. The church has been revived and new folks have been added to the Lord.

From Manteca Brother Jennings was

called to Tracy, California, thirteen miles from Manteca for a meeting in the Presbyterian church. A number of the Tracy folks had come over to Manteca, and they were impressed with the presence of the Lord in the meetings. They gave Brother Jennings a call to come over there and help them out, which he did. After three weeks of preaching there in that city I have not heard of a revival during the fourteen years that I have been here. God opened the doors of heaven, and 80 souls found their way to Christ. Ten were counted as reconsecrations, and 70 were what might be called first confessions. Some of our own folks move from Manteca to Sacramento, California, and by their prayers Brother Jennings was called to the United Brethren church there, and souls have been saved during the first week which at this writing is now closed and the second week is in progress. We feel that God opened a great door and effectual during the last few months in this part of his vineyard.

Our little band of Brethren that organized in Manteca with 19 members in 1921 has now grown to a church membership of 130. We rejoice and thank God. We are interested in the growth of the work all over the brotherhood. God bless you all and give you many souls for your eternal great reward. Come and see us when you are in California. J. WESLEY PLATT.

EVANGELISTIC MEETINGS

From Los Angeles to Manteca

On February the thirteenth, Brother A. B. Cover preached his first sermon in the First Brethren church of Los Angeles as pastor. At his own request the writer took charge of the opening and the closing of the services.

At the close of the morning service it was my privilege to receive into the church Brother Cover, his good wife and his daughter with two others, all by letter.

May God give the pastor wisdom from on high to lead the flock of the living God into the fullness of his grace.

On February 20 with Brother John Wesley Platt and his flock of consecrated people we launched a campaign of soul winning which was blessed of God with the presence of the Holy Spirit from the beginning. The old and the young came to the Christ of God, to him be the praise and the glory. It was a great pleasure to work with Brother Platt in an evangelistic campaign. He is an ideal man, a man of God, and a man greatly loved, not only by his own people in the church, but by the entire community. Brother Platt has preached in these parts about 14 years and the people are not tired of him. My home while at Manteca was in the home of Brother and Sister Platt. (One day while in his home I said to their son, I trust you will give your heart to Jesus during the meeting). That night he walked out and took his stand for Jesus. Our fellowship in the home of Brother Platt was glorious. We also had a blessed time of fellowship in many homes among the Brethren.

God bless you, Brother Platt, your good wife and children, and the people whom you serve.

While at Manteca, Dr. Barber, pastor of the First Presbyterian church at Tracy, about thirteen miles from Manteca, attended the meeting. One evening he asked me if I would hold him a campaign in Tracy. I said we will pray about it and let the Holy Spirit lead, which we did. Brother Platt said, "N. W., if ever you had a Mace-

donia call, you have it now." On March the 20th we opened up fire on the enemy in Tracy, which is a railroad town of about six thousand people. The Holy Spirit convicted the people and prepared their hearts for the living word. For three weeks we preached a whole Gospel with all the power God gave us and seventy souls confessed Jesus as Savior from sin, and twenty came out to dedicate their lives to God, ninety in all lined up with the Christ of God. Dr. Barber is a Spirit filled man, a man who loves God and the Book, his BIBLE. We baptized some of the converts in the First Baptist church in Stockton by Triune dipping. Tracy will one day be ready for a Brethren church.

While in Tracy we had three homes, staying one week in each home and in each home all lined up for Christ and the church. Dr. Barber the pastor, was good to me; on Monday evening was rest night. One Monday he took me to Santa Cruz and to San Jose where I had a short visit with Brother Roger Darling, which was a blessed time of fellowship.

Our second trip was to Yosemite Park, to my mind the most beautiful spot in God's great world. We closed the meeting at Tracy on Sunday evening, April the tenth, and on Monday, April the eleventh, I started for home, and reached home for a good birthday supper prepared for me by my wife. After supper about thirty of the Brethren and Sisters of the First church came in, bringing with them tokens which were highly appreciated. Then refreshments, ice cream and cake., Then some games. Then a prayer by Brother A. B. Cover and Brother A. P. Reed, and good night.

We are now in a campaign in the First United Brethren church in Sacramento, with Dr. Overton and his flock. Yesterday morning we preached our first sermon and it being Easter Sunday, we preached on the subject, "The Glorious Resurrection of the Son of God." Five came to Jesus at the close of the services. I ask the prayers of all God's people for victory in the name of the Christ of God.

Address: 3927 South San Pedro Street, Los Angeles, California.

N. W. JENNINGS.

RUSKIN'S ADVICE

"In the pain and the repentance, and in the acquaintance with the aspects of folly and sin, you have learned something: how much less than you would have learned in right paths can never be told, but that it is less is certain. Your liberty of choice has simply destroyed for you so much of life and strength never regainable. It is true you know the habits of swine now, and the taste of husks. Do you think your Father could not have taught you to know better habits and pleasanter tastes if you had stayed in his house, and that the knowledge you have lost would not have been more, as well as sweeter, than you have gained?" —Queen of the Air.

Inspiration from a Planned Life

(Continued from page 11)

I will keep the fire of hope ever burning on the altar of my soul,
I will feed it by day and by night with the fuel of industry;
A great purpose is growing in the garden of my heart;

I will moisten its roots each morning with the water of a new resolve
I will forego comfort and pleasure until this plan of my purpose bear fruit.
All will I sacrifice, life, time, happiness,
To realize in my life the purposes of God.
Hartford, Connecticut.

Dear C. E. friends: It is with eagerness I hope that we are looking forward, talking about and planning for our "College Night" Program, on the evening of May 29th. You recall that this is to be "A Real Life Situation" conducted either in the form of a debate, drama, or short talks. It will be real in the sense that it will picture a life in a certain home where the father, mother, sons, and daughters are discussing and evaluating the advantages and disadvantages of college education. Every society is going to make it the most inspirational program of the year. Are we not? Begin now to plan and prepare. If you have any questions to ask concerning further details, please write me at Hartford Seminary, Hartford, Connecticut.

FOR OUR BOYS AND GIRLS

TEDDY'S FIRST VOYAGE

By Florence Mellish, in "Congregationalist"

Our Teddy laughed as he sailed away
While he could see the shore,
And when the land was out of sight
He only laughed the more.

And when they stowed him safe away
Within the upper berth,
He filled the tiny cabin full
With shouts of boyish mirth.

He laughed and laughed; "I don't call this
A sleeping-room at all—
A pantry cupboard, don't you think?
And very, very small."

And when the sun came shining in,
He caught its earliest beam
And woke his father with a shout
To tell a funny dream.

"I thought the cupboard rocked and rocked.
I wasn't me myself,
But just a big, big frosted cake
Upon the highest shelf.

"While I was rocking there I thought
A freckled boy about
As big as me came climbing up
And picked a raisin out."

THE LITTLE RED HOUSE

By Carolyn Sherwin Bailey

Once upon a time there was a little boy who was tired of all his toys and tired of all his picture books and tired of all his play. "What shall I do?" he asked his dear mother.

And his dear mother, who always knew beautiful things for little boys to do, said: "You shall go on a journey and find a little red house with no doors and with a star inside."

Then the little boy's eyes grew big with wonder. "Which way shall I go?" he asked, "to find a little red house with no doors and a star inside?"

"Down the lane and past the farmer's house and over the hill," said his dear mother. "Come back as soon as you can and tell me all about your journey."

So the little boy started out. He had

not walked very far down the lane when he came to a very little girl dancing along in the sunshine. "Do you know where I shall find a little red house with no doors and a star inside?" the little boy asked.

The little girl laughed. "Ask my father, the farmer," she said.

So the little boy went on until he came to the great brown barn, where the farmer himself stood in the doorway looking out over the pastures and grain fields.

"Do you know where I shall find a little red house with no doors and a star inside?" asked the little boy.

The farmer laughed too. "I've lived a great many years, and I never saw one," he chuckled. "But ask the granny who lives at the foot of the hill. She knows how to make arrowroot taffy, popcorn balls and red mittens. Perhaps she can direct you to it."

So the little boy went on farther still, until he came to the granny sitting in her pretty garden of herbs and marigolds. "Please, dear granny," asked the little boy, "where shall I find a little red house with no doors and a star inside?"

The granny was knitting a red mitten, but when she heard the little boy's question she laughed cheerily. "I should like to find that little house myself," she chuckled. "It would be warm when the frosty nights come, and the starlight would be prettier than a candle. But ask the wind, who blows about so much and listens to all the chimneys. Perhaps the wind can direct you to the little house."

So the little boy took off his cap politely to granny and went up the hill. The wind was coming down the hill as the little boy climbed up.

"O wind," asked the little boy, as the wind turned and journeyed with him up the hill, "can you help me to find a little red house with no doors and a star inside?"

The wind can not speak in our words, but it went singing on ahead of the little boy until it came to an orchard. There it climbed up in an apple tree and shook the branches. When the little boy caught up, there, at his feet, lay a rosy apple. The little boy picked up the apple. It was as much as his two hands could hold. It was red as the sun had been able to paint it, and the thick brown stem stood up as straight as a chimney. It was a little red house in which the apple blossom fairy went to sleep. It had no windows.

"I wonder," thought the little boy. He took his jack-knife from his pocket and cut the apple straight through the center. Oh, how wonderful, there inside the apple, lay a star holding brown seeds.

So the little boy called "Thank you" to the wind, and the wind whistled back, "you're welcome." Then the little boy ran home to his mother and gave her the apple.

"It is too wonderful to eat without looking at the star, isn't it?" he said.

"Yes, indeed," answered his dear mother. —Mother's Magazine.

THE TIE THAT BINDS

PEARCE-SAYLOR—On Tuesday evening, of April 5th, 1927, at the Brethren Parsonage, the writer joined in holy wedlock, Mr. Leslie Pearce and Miss Ella Saylor, both of near Portis, Kansas. Both are members of the Brethren church and are highly esteemed. One happy consolation is, we shall not lose their presence from the Sunday school or church work, for they live on his farm, several miles out. Mrs. Pearce is an accomplished Bible student and has done efficient work in the Brethren church at other places. We are glad to have them with us, and may the Lord's blessing follow them in this new union. W. R. DEETER.

DEETER-HOLSINGER—Mr. Perry B. Deeter, and Mrs. Eva Holsinger, both of Norcatur, Kansas, were joined in holy matrimony on February 27th, 1927, at the Brethren parsonage in Portis, Kansas. The groom is an older brother of the writer, and they drove 110 miles on Sunday forenoon for this special occasion. After a two and a half hours' stay they returned to their home town, the same day. We deem this quite an honor to officiate in the service, and further, this same brother came down here a few years ago, and I had the privilege of performing the rite of baptism on him. The wishes of their many friends go with them for a long and happy life together. W. R. DEETER.

IN THE SHADOW

BALL—Mrs. Clarissa Ball, widow of Jos. L. Ball, passed from this life Sunday morning, February 6th, 1927, aged 84 years, 3 months and 19 days.

Mrs. Ball was a daughter of the late George and Amanda (Brown) Barricklow of Dunbar. She was united in marriage to Joseph Ball of Dunbar Township on January 21st, 1864. To this union were born the following children: Mrs. John N. Hibbs, in whose home she passed away and with whom she had made her home; George Ball, of North Union Township, and twins, Altha and Amanda. Amanda died in infancy and Altha in 1913 in his 37th year.

Mrs. Ball is survived by two brothers—Abraham and Emanuel Barricklow of Kansas; two children, Sarah Elizabeth Hibbs and Geo. W. Ball; three grandchildren. Ernest



MRS. CLARISSA BALL

Hibbs of New Salem, Elmer Ball of Washington, Pa., Irvin Ball of Cincinnati, Ohio; also three great grandchildren—Edwin Ray Ball, Junior Ball and Margaret Hibbs.

Her husband, Joseph Ball; three brothers and two sisters, John, George and Albert Barricklow and Mrs. Jane Rankin and Sarah Barricklow; two children, Altha and Amanda and two great grandchildren, Eleanor Ball and Betty Jane Hibbs, preceded her to the glory world.

Mrs. Ball had been a member of the Brethren church for more than fifty years, and up until the time of her late illness was an active member of the First Brethren church of Uniontown. For the past year or so she had not been able to attend the services on account of illness, but never at any time failed to support the work with her means. When Dr. Bell and the writer, less than a year ago, called on her in regard to College endowment, she at once manifested an interest and gave Dr. Bell a check for a substantial sum. She was a woman who lived a life of regularity. She retired at a certain hour at night, she had a certain hour to rise in the morning, she ate her meals at regular periods of the day and in every way lived a systematic life, which without doubt aided greatly in her living the long and useful life that she lived. Mrs. Ball was a woman that made many friends and was loved by all who knew her. Her death will not only be felt in the home, but in the church and also in the community.

Funeral services were held in the Hibbs home near Searights, Tuesday afternoon, February 8, 1927. Services conducted by the writer, assisted by Rev. H. W. Kilgore of the New Salem Presbyterian church. Burial in Oak Grove Cemetery, Uniontown, Pa.

E. FORREST BYERS.

JOLLY—Little Maxine Jolly, daughter of Thomas and Laura (Lowstetter) Jolly, of Grindstone, near Brownsville, Pa., passed from this life, March 23rd, after a brief stay of but nine months and six days. Death came as the result of pneumonia following whooping cough.

As has been said: "Lovely buds these children are, transplanted by death in that larger garden above, where, in pure atmosphere and with heavenly fragrance, they are to blossom through the endless cycles of a glorious eternity."

The funeral services were conducted in the Jolly home at Grindstone, by the undersigned, on Friday afternoon, March 25th, with burial in the Oak Grove cemetery at Uniontown, Pa. May the Spirit of him who said: "Lo I am with you always," be with, and comfort the hearts of those that mourn.

E. FORREST BYERS.

CONNELL—Rosetta Connell, wife of Amos Connell, North Georgetown, Ohio, was born June 8, 1849; died April 14, 1927, aged 77 years, 10 months and 6 days.

She was united in marriage to Amos Connell April 12, 1872. She was the mother of 5 children, 3 sons and 2 daughters. One son and one daughter preceded her in death.

She was a charter member of the Brethren church at North Georgetown.

She was very loyal and when she could she was always faithful in her attendance at the church services.

Funeral was conducted by the writer from the Brethren church. ALVIN BYERS.

Dirk—Ernest LeRoy Dirk was born in Homerville, Ohio, January 28, 1881 and departed this life at Phoenix, Arizona, April 18, 1927, being past 46 years of age. He united with the Brethren church at the above named place under the pastorate of my father in 1897 and was a faithful and consistent Christian up to the time of his death. He was married to Miss Lou McMillan at Pontiac, Illinois, in 1907, who survives him. He was a pupil of the writer, both at day and Sunday school and was a very dear friend. Funeral services by the writer, assisted by Rev. Thompson of the United Brethren church of Nova, Ohio, in whose church the services were held. EDWIN E. JACOBS.

BEEGLY—Brother Ira A. Beeghly, son of Abram and Catherine Beeghly, was born on a farm near Dayton, March 29th, 1871, and departed this life on the afternoon of February 27th. Brother Beeghly's death was untimely and shocking to his large circle of relatives and friends. On the morning of February 26th, he went forth to his work for the day in the enjoyment of perfect health, but sustained a fall from a bridge, which at first did not seem to be serious, but which resulted in his death in the afternoon of the next day. He had reached the age of almost 56 years. His devoted wife, five sisters, very many relatives, and many friends remain to mourn and lament his sudden death. Brother Beeghly was a member of the Bear Creek church, originally, and later became a member of the Dayton church when that body affiliated with Dayton. He was a man of rare Christian character, and loyal in every way to his church. His passing means a very keen and distinct loss to the church and the community. Because of the long and intimate friendship between him and the writer, it was a sad and testing task for the writer to preach the sermon. Services were in the church with a large concourse present. May God graciously sustain the widow and sisters in this time of their great sorrow. W. H. BEACHLER, Pastor.

BAKER—Emily Wood Baker, wife of O. D. Baker of Warsaw, departed this life on April 11, 1927, at the age of 67 years. Sister Baker was a member of the Warsaw Brethren church for more than 35 years, and was active in the service as long as health permitted. Her going was peaceful. May God's grace sustain the husband and son with the other relatives and friends, until the believers in Christ shall be gathered home. The last rites were held in the Brethren church, in charge of the pastor. C. C. GRISSO.

O'NEILL—Jennie E. O'Neill was born in the borough of Conemaugh, Pennsylvania, a daughter of Patrick F. and Elizabeth Shaffer O'Neill, both of whom, together with the daughter were members of the Brethren church of that place, the parents being among the founders of the church there. Miss O'Neill passed to her Lord on Saturday afternoon, April 9, after a brief illness from pneumonia, her demise coming as a great shock to the family and friends. Miss O'Neill was for twenty-five years a trusted employee of the Penn Traffic Store, one of the largest of its kind in the city of Johnstown.

Two sisters, Mrs. J. L. Weller of Oil City, Louisiana, and Mrs. Nettie O'Neill, of New Brighton, Pennsylvania, (and well known to the Brethren fraternity) comprise the immediate survivors of the deceased's family. Three nieces and two nephews, together with other distant relatives mourn her departure.

Funeral services were conducted from the Flick Mortuary on Tuesday afternoon, April 12, in charge of the undersigned, assisted by brethren Chas. H. Ashman of the First church and A. R. Staley, pastor of the Conemaugh Brethren church. A vast concourse of people paid respectful homage to a dear relative and friend. Interment was at the Hedrick cemetery, near Conemaugh, beside the bodies of the parents. Peace to the ashes and God rest the soul. DYOLL BELOTE.

BOOTHE—Lois Jane daughter of Mr. and Mrs. Letcher Boothe, was accidentally drowned near her home in Oak Hill, April 13. She was five years, three months and twenty-nine days at the time of her unfortunate death. The physician and some of us worked to restore life when she was found, but her spirit had flown. Besides her father and mother she is survived by three brothers and two sisters. The last services were held in the Oak Hill Brethren church by the writer, assisted by Brother J. W. Whitenack, Pastor of the Church of God. A large assembly gathered to sympathize with the grief stricken father and mother. Burial was in the Chestnut Grove Church of the Brethren Cemetery. FREEMAN ANKNUM.

ANNOUNCEMENTS

THE FAIRVIEW BRETHREN Near Washington C. H., Ohio

The Fairview Brethren will hold their semi-annual communion service May 29th, at 4 P. M. We extend to all who are near enough to attend a cordial invitation. We have Sunday school at 10 in the morning and preaching at 11, so come and bring your dinners and stay all day.

S. E. CHRISTIANSEN, Pastor.

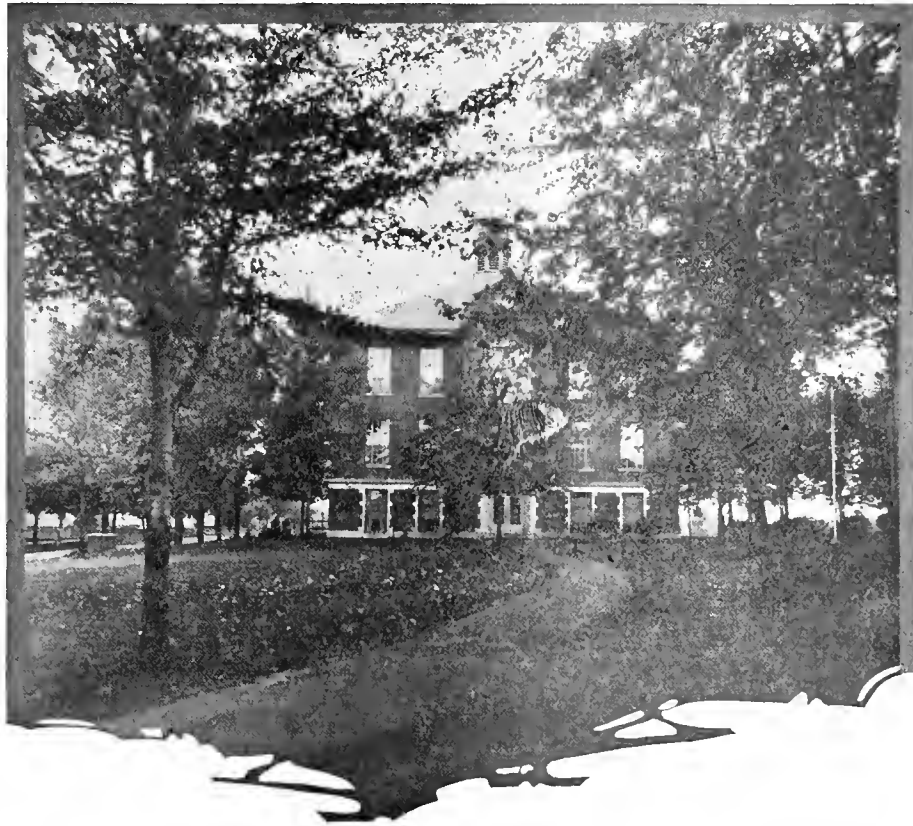
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1927

THE BRETHREN EVANGELIST



View of Campus and Library Building of Ashland College

June 12 is Educational Day, when an offering is
Expected from every church in the Brotherhood

May the Response be Universal
And Loyalty Find no Exception

THE BRETHREN EVANGELIST

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EDITORIAL

Churches as Religious Educational Agencies

Churches are often handicapped by a too narrow conception of their function. Their program of activity is so limited that what they achieve thereby is very largely offset by their losses in other fields due to their blindness to opportunity. One of the outstanding weaknesses of some of the churches of our brotherhood is that they are lacking in a well-rounded, mature, comprehensive conception of their mission. They are intensely right with regard to certain specific and divinely imposed responsibilities on which the denomination has long placed emphasis, but they have failed to share the brotherhood's steadily expanding vision with regard to its mission; they have been apparently unconscious of the worth of other neglected phases of the church's duty, set forth with equal urgency and clearness by the Holy Scriptures as others long noticed.

One of these phases of the church's task, divinely given, but too often overlooked, is the education of people in matters of religious belief and practice. Preaching and evangelism, as generally understood, are not the whole of the church's task, vital and urgent though they are. Religious education is as surely and positively set forth by the Word of God as the bounden duty of the church. One of the most prominent clauses of the Great Commission is "teaching them to observe all things" (Matt. 28:20), and even the word translated in the revised version "discipling" has as its root meaning the teaching of others to follow, or to become learners. The old version not inappropriately translates it "teaching all nations" instead of "discipling all nations", and it occurs to us that the older version brings out a phase of the meaning of the Greek word that our American mind does not so readily grasp from the term, "discipling." It implies a teaching that has the result of causing those taught to follow and to become learners of that which is taught or of the one teaching. But not only in this particular scripture, but throughout the New Testament the teaching function of the church and of its ministry is set forth repeatedly and emphatically. One is surprised when he goes through his New Testament for the first time studying the emphasis placed on teaching. It is stressed in every book, and made a vital function of the ministry. Paul admonishes the young minister, Timothy, that the things which he has heard of him he shall commit unto "faithful men who shall be able to teach others also." This same apostle tells the Corinthian church (1 Cor. 12:28) that among the officeholders which God hath ordained in the body of Christ are "thirdly, teachers", and to the Ephesians (4:7, 11), he says, in urging unity, that the Lord Jesus has bestowed upon every one according to measure or ability, to some the gift of being "pastors and teach-

ers", thus pointing out teaching as one of the functions of the Lord's under-shepherds. So then, he who neglects the teaching part of his ministry, or makes little of it, fails in one of the most distinctive and important features of his calling.

Not only in the ministry, but in every avenue of the church's life the teaching function should be more conscientiously exercised, nor should it be done by haphazard or chance method, but by carefully laid and faithfully executed plans. The church should make provision through the various agencies at its command for the most efficient and thorough religious instruction possible of its membership and others who may put themselves in its care. It is encouraging to note that most of our churches are beginning to awaken to their vast opportunities and responsibilities along this line, and some are doing very commendable work, but there are others that have apparently not yet come to a realization that it is possible for them to do more intensive work in religious education than they have ever done. The maintenance of the customary preaching services and an indifferently manned and equipped Sunday school is the limit of their ambition. There are no pastor's instruction classes, no teacher training classes, no Week Day Religious Education efforts, no Daily Vacation Bible schools, and no other special means of imparting religious instruction. Such indifference and lack of vision is inexcusable in a time of awakening and opportunity like this, and the loss to the church is irretrievable. Such faithlessness on the part of the church to its teaching function is responsible for much of the deplorable religious ignorance prevailing among children and youth. And where there is such a dearth of religious knowledge there can be little strength of religious conviction and little disposition to denominational loyalty, and that in a day when such are sorely needed.

There comes to us a challenge from an announced policy of a sister denomination. The Sunday School Editorial Department of the Methodist Episcopal church, headed up by Dr. Henry H. Meyer, has set before itself five ideals, which have been proclaimed to the churches of that denomination and serve as a stimulus to attainment. Following are those ideals adapted to our own denominational ends and elaborated upon:

First, every Brethren church is, or should be, a school of religion, in which intensive instruction is given in the Christian way of life.

Second, the Brethren ministry is a teaching fraternity, and in more systematic and effective ways should this teaching function be fulfilled.

Third, the greatest asset the church has is its children and young people, and it is far more profitable to seek to avoid the loss than to rescue the lost.

Fourth, the church schools are the most effective agencies for evangelism at our command, and that high spiritual end should be kept in mind in selecting our teachers, in planning our programs and in securing our equipment.

Fifth, in this all-important work of Christian teaching no literature but the very best is good enough for the task at hand, and the best literature obtainable for Brethren schools is our own Brethren literature, which "is based upon sound pedagogical methods" and also stands foursquare upon the Word of God.

The educational function of the church is a thing that no people can afford to ignore or pass lightly by, and least of all that people who profess to be a "Whole Gospel Church." The maintenance of our faith, the faithfulness of our witness and the perpetuity of our church depend upon it.

Seeing Through the Fog

Sailors admit that the most treacherous weather condition they have to face is the fog. When a dense fog settles, they halt their vessels or creep slowly along until it lifts, for they have no lights that will penetrate such an obstruction. There are phenomena like that in the moral and spiritual world-fogs which fill the soul with fear because they expose the life to shipwreck and destruction. But there is a light that will penetrate the fogs that the soul must face, it is the light of faith in the living Lord. With the eyes of faith one can see through the blackest obstruction and catch a glimpse of the bright, soul-assuring light of divine presence and power.

And also in the physical world, it seems that he to whose mind are known all the secrets of the universe and to whose power all

things are in subjection, is guiding the ways of men through the material fog and enabling them to pierce its density. An "Associated Press" dispatch from London says:

"A dark ray, which it is said will enable the operator to pierce thick fog or smoke and see what is beyond, was demonstrated by J. L. Baird, inventor of the televisor, in his laboratory today. The new invention is called 'noctovision.' Its inventor claims it will rob fog of its terrors and render naval and military smoke screens useless in warfare. It may also banish the element of surprise from naval and military aerial actions, and make it possible to locate fleets in the skies or at sea.

"In the presence of Admiral Mark Kerr and others, Baird today transmitted a doll's features through an artificial fog, produced by chemicals, so dense as nearly to choke his assistants.

"The new ray is a sort of invisible searchlight which, it is said, has sixteen times the penetration power of ordinary light through fog or smoke. The ray makes a sound when it encounters a solid object or even a ray of light. Each object produced a different sound, from which it is possible to determine its nature."

When Jesus said to his disciples, "I have many things to say unto you but ye cannot bear them now", his words were true of the material realm as well as of the spiritual, and little by little, as we are able to receive them, he is making known the hidden things of this world. One time he said, "There is nothing hid which shall not be revealed." How wonderfully that is being fulfilled! And, as one of our contemporaries remarks, "Science is one of Christ's ministers."

EDITORIAL REVIEW

Prof. J. A. Garber gives us another installment of church school news, which every Sunday school worker will want to read. He calls attention to "statistics" and "Educational Day." Read and heed.

The Indiana district is announcing a day of fellowship and worship at Shipshewana for July 17, the day preceding the beginning the week of religious education, according to word from Brother C. A. Stewart, whose notice will appear next week.

Brother W. A. Crofford tells us of his work at Mount Pleasant, Pennsylvania, where he has served twelve years. He names three persons baptized and received into the church recently, one of whom, Brother C. C. Collins, is to succeed him as pastor of the church.

Our correspondent from Conemaugh, Pennsylvania, writes encouragingly and tells of the enjoyable pre-Easter services conducted by the pastor, Brother A. R. Staley, emphasizing the foreign mission work of the church. This church was recently host to a county Sunday school convention, from which they received much benefit.

Dr. Florence N. Gribble favors us with another installment of excerpts from letters received by her from workers of the African mission field. The brotherhood may thank God for the universal good health of the missionaries and for the encouraging progress in the material situation that has so much to do with the health and consequent effectiveness of service of our consecrated workers.

Prof. A. J. McClain tells us why he so thoroughly enjoyed the Pre-Easter services at Masontown, Pennsylvania, where Brother Herman Koontz is the aggressive young pastor. Preceding Brother McClain's arrival, the pastor had preached one week. As a result of the combined effort eight were added to the church, and the church greatly built up in the faith.

As we were going to press Brother George C. Pontius, pastor of the churches at Fairhaven and Homerville, Ohio, informed us that Fairhaven church near West Salem will hold communion services on the evening of May 22, and the Homerville church at Homer will observe the same ordinances on the evening of May 29. Will members kindly take notice and neighboring Brethren are invited.

Dr. C. F. Yoder tells of further encouraging progress in our mission work in the Argentine. In Laboulaye seven converts have been baptized and as many more are awaiting the rite. After four years of seed sowing this field seems to have reached the harvest period. A new building is greatly needed in Buenos Aires, where Brother Adolfo Zeche has been placed in charge as pastor. The faithfulness of Brother Perez in the midst of severe persecution is inspiring and his generosity and service to the church are encouraging.

"Breezes" from Oak Hill, West Virginia, are refreshing and encouraging; they tell us that ground is soon to be broken for their new church building and that we are to have the privilege of seeing a picture of the proposed structure. One has been added to the membership since last report, and a meeting with Brother R. Paul Miller in the lead in June promises much. Brother Ankrum, the energetic pastor, is serving his fourth year in this field.

Brother Lester V. King, pastor of the church at New Lebanon, Ohio, writes of the progress in that field, where thirty-eight have been added to the church since last report. As a result of the evangelistic campaign conducted by Brother R. D. Barnard of Mansfield, thirty-two were added, nineteen of which came by letter. This was a splendid boost to the New Lebanon work, which is stepping forward in splendid style under the leadership of Brother King.

Dr. W. S. Bell's visit to Fort Wayne and Dutchtown, Indiana, churches netted a total gift of \$426 for College Endowment, and considering the situation at both places the churches are said to have done well. Fort Wayne is a new mission point under the efficient leadership of Brother J. L. Kimmel and Brother Bell says there is every reason for encouragement over the progress. Dutchtown is an old country church that has secured a new lease on life under the inspiring preaching of Brother B. H. Flora and now offers much promise for the future.

The program of the Maryland-Virginia district conference is to be found in this issue. The conference is to convene at Linwood, Maryland on June 14 to 16, and is to be presided over by Brother E. L. Miller as moderator. Brother G. C. Carpenter, president of the district Mission Board, in an announcement which did not arrive in time for a place in this issue, requests all churches of the Maryland-Virginia district to have their mission apportionments paid up by conference time. This is necessary to avoid the embarrassment of being reported delinquent.

President Jacobs' college news letter contains numerous interesting items this week, among them, and worthy of special notice, are the splendid records of the debating teams, the progress in erection of the new gymnasium, and the proposed trip of Prof. DeLozier to France for the study of the French language during the summer. Prof. DeLozier, who occupies the chair of Modern Languages in Ashland College, is rapidly gaining a reputation as an authority in French, and it is to further perfect his understanding French spirit and character that he has decided to spend several months in residence study in the French schools.

Brother J. L. Kimmel, the faithful builder of the Fort Wayne, Indiana church, writes of the progress of this splendid mission point and tells us that much of the opposition of neighbors has been overcome and the church is winning favor in the community. A two weeks' meeting conducted by Brother E. M. Riddle of Bryan, Ohio, resulted in six additions to the church, though the field has been well gleaned. Prof. J. Raymond Schutz recently gave his popular lecture on Europe in this church and it was greatly appreciated. Brother Schutz is very popular as a lecturer; we understand he has thirty-four lectures and commencement addresses to give between now and the second week in June. And yet he keeps church work and school work going satisfactorily, God has given a few people the ability to do many things and do them well.

Dr. R. R. Teeter fittingly writes the memorial tribute in honor of his mother, whose passing was recently noted in these columns. Because of the editor's rather intimate acquaintance with the aged mother of our co-worker, through having served as her pastor for a number of years, we wish to add a few words as a token of our appreciation of her life. She had already reached an advanced age when we became acquainted with her, but she displayed as much physical vigor and mental alertness as most people do twenty years younger. She never pampered herself, nor allowed the spirit of softness or helplessness to enter into her make-up. She would seldom admit she was ill, and we never knew her when she was ready to give up. It took more than a little thing to keep her away from the services of the church. In fact, her faithfulness in this regard would put to shame many perfectly well people in middle life. We never heard her offer a complaint or repeat a gossip. She was one of those self-possessed, self-controlled, well-regulated, strong characters that inspires the heart to meet. We feel enriched in life for having known her even for a short time, and the memory of her will be an inspiration. God richly blessed those who had such a noble mother.

GENERAL ARTICLES

The Simple Life Ideal and the Brethren Church

By Roy S. Long

All of us have a life to live. What it will be? Where it will be spent? What we will do? are questions to be answered by each and every individual. In the days of our fathers the quiet and unassuming life was in evidence everywhere. This spirit prevailed in the social, religious and business life of the people.

This quiet and simple life was a product of the farm. The people lived mostly in the country. They tilled the soil for their livelihood, spun their own cloth and made their own garments. An open frankness in dealing and conversation was the common characteristics of all as they dealt with each other.

As the country grew, cities became established. Populations increased. The factory took the place of the spinning wheel. The tin can the place of the canning and stewing kettle. Garments of all sizes and kinds could readily be purchased. Much of the employment of the home and farm shifted to new scenes of activity.

With the change of home activity meant also a change of the ideals of living. The home energy which expended itself in providing household necessities, must of necessity find expression in new activity. Hence, card parties, theater going, feasting, entertaining and dancing became more pronounced. The life of the people became much more complex than it had been. The farm was given in exchange for the city property. the country church for the city theater, and the quiet, unassuming life for a life of loud pretensions—one you hear so much of and see so little done. Dear reader, stop a moment for reflection and complete this picture of the change and the shallowness it has brought into life, the multiplicity of superficial interests and the lack of seriousness and worth it has produced.

All persons have but one life to invest. As wise folks they should desire to invest it where the return will be the largest. The question of living a life of pretensions or a quiet, real, unassuming life must be decided. In my judgment the latter is preferable in every way.

Jesus, the ideal man, lived the simple life. His was a plain, unassuming life. He was the carpenter's son, going quietly about his Father's business. Nothing could attract his attention away from the fulfillment of his life duty. Because of his easy approach all men sought him.

They followed him. He fed them, healed them, saved them. Because of his humble, simple, unassuming life, men loved him. And because of the strength of that life, they sought to touch his garments, believing the very touch might heal them. This simple, unassuming life of Jesus was a triumphant success. He was a man of prayer, of faith in God, of power with all men.

Jesus in selecting his workers, chose men who practiced the simple life. They were fishermen, men who toiled, men who knew and appreciated the position of others. The simple life to him, was the life all men should live, else he would have chosen others. The work of Jesus and the life he lived was approved of God the Father. God honored him by raising him from the dead. Gave him a seat at his right hand. Gave recognition to his pleadings and atonings for our transgression. Let us catch the spirit of his true greatness. Remembering the simple life was a great contribution to his success, will it not be an important element in ours?

The Brethren church decided years ago to practice the life and teachings of Jesus. To follow him is its highest aim. Hence, his plain-

What is the Simple Life?

What do we mean by the term, "The Simple Life?" Or what do we mean by plain, sensible living? For simplicity must be sensible and the sensible always has the characteristic of simplicity. Simple living means a temperate and sensible use of all good things and the avoidance of all evil and unnecessary things. It means the avoidance of extravagance, even in the good and beneficial things of life.

To some people the Simple Life means one thing and one only. They mean the Simple Life in dress. But life is a great deal more than dressing, and the Simple Life must be emphasized in the fullest sense of that term. We can never single out one act or course of conduct and emphasize that to the neglect of other things of equal importance.

If the Simple Life means anything, it means that it is to be an expression of a spiritual principle within the heart, which not only manifests itself in one way, but in every activity of life. Extravagance in one thing is no more justifiable than extravagance in another. We will never be able to deal successfully with extravagance in dress, or teach successfully the Simple Life in dress, until the principle of simple living is manifest in other activities of life.—President Otho Winger, Manchester College, in "The Simple Life."

Since spiritual growth is eternally important, it follows that whatever favors it should be sought, and also that anything which interferes in the least should be diligently avoided. And herein comes a careful consideration of the simple life.

In speaking of simplicity in life I want to be understood as referring to scriptural modesty and plainness in dress as well as to the simple furnishing of our homes, plain cooking and simple living in general. In contrast to this we have prevalent around us a complexity of life that ornaments and bedecks but exposes the body, revels in the elaborate and costly furnishing of the home, spends much time and effort in rich cooking, and fills the life in general with a concern for the things of this world.—James M. Moore, in "Simple Life Winners."

"To yearn for simple living, is to long to fulfill the highest human destiny. All humanity's movements toward brighter light and purer justice are, at the same time, toward plainer living. The source of simplicity is wholly inward; it is a spiritual state; it abides in the central intention animating us. The spirit of simplicity is not an estate inherited, but the need of laborious conquest."—Wagner.

ness and unassuming life is one of our cardinal virtues, or should be. We preach it. We seek to inculcate this vital principle in the lives of our people. But some talk of the new spirit of the age. And things are different, not as they used to be. We grant this, but are things as they ought to be? Would it not be better to practice the spirit of Jesus rather than the spirit of the age? Remember, dear reader, the spirit of this age seems to look too

much away from Jesus and his teaching rather than to them. Which way are you looking?

The plain and unassuming life, is the most attractive after all. It is the most influential, uplifting, inspiring. It is the kind of a life Jesus lived, the kind of a life his chosen apostles lived and in my honest conviction, it is the life he means for us to live. For myself I can not afford to live any other. Can you? Hagerstown, Maryland.

Is the Need for the Christian College Outgrown?

By W. H. McMaster, D.D., President Mount Union College, Alliance, Ohio

(Editorial Note: The following excellent statement, previously published in the "Christian Advocate," concerning the need of the Christian College by the head of one of Ashland's neighboring colleges is a good introduction to the approaching appeal in behalf of our own church school. When, in addition to what Dr. McMaster says, it is realized that the very life of our church is bound up with the life of our college, the urgency of our adequate support of it becomes the more apparent. We are frank in stating that the aim of our higher educational institution ought to be, and is, not merely to promote Christian education in general, but to give to education, so far as our young people are concerned, a distinctly Brethren viewpoint. To do this a Brethren college is imperative).

The president of one of the great State universities has said to me repeatedly that if he could have his own way he would have every one of the thousands of students going to his institution spend at least a year or two in one of the smaller Christian colleges before losing himself in the great crowds that throng the modern universities.

The more I see and read about the growth and expansion of American universities, the more I am convinced of the worth of the smaller, Christian institution that in these later years has endured the stigma "fresh-water college." I must confess at the outset to a strong personal bias which I have gained through eighteen years' experience as president of a college in one of the greatest industrial regions where Christian minded men and women are needed to keep the souls of people from becoming hard like the iron and steel they fabricate. I make no secret of the fact that this college is Mount Union, located in Alliance, Ohio, that it has a limited student enrollment of 500, and that the Methodist church exercises certain rights and privileges as to its government. We are training men and women to give a Christian content to all our life.

The purpose of the Christian college with its few hundreds differs from that of the universities whose students are numbered in tens of thousands. The work done by the two types of institutions overlaps broadly, but neither entirely covers the field of the other. Men and women are or should be educated to enable them to cooperate with the scholars and leaders of the country in the enterprises of the modern social order, and where that order is defective, to make it Christian. But a university with its ten or twenty separate colleges under its wings often shows a tendency to value the fruits of education from a materialistic point of view, putting the emphasis on practical and money-making education as compared with the older forms of intellectual discipline, moral culture, and refinement of life. The small liberal arts college is satisfied if it can fit a student not so much for a job which is only a part of life, but for life itself. In a word it is character-building—character after the mind of Christ.

Just as it was half a century ago, the small college is

still the backbone of higher education in the United States. Most of our great universities grew out of the small Christian college. Will their continued usefulness be weakened, one wonders, by indefinite inflation or will the time come when they will turn and find their way back to their original religious sources? History shows that an art when it has passed its period of full development naturally tends to get back to its first essentials, to its original foundations, where it can build anew and better than it has done before.

The Field of the Liberal Arts College

The liberal arts college cannot compete nor does it care to, with the graduate, professional, and highly specialized schools of the great universities. It stands its own ground, impervious to all the winds and fancies of popular education, a check against the passions of modern times. It is without a rival in forming character through intimate personal contacts because its social life is less complex, its administrations less elaborate. Simplicity in education is as necessary as simplicity in the general mode of living. Fortunately the small institution is safe from the dangers that threaten every great seat of learning—unwieldiness and over-extension.

I am sorry to see the son of the rich man become a sort of *persona non grata* to education. It cannot be helped, for public opinion is set against him. No university or college will openly admit that it makes a special effort to acquire him unless he has the necessary mental qualifications. As a rule he appears in the smaller colleges infrequently because the latter institutions must concern themselves with those students to whom a modern college education is possible only when living and tuition costs are at a minimum.

"Quantity Production" in College Graduates

What can one say for the great universities that graduate one or two thousand students in a single graduation day? It reads like a paragraph from the amazing daily story of some great motor industry—so much philosophy, so much analytical chemistry, so much literature, foreign language, mathematics, physics tested by professors and instructors to fit into the complete, finished product, the educated college graduate. But somewhere the sympathetic, humanizing influences and the Christian morality that tend to regulate and govern the bright and shining human dynamo have been omitted. To me this remains the essential weakness of the great university and the strength of the Christian college.

It has been said that a dozen young men gathered in a quiet, shady place might be the kernel of an institution of the soundest learning, if only a Plato sat in their midst. But if Plato does not have a clear and sympathetic understanding of individual character, his educational methods amount to little. In a small, homogeneous student body teachers do have an unlimited opportunity to study each pupil, to correct him, personally to advise and to inspire him. Every young man and woman should be given

the chance of self-expression under the best guiding influences. The purpose and end of such an education is to build character, but character without standardization. "And to produce character," said Ex-President Hadley of Yale, "education must call to her assistance religion." By religion I take it Dr. Hadley did not mean narrow sectarianism, but Christian dynamics.

In the northeastern section of Ohio half a dozen cities there within a radius of fifty miles of my college have increased their population from 20 per cent to 250 per cent, and they have done it within the last twenty years. To match this great industrial growth which is typical of other sections of the United States, we should be showing a corresponding spiritual growth. We must produce men big enough to control the material development. The church is putting forth every effort to do it, but if our educational institutions are not providing more spiritually-minded men and women to people the churches and great preachers to man the pulpits, the work cannot carry on with the zeal and the speed that are now necessary. We must educate the soul, or modern machinery will crush us.

A college that stands for the spiritual ideals of Jesus

Christ as the platform of service to all men everywhere without any caste, color, or creed distinction, is the college that fits each generation with both the power and the vision to act and see straight through the befogged issues of our national life. The solution of questions of world peace, of industrial and racial discord and all social problems can be found in the simple words and precepts of the Christian Bible.

Many of our great pulpits are vacant looking for preachers big enough to fill them.

The Christian college yields to the great university the function of training the specialist. She herself is satisfied if she can touch the moral spirit of a man, if she can strengthen and confirm through liberal education the spiritual nature. From an old college catalogue I quote what seems to be to be the pith of the issue. I do not remember ever seeing it better expressed:

"The pupil's moral nature is not here regarded as only one side of his life, as a vertical or cross-section, but the entire length and breadth and depth of it; the very grain and texture of his being. Morality is not something added to the pupil: it is the pupil. So Christian ethics is not a part of the course, it is the course."

The Big "I" and Little "You" Disease

By Edythe R. Hall

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. Luke 18:10-13.

We have all seen something of the big "I" and little "you" character thousands of times in life.

Quite often we meet people on the street or in offices, stores, and even in our churches, who simply sway with lofty airs of self-importance and seem that the whole world belongs to them, even in republican America. These folks will look down with sneering and snarling contempt upon everything and everybody considered beneath their self-assumed dignity. We recognize at once that these people have the big "I" disease, and have had it bad.

Of course there is a difference among folks. Everyone is created equal before God and in the light of liberty and law—at least, it is supposed to be so in this country. Intellectually, socially and circumstantially, however, we all differ, as the trees, hills and rivers differ. We cannot make all men wise and good alike, cultured and refined alike, high and honorable alike; and we have no right to force any man to choose his companions or partners in business or social relationship. Naturally, "Birds of a feather flock together."

But now, let us be somewhat explicit and illustrative. Let us classify and see something of this big "I" disease.

There is the intellectual pretender. He is a dabbler in learning, and has never learned what a fool he is in the light of wisdom. He "knows it all." I read a story of a young man, who one night stood gazing into the heavens at the stars and repeated these words: "Twinkle, twinkle, little star, Know exactly what you are." The story goes on, that after this boy had grown to be old and had become an astronomer, he looked often into the heavens,

and would say, "Twinkle, twinkle, little star, How I wonder what you are." Great and wise men feel little, and know nothing of the big "I" disease. The noble learned man is very helpful to others. It is said that when Webster graduated, he tore his diploma in two with the expression: "Gentlemen, you shall hear from me again." True wisdom is meek and lowly, the most simple and child-like thing in the world.

Notice the self-righteous person. "I am holier than you," and he is about as much affected with the big "I" disease as any other man in the universe. Let us illustrate by the proud Pharisee and the poor publican in the temple. The one looked down with contempt and horror upon the other and thanked God that he did so much good, and that he was not as other men were; while the other would not so much as lift his face to God, but smote upon his broken heart and said: "God be merciful to me, a sinner." Some of these holy people seem to feel that they are special pets of the Lord and look down upon us whom they consider only in the borderland of religious ignorance. Any honest upright Christian will not have the big "I" feeling and will not look down upon anyone beneath their self-assumed dignity. These folks cannot be classed in with the big "I" and little "you" crowd.

Then there is the social snob. It is usually a little money without brains, which makes the social snob. Observe the swing and swell of the body of the snob, his haughty airs, these points will tell you unmistakably that the snob is abroad. He also has profane habits that shock the morals of good people. Some of them go to church; but Mr. Big "I" doesn't recognize Mr. Little "You"; for he belongs to a "first-class church", and would be better satisfied if Mr. Little "you" would be in a "second-class church." He expects to go to heaven, I suppose; but how in the name of common sense he expects to associate with the little "you's" must puzzle his social ideas terribly. It might be safe to say, however, that he need not trouble himself upon the subject, if piety or humility or humanity in any form is to constitute one of the characteristic evidences of Christianity. He wouldn't even recognize

Jesus and his Galilean fishermen at all if they should appear as they used to be in the olden times. I like dignity, self respect and refined social life, but deliver me from the galvanized and shoddy sham of the big "I" and little "you" Circle.

In conclusion, I will say that whether in heaven or hell, however, nobody will have the big "I" disease, for whatever the differences then, there will be too much business on hand whether of a happy or unpleasant nature, to be looking at our distinction. At farthest, don't let the swell-head go beyond your teens.

Harrisonburg, Virginia.

"Lynchless Land" Slogan Given Backset

Marked increase in mob murders during the last year was a great shock to the churches in their campaign for a lynchless land, according to a statement accompanying the Honor Roll of states free from lynching in 1926, made public recently. This is the fifth annual Honor Roll issued by the Commission on Race Relations of the Federal Council of Churches. A direct challenge to redoubled efforts to arouse public opinion against lynching, in the way church leaders sum up the situation.

"Five states formerly on the Honor Roll had to be removed this year because of the reappearance of mob murder within their borders," says the report accompanying the Honor Roll. "One of these states, New Mexico, had had a record of no lynching for a period of ten years preceding. The four other states which were free of the evil in 1925, but which lost their places on the Honor Roll because of lynchings during 1926, are Kentucky, South Carolina, Tennessee and Texas."

"The total number of states free of lynching in 1926

was 38, which was the same total as in 1925 and in 1924, and one fewer than the total number without any lynchings in 1923. The number of states in which lynchings still occurred in 1926 was 10; the same number as in 1925 and in 1924; the number having lynchings in 1923 was 9."

The list showing the states free from lynching in 1926, in classified groups over periods of years, is as follows:

"States that have NEVER had a record of a lynching: Massachusetts, New Hampshire, Rhode Island and Vermont,	4
"Additional states that have no record of a lynching since 1886: Connecticut, Maine and New Jersey,	3
"Additional states which have no record of a lynching during the past twenty years: Delaware, Michigan, Wisconsin, Nevada,	4
"Additional states which have no record of a lynching during the past ten years: New York, North Dakota, Oregon, Pennsylvania, ...	4
"Additional states which have no record of a lynching during the past five years: Arizona, California, Colorado, Kansas, Minnesota, Montana, Nebraska, North Carolina, Washington, West Virginia and Wyoming,	11
"Additional states which have no record of a lynching in the past two years: Oklahoma and Illinois,	2
"Additional states which have no record of a lynching during 1926: Alabama, Louisiana, Missouri, Ohio, Utah,	5
"TOTAL STATES FREE OF LYNCHING IN 1926, ...	38
"TOTAL STATES STILL HAVING LYNCHING IN 1926,	10
"Total number of lynchings in 1926,	30"

THE BRETHREN PULPIT

God's First Call to Man

By G. L. Maus

(Excerpts from Sermon Preached during Revival at Peru, Indiana, by the pastor, and published in the Peru Journal Chronicle,)

Taking as his subject, "God's First Call to Man" and using the words in Genesis 3:9 "Adam Where Art Thou?" the pastor held the audience's attention for the greater part of an hour. This clarion call was first sounded in the garden of Eden and Jehovah was talking to our first parent, Adam. While this summons was personally addressed to Adam it also stands for the whole race today. No one is excused, no one exempted. The call is just as direct to you today as it was to Moses, David, James, Peter, Paul, etc.

This question should come to you during your busy hours, "Adam Where Art Thou?" Where Art Thou Hiding in the material things of this world? Where Art thou in the Spiritual World? From what great heights hast thou been hurled, to what degradation and sin hast thou fallen? What dark cloud has arisen? What awful sense of condemnation hast befallen thee? This call comes first through Revelation as it came to Noah. Abraham and all the greater and lesser prophets through Christ and the Apostles. It may come through suffering and death. Do you believe in the Bible? Do you leave it

unread? Do you accept it as Divine authority? The call may come through the church where the word of the Lord is expounded, the table of the Lord is spread with song and prayer, or do you forsake the house of God lest you should hear this voice? Some people ask to be excused, not well enough dressed to attend church, too far away. These excuses will not hold.

Again he calls through your conscience. You have a faculty in your mind that sits in judgment on your every action enabling you to discern between right and wrong. A faculty that recognizes God and convinces you that you will have to stand before him some day. These calls sometimes come through the evidence of Providence. The Bible may be left unread, the church may be forsaken and the warnings of the conscience stifled. Have you been prosperous? Have you had the power to make money? Did you ever stop to think that these are gifts of the Divine Providence? Adam began to make excuses. Hear the old coward say, "I was afraid, I was naked. I hid myself. The woman thou gavest me to be with me she did this." Instead of humbling himself, and being peni-

tent for his wickedness, how like men of today he tried to make excuses. Why was he afraid? Because he disobeyed God and ate of the forbidden fruit. He endeavors to hide himself amongst the trees of the Garden but the trees are not large enough. Some try to hide behind trees of Rationalism, some behind Theological traditions, feeble and indistinct belief, poor hiding places indeed. The only safe refuge for man is Christ Jesus. God has a habit of pursuing transgressors. He pursued Adam, Jonah and David. Adam had to answer and so will you. The sooner attention is given to the matter, the better. Where Art Thou? is an inquiry addressed to you. Are you in the Kingdom of Heaven? In the Sunshine of God's Presence, traveling a straight and narrow path that leads to Life Everlasting? Where do you stand on the questions of God, the Bible and the Church? Have you been saved by the blood of Christ? To you Christian people, Where Art Thou? You know the truth, do you live it? do you practice what you preach? "If ye know these things, happy are ye if ye do them." One of the greatest powers for the conversion of a man is a living Christian. If Christ is precious to you, do not let your companions know it? Do you let your light so shine that your comrades and associates may know just where you stand? In closing, I plead with you, Take Heed how you hear the voice of God, hear it humbly for it is God that speaks. Disobedience to this voice was what caused Adam to lose Paradise, made Cain a vagabond and a wanderer. It was obedience to this voice that saved Noah and his family, that made Moses one of the greatest patriarchs of old. Where Art Thou? Oh that I could ask this question as a servant of the Most High God. That I could ring it out with silver bells, that speak in tones of thunder. That I could write it on the walls of your heart. That I could hold it before you in your daily walks. Where Art Thou? Can you answer?

Peru, Indiana.

DARKNESS GIVING SELF-KNOWLEDGE

Closely related to this is another familiar truth, that it is often in the darkness of affliction that God reveals to men those higher reaches of their own minds and souls which result in great achievement.

Isaiah's experience in this particular is typical. "In the year that King Uzziah died, I saw the Lord,"—and the vision which he then proceeds to relate embodies his call to a life of service, through which he became great. And like him, many a man has achieved greatness because of the vision revealed in darkness.

Beethoven's immortal music, for instance, was born out of the tragedy of his deafness. Through that affliction he became the very incarnation of all the finest in music. The bitterness of his tragedy is reflected in his last words: "I shall hear in heaven."

Milton's ode, "On His Blindness," is the shout of victory of one who has triumphed over his own impatience and complaining against bitter affliction. This and his other great works are the fruits of the visions caught by him in his dark, dark valley of blindness.

Tennyson would not be Tennyson to us but for "In Memoriam" and "Crossing the Bar," those great well-springs of hope for all who grieve or doubt. But these two great masterpieces would not have been given to us had not Tennyson been plunged into the valley of grief by the death of his dearest friend.—Carl H. Wilhelm, in Homiletic Review.

It takes grace sandwiched with grit to make any headway in the Christian life.

OUR DEVOTIONAL

Christ's Appeal to Youth

By Vera E. Laughlin

OUR SCRIPTURE

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Whereupon take unto the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

JESUS THE WAY TO GOD—John 14:1-15. "I am the way, the truth and the life: no man cometh unto the Father but by me." Many centuries of fruitless searching after God by many and devious ways, has proven the truth of the statement that there is no possible approach to the Father except through the incarnate Son. And why should one desire another way; this is a joyous way, lighted by truth and ends in eternal life!

TUESDAY

THE COMFORTER PROMISED—John 14:16-24. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." What a promise is here set forth! The consciousness of the divine presence may be the joyous possession of every child of God, if we but claim the promise.

WEDNESDAY

JESUS THE TRUE VINE—John 15:1-10. "I am the vine, and my Father is the husbandman. . . ye are the branches." How intimate the relation and vital the contact! Thus identified with the Lord we have life and are enabled to bear fruit, if so be that we abide in him.

THURSDAY

THE SPIRIT OF TRUTH—John 16:1-14. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." And we need that guidance, not merely in the discovery of hitherto undiscovered truth, but in the possession of the spirit of truth in our lives.

FRIDAY

CHRIST PRAYS FOR DISCIPLES—John 17:9-19. "I pray for them, . . . which thou hast given me;" And that prayer was effective; they were all kept in the love of God, "save the son of perdition." How could it have been otherwise with the Lord Jesus praying for them? What an example of intercession!

SATURDAY

CHRIST PRAYS FOR ALL BELIEVERS—John 17:20-26. "Neither pray I for these alone, but for them also which shall believe on me through their word." How inspiring to know that Jesus prays for us! That should serve every one to his noblest living and most faithful service.

SUNDAY

COMFORTING PROMISES—Isa. 40:1-8. "Her warfare is accomplished, . . . her iniquity is pardoned." The end of the sin-struggle is foreseen and the glory of the Lord is to be revealed in the moral as well as in the material world. And we are living in the Gospel age when the realization of such an ideal is possible! It depends on you and me.—G. S. B.

God: Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints (Eph. 6:10-18).

OUR MEDITATION

Every youth and in fact everyone loves to follow one whom they recognize as more capable and worthy than themselves. Then why is it that there are those who say Christ's standard is so far beyond us that we cannot attain?

Just what characteristics do we require, demand and admire in one whom we choose to lead us in any enterprize? Surely we are doubly interested in Christ our guide, protector and Redeemer.

Let us consider a few of the characteristics of our Master. As an executive he is unexcelled. When his disciples were filled with wrath because a night's lodging was refused their Master, Jesus said not a word. He did not argue. Sometimes nothing a man can say is nearly so powerful as saying nothing. And to argue lowers you to the level of those with whom you argue.

The statement is sometimes made, that Christ knew everything that was to occur in his life from the beginning. That his three years of public work had no real problems. What interest is there in such a life? What inspiration?

He was, on his human side, a poor boy growing up in a peasant home, working in a carpenter shop, gradually feeling his powers increase, suffering doubts and disappointments and finally death which was only a beginning of his influence. His humanity was not make-believe. Jesus was tempted in the wilderness forty days. How did he meet his temptation? "You are hungry: Here are stones, make them into bread." Does he falter? He answers, "Thou shalt not live by bread alone." Again taking him into a high mountain and saying, "All these can be yours if you will only worship me." "Thou shalt worship the Lord thy God and him only shalt thou serve." His temptation was real and he conquered.

How did this country boy become the greatest leader? He had the voice and manner of the leader, the personal magnetism which demands loyalty and commands respect. John felt this when Jesus came to be baptized. "I have need to be baptized of thee," said John, "and comest thou to me?" Personal magnetism is a determined faith in the importance of the work one has to do. Emerson said, "What you are thunders so loud I can't hear what you say." By the power of his faith in his mission and in himself he commands and men instinctively obey. The second element in his success was his power to pick men and to recognize hidden capacities in them. Look at his disciples! A group of fishermen, and some business men and Matthew a tax-collector—member of a most hated class. In Matthew the people saw nothing more than a despised tax collector. Christ saw the writer of a book. Zacchaeus was seen by the people as a dishonest Jew. Jesus saw a man of justice and generosity.

Compare the executive ability of Elijah, Samson and John the Baptist with Christ. They could denounce and call men to righteousness, but could provide no constructive policy or training to carry on their work that would compare with Christ's. He had only twelve, untrained, simple men. Yet he was able, because of his personal conviction, his ability to recognize hidden capacities, and his faith and patience, to organize them to carry on the work he had started.

Christ also appeals greatly to us because he loves the "Out of Doors." Surely the painters are misleading when they picture to us a frail man, under-muscled, and a soft face, and as one who would welcome death as a release from the problem of living.

Christ is living, vital, strong. Could less than a person with strong personality and character call out twelve men for service; and create health in others? He is the type of out-door man we admire. From the different parts of the Bible we learn that he frequented the shores of the lakes, cool recesses of the hills, and the Mount of Olives. His nerves were like steel. He knew they would kill him, yet such courage, calm and cheerfulness as he possessed! Read again the story of his trial and crucifixion. Silent, self-possessed, accused and doomed, yet bearing himself with majesty! Pilate gives us a suggestion of the perfect strength, assurance and calmness that characterized Jesus when he said, "Behold the man!"

Christ is also a sociable man. We find him at the wedding feast of Cana of Galilee. Nicodemus, member of the Sanhedrin, a Roman Centurian and Joseph of Arimathea, were his associates among the socially elite. The rest of his circle was composed of Pharisees, fishermen, merchants and tax collectors, both cultured and sinful women, soldiers, lawyers, beggars, lepers, publicans and sinners.

Jesus is a wonderful friend, a kindly indulgent, yet strong and uplifting.

"My joy (or peace) I leave with you."

"Be of good cheer."

Remember him by the words of joy and cheer he spoke.

The daring program of our leader, the Christ, is: "Go ye into all the world, and preach the Gospel to the whole creation."

Moses said "There is one God."

"God is a God of justice," added Amos.

"God is a good God," said Hosea. What was there for Jesus to add? He invites humanity to look at God face to face and claim the Lord of Creation as Father. How will he accomplish his aim? What are his methods?

When Christ talked with people he chose a subject in which they were interested personally. For example, the story of the fishermen to fishers, and to the farmer, "a sower went forth to sow and when he sowed some seeds fell by the wayside and the fowls came and devoured them up." Were they interested? Each of his Parables point out the keen knowledge of human nature and of the laws of interest.

The power of Christ's voice lived on; it withstood prison, shipwreck, storm, loss of friends and the roar of lions and flames. James, John, Andrew, Simon Peter and Paul were martyrs. Their death was the seed of the church. The Master had trained well.

The parables of Christ were his advertisements. In these he gives points of wisdom to modern business. In every way he shows up big. How little we know of our Christ! Let us read again the story of his life among men, recognizing him as our Master in all things.

OUR PRAYER

Dear Father in Heaven, thou knowest us better than we know ourselves. We beseech thee to be our help. May we have created within us an earnest desire to know thee through the living Christ.

Grant that thy children may grow into the fulness of Christ; through him who died, and rose again for us all, the same Jesus Christ our Lord. Amen.

Greencastle, Pennsylvania.

The trouble is that you and I are looking for the great giants in the way, and we neglect the little things; and it is the little things that cause us trouble when it comes to keeping our minds and hearts stayed on the Lord Jesus Christ.—Melvin E. Trotter.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for June 6)

Peter Preaching to Gentiles

Scripture Lesson—Acts, chapters 10 and 11.

Printed Text—Acts 10:34-48.

Devotional Reading—Psalm 67:1-7.

Golden Text—For there is no distinction between Jew and Greek, for the same Lord is Lord of all, and is rich unto all that call upon him. Rom. 10:12.

LESSON LIGHTS

Lesson Poem

One Body all, joined to one living Head;
By one will guided and by one blood fed.
Yet many we, united in one frame,
Whose members are in function not the same.

So in essentials, let there ever be
A bond of vital, holy sympathy;
In non-essentials granting liberty,
In all things cultivating charity.

Introduction

Luke the author of the Book of Acts, now introduces the long-promised calling of Gentiles into the Christian church. Cornelius, a God-fearing Italian centurion lived at Caesarea, a noted seaport of Palestine on the Mediterranean. It was about 30 miles north of Joppa where Peter was stopping. In the Hebrew, Joppa was Japho, now Jaffa, an ancient town on the coast, about 15 hours' horseback ride to the northwest of Jerusalem. Its harbor was celebrated in olden times. Jos. 19:46. Its present situation is one of much beauty and affords fine views. A traveler in 1886, Warburton, describes it thus: "The morning dawned on a long, low, sandy shore terminated by a small promontory, on which stood Jaffa among its green gardens, looking cool, pleasant and welcoming, contrasted with the surrounding desert and the foaming sea. Its harbor is a miserable little enclosure of rocks, which breaks the force of the mediterranean waves, and just enables one to disembark. The town is a labyrinth of khans, convents, narrow lanes, deserted ruins and waste places, with a few dingy streets leading from one wretched quarter to another. In the evening I went out to enjoy the cool breeze upon the housetop, and, looking over the flat-roofed city, saw its various surfaces all alive, and sprinkled with gaily-dressed Syrians. The superior of the convent sat with me for some time, and professed to point out the housetop whereon Peter prayed and saw the great vision of tolerance. The town looked much better this morning; the bazaars and markets seemed full of business, and looked very gay with Syrian silks and shining arms, and a profusion of fruit, flowers, and vegetables."—The Illustrator.

"The Common and Unclean"

It is not Peter's Jewish prejudice alone that is at fault, in addition to that there is the natural tendency to look down upon those who appear to be of a lower social class. We have not gotten away from that human trait, we are still at it. The sooner we learn that all men are brothers,—that the trouble and the sin of one man, or one nation, affects all the others,—the sooner

shall we become an integral part of the kingdom of heaven.

"Let us prize the common and unclean so much that we never think of them in that light. A minister in a certain neighborhood used solemnly to warn his people against all such wicked persons as Moody and Sankey, and the like, because they were the means of saving the lowest orders. Oh, the cruelty of respectability!" A conservative minister was once asked how he liked the Salvation Army. He answered, "I don't like them at all; but God likes them, and we must endure them."

"We think that God's election is a narrow thing. We have forgotten the sweep and scope and embrace of the gospel. We have forgotten that there is One whose arms are long enough and whose heart is big enough to draw us all into his embrace and keep us there forever and forever."

"We are told of Job,—No Jew, but an Arabian emir,—who wrestled with God as Jacob did, and strove to know the shrouded Name, and hoped to find that it was Love. We find Naaman the Syrian, and Nebuchadnezzar the Babylonian, under the providential and loving discipline of God. Rahab the Gentile is saved by faith. The Syro-Phoenician woman by her sick daughter's bedside recognizes without human assistance the sublime and consoling truth of a universal Father's love in the midst of apparent partiality. The 'Light which lighteth every man that cometh into the world had not left them in darkness.'"

Substance of the Christian Testimony

"Between the 38th and the 43d verses of this tenth chapter of Acts, it seems to me that we have a compendious summary of the essence of each of the four Gospels. 'God anointed him with the Holy Spirit and

with power: he healed all that were oppressed of the devil.' Is not that a summary of St. Luke? 'He went about doing good.' Is not that the vivid practical touch of St. Mark's Gospel? 'God was with him.' Is not that a compression of St. John's highest thought? 'To him bear all the prophets witness.' Is not that an abridgement of the substance of St. Matthew?"

"According to St. Peter the essence of the gospel is the supernatural character of Jesus Christ, his miraculous powers, his authority to forgive sins, his commission to judge the quick and the dead. To be a Christian, a man must regard our Lord as having exerted in the past the power and influence which the Gospels record, as exercising a similar influence in the present, and as destined to exercise it with infinite majesty and might in the future."—The Illustrated Quarterly.

Was That Somebody You?

*Somebody made a monthly pledge,
Testing his purse to utmost edge;
Somebody paid it through the year
Brightening the world with Christian cheer.
Was that somebody you?*

*Somebody handed cheerfully in
Money to help God's cause to win;
Somebody kept his promise to pay,
Writing his check on schedule day.
Was that somebody you?*

*Somebody let the year slip by
Heedless of payments piling high.
Somebody said: "No more delay;
Quickly I'll settle that debt today."
Was that somebody you?*

*Somebody's pledge was only a scrap,
Paper that had no value, mayhap;
Somebody's soul grew shriveled and small;
Failing, he grieved the Lord of all.
Was that somebody you?*

—Church Management.

Church School News

By J. A. Garber

Throughout the year we have called attention to the importance of keeping church records accurately and completely. This should be done for the sake of the local school itself and also for the sake of other schools with which the local school is associated.

Statistics

Some weeks ago we sent to every superintendent of our brotherhood the statistical report blank with which he was asked to report the status and progress of his school. Within the first week thereafter Bryan, Ohio and Tiosa, Indiana had their reports in our office. Had other superintendents done half as well, we could now be compiling the general statistical report for General Conference. Unless you superintendents send in your report at an early date the general report will be incomplete again this year. Who will make it so by his neglect?

Standard of Excellence

Superintendent A. B. Cober of Berlin,

Pennsylvania, not only sent in his statistical report with promptness, but included the blank on which to report the school's attainment on the Standard of Excellence. Significantly enough the Berlin school has attained one hundred points on the Standard. This attainment will entitle them to a good Sunday school book as a reward in the recognition service at Winona. Schools should report their standing on the Standard so we can have everything in readiness for a real recognition service. Come on, superintendents, and let us have the report blank which was sent you early in the year.

Educational Day

The June Educator contains much helpful material with reference to the observance of Educational Day which is scheduled for June 12th. This number of the magazine announces with more detail the Young People's Summer Camp that is to be held at Shipshewana, July 17-24. Prospects are good for a large attendance and a helpful week of fellowship and training.

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Eternal Elevation through Education

By Herbert H. Rowsey

This is a day of education and specialization. Never before in the world's history has there been such a demand for trained intellects, but events of recent years have conclusively proven to us that the training of the intellect is not enough. American colleges and universities in their programs of "elevation through education" have produced youth that are intellectually beyond comparison. Yet those same youth have committed crimes unspeakably inhuman and cruel, the result being that they have been declared "morally insane." Others among these youthful intellectual giants have snuffed out their own lives in order to get the "thrill" of passing out through the portals of death. Others have taken their lives because "life was devoid of meaning to them." There is certainly no elevation to an education that presents a "life devoid of meaning." The above words recall only a few instances, but there are many things in both ancient and modern times to prove that secular education alone is and always has been a failure.

Education that really elevates must be of the whole man—physical, intellectual, spiritual. In too many cases today the spiritual or religious element has been excluded. Several years ago President Hadley of Yale said, "I do not believe you are going to make the right kind of citizen by a godless education, and then adding in religion afterward. The idea is wrong. Education and religion must go hand in hand." "Educated men without religion," said the Duke of Wellington, "and you make of them but clever devils." As Christians we believe that this earth-life is but a minute segment of the life of the soul. If we really believe this, should we not take our educational work at a school where the soul-life as well as the earth-life is encouraged and strengthened? In such schools we receive an eternal elevation through education.

Ashland College is one of these schools. I am not trying to leave the impression that all who attend Ashland receive this "eternal elevation." Some persons would not receive it regardless of where they went or what they did. But I do want to emphasize the fact that Ashland College is remarkably free from all that would hinder or harm the spiritual life. And the young man or young woman who goes there, with the definite purpose of learning more about the things that are unseen, as well as the things that are seen; who purposes to receive spiritual development as well as intellectual and physical, will certainly find many things to strengthen that purpose and aid in accomplishing it. Such persons will receive preparation not only for earning a living but also for living a life and safeguarding a soul. Brethren Young People should certainly consider Ashland advantages before definitely deciding where their college career shall be spent. All young people should carefully consider the eternal advantages in educational work at a Christian college before attending elsewhere.

Parents, the greatest gift in your power to give to your son or daughter is a Christian education. It is the one indestructible

heritage. It will broaden the vision, elevate the purpose, increase the efficiency, enlarge the usefulness and multiply the joys of life. Yes, he who helps anyone in securing a Christian Education is helping that person in preparation not only for this life but also for that everlasting eternal life with God. Such preparation can truly and appropriately be termed eternal elevation through education.

Falls City, Nebraska.

THE AWAKENING

*Mother Earth has been asleep
Beneath her coverlet
Of whitest snow so soft and deep
Without a care or fret.*

*How fresh she looks when she awakes!
She does not know distress,
But all God's beauty she now takes
And makes her a new dress.*

—Christian Advocate.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for May 29)

A Missionary Sleigh-ride in Alaska Isaiah 42:5-10

Jimmy's father and mother were missionaries to Alaska. When they came home a year or so ago Jimmy said to them, "Please take me back with you to Alaska the next time you go. If you will I will promise to work very, very hard and make all the school work that I miss."

Father and mother talked it over and they decided that they would take Jimmy along. They had a nice trip to Alaska, but Jimmy thought the most interesting thing of all was their first missionary journey after they got there. Jimmy's father and mother live in a house in a little town on the coast of Alaska. Their house is a good bit like yours or mine, but when they go on their trips they see all kinds of houses.

"Put on the warmest clothes you have, Jimmy," said father one day. "We are going on a long trip."

It didn't take Jimmy long to get dressed. He was soon all wrapped up in sweater and coat and the warmest clothes he had. Then he went outside of the house to watch his father get the team ready. First the sled was brought. It was not a very big sled. Instead it was built real low. Jimmy had thought that they might go in a sleigh, but this looked too much like a sled to be called a sleigh. Heavy robes and blankets were put in the sled and spread out so that no air could come in from the sides or back. Next dad brought the dogs to pull the sleds. They were not the biggest dogs that Jimmy had ever seen, but Jimmy thought that they must be some of the best dogs that ever were if they were able to pull that sled with three people on it. Soon the dogs were all

hitched up and the team was ready for its part of the trip. Mother came out in her big fur coat and daddy got into his biggest warm skin coat. Jimmy began to wonder if they were going to take him without giving him a coat too to keep him warm. Just when he had decided that he was supposed to freeze on the trip, he saw his father bringing another fur coat out of the house, and soon he was wrapped in a coat of his mothers.

They got on the sled which was not so very comfortable. There were no cushioned seats as there are in automobiles. The seats were hard boards with hard board backs to lean back against.

As they were starting out Jimmy said, "I think that it is nice to have a big fur coat like this. Doesn't it cost a lot to buy these big coats?" He was told that up here where there are so many animals, coats are easy to get and not so expensive.

Soon they had reached the first home that they were to visit. It was a poorly built house, but inside it was fairly warm. All the cracks were filled and there were lots of skins hung about the walls to keep the cold air from coming through. They sang some songs. Daddy read some verses from the Bible and mother talked to the children. They did not stay long.

When they were in the sled again Jimmy said, "I thought that we would find the people living in snow houses. I have read about them living in snow houses."

"The snow houses are in the very coldest part of Alaska, and there are not very many of them any more," said dad. "Maybe we can go far enough sometime to see some."

They visited a number of places and then started for home.

One day dad said, "I have received a call to go on a long trip inland. I think that the people where I am going live in snow houses, Jimmy. It will be a hard, cold trip, but if you want to go I will take you with me."

Jimmy liked that trip. They came, after many days of traveling, to a whole string of houses. They were made of blocks of ice, just as Jimmy had hoped that they would be. Inside there were more skins than Jimmy had ever seen. The walrus is very important to those people who live in snow houses. They use his skin in their houses, his meat to eat and his fat to make light and heat.

When their visit was over and they were ready to go home, Jimmy said to his dad, "I am going home and finish school as soon as I can, then I am coming back and we will go together to as many of these people as we can. We'll teach them about Jesus and we'll teach them to live as we do and keep themselves and their houses clean."

Bible References

- M., May 23. Helping our own people. Mark 7:24-30.
- T., May 24. Strong preaching. Matt. 3:7, 8
- W., May 25. Finding prodigals. Luke 15:11-19.
- T., May 26. Casting off falsehood. 1 Tim. 1:4.
- F., May 27. Guarding against money madness. 1 Tim. 6:10.
- S., May 28. Bringing in law. Lev. 18:1-5. Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Excerpts from African Mission Correspondence

By Dr. Florence N. Gribble

42 Rue Pierre Nicole Paris, V me.
 France, April 27, 1927..

Dear Evangelist Readers: It is a pleasure to write to you once more since receiving the February letters from Bassai.

These letters were written at the time of the quarterly conference there, those present being the Bassai staff augmented by Mr. and Mrs. Hathaway from Yaloke, from whose letters we glean the following Yaloke and other news: "Miss Emmert opened the school again after her six weeks' vacation, and this time in the new school building. She expected to have from fifty to seventy-five pupils this time. We praise God for the new hope this gives us of trained evangelists."

Mrs. Hathaway writes, "We left Yaloke, February 3rd and arrived here the 5th. Had a good trip coming as far as the Ouahm by auto. Left Yaloke at 6 A. M., stopped at Yimbili for lunch and reached the Ouahm before 3 o'clock. There is a nice rest house there now and a shed to shelter the Ford. They are now working on the auto barge and hope to have it completed in June. By the time you come no doubt you can come all the way to Bassai by auto. Am so glad the Lord has opened up the way for your auto and know it will be a great blessing."

"We are having our week of prayer and conference and are enjoying it so much. We have four sessions each day—6 A. M., 9 A. M., 3 P. M., and 7:30 P. M. Two sessions are devoted to prayer, one to Bible Study, and one to sermons. From here we are going to Bossangoa for two weeks, returning to Yaloke about March 1st. All here are in excellent health, except Miss Bickel, who is suffering somewhat..."

Two weeks later Mrs. Hathaway writes from Bossangoa, "Mr. and Mrs. Sheldon are both looking and feeling fine. We take our meals with them, but sleep in the rest house at Kewane, about 15 minutes' walk from their house. On our way over here in the auto we stopped and Mr. Hathaway shot three deer. We feasted on venison Sunday. Morgou (the native hunter has killed guinea deer, "Moune and buffalo, so you can see we do not suffer for want of meat. One can also get all the fish one wants in the river, back of the concession. The ground is also ideal for gardens. Such wonderful beds of lettuce and beets! I had thought it impossible to raise such lettuce in Africa. The garden is close to the river and being low ground doubtless receives moisture from the river. The foundation of the house is completed, and the veranda poles are up and painted. The grass is gathered for the roof. There is enough screening to screen the whole house, so it will be just as free from mosquitoes as a permanent house. With goats, chickens and ducks, they have all the milk and eggs they can use. The place here will be very beautiful when the station is built up. The front spring of the auto broke today on the way to Bossangoa. These roads are so bumpy that they are very hard on the springs."

From Bassai Mrs. Jobson writes, "Everyone is enjoying good health here. Little

"Junior" is so fat and lively. How wonderfully God is caring for him day by day. Brother Kennedy is busy finishing the hospital and making brick for the school. As yet we have not received permission for teaching, but are praying God that it may soon be granted.

"Miss Myers and Miss Bickel expect to leave for Carnot to do some itinerating. They also will itinerate in Karre land. Mr. Jobson and I have recently been out a week in the distant villages. Last Sunday we had our love feast with 223 present. We are having a great deal of fruit here. The pineapples are especially good."

Mrs. Kennedy writes, "Mr. Kennedy hopes later to take an itinerating trip of several weeks. Sorry I cannot go with him. The baby is doing so well, has never had temperature over 100 degrees. He is gaining continually, weighs almost eighteen pounds. He is as happy and good as he can be,

sleeping all night long from 7:30 P. M. to 5 A. M., since he was one month old. We praise God for all. Lester Junior is very fond of the natives and has a smile for every one."

Miss Myers writes under date of February 20th: "The second building of the dispensary is nearly completed." Speaking of the baby she says, "Lester Junior is so cute. He goes to church, likes the men much better than the women. He tries to stand although only seven months old. Brother Jobson is very fond of him. Lester likes him to take him out walking." Speaking of the chief, she says, "He is acting much better. Comes often now to see us. Brother Kennedy helped him to build a nice house for himself. We hope he will be our friend instead of our enemy." Of the leper asylum, "How much we need it! New cases breaking out constantly. The necessity of isolation, and the difficulty of diagnosis, because of a prevailing similar disease, make it a burden for prayer." Burdens for prayer indeed! Let us pray for our stations more and more.

Under the Southern Cross

Since writing two weeks ago I have visited our missions in Buenos Aires and Laboulaye.

In Buenos Aires we have rented a nice room just a square from the lot where we hope to build, and have arranged that Brother Adolfo Zeche go to the seminary and care for the work for this year.

Brother Anton has been a faithful, self-sacrificing worker, but the Council felt that a change would be good, especially since it will mean a considerable saving. As soon as possible a strong North American worker should be located in Buenos Aires, not only to care for our mission, but also to help to train workers there and to represent the denomination in the different interdenominational meetings.

We are thoroughly convinced also that it would be a very great economy to erect our own building on the lot which we already have. It would not only economize the rent, which is far more than the interest would be on the money required to build, but would also permit a much larger influence for the mission and a much more rapid growth for the amount of work expended.

Brother Anton is now selling Bibles. He has an opening to establish a mission in Alsina, the district where he is now living with his wife's people, but would like to visit the towns along the Midland railway in colportage work, as there is no mission in any of them and he has already had calls from several of them where there are people interested.

In Laboulaye there is an awakening. I baptized seven more converts and as many more are about ready. We celebrated the Lord's Supper with sixteen communicants. It was the first time for nearly all of them and made such an impression on the sisters that during the footwashing they all broke down and cried and kissed each other. It was a happy occasion. It took four years

to bring this field to the harvest time, but it looks as if it will now have a rapid growth.

My visit coincided with the anniversary of the arrest and persecution of Brother Perez. He was just a poor farm hand when he began to acquire fame for his success in treating the sick. Now people come from long distances, sometimes hundreds of miles. He prescribes no drugs and recommends only simple home remedies and makes no charges, but teaches the people to pray. A year ago he was arrested on a false charge, brutally treated, kept for four days in a little cell not large enough to lie down in, and for nine days without being allowed to communicate with his family or friends. Finally Brother Istueta succeeded in having him brought to Rio Cuarto for trial.

The accusing lawyer had a slanderous article published in the daily papers here, to which I replied. The judge here released him and he went back to Laboulaye and invited the people to meetings in his house. These filled the house to overflowing and a branch Sunday school was added. We now have two Sunday schools in Laboulaye with an attendance of over 70 in each, and both are growing.

In addition a man in Rio Cuarto who read my articles in the papers became interested, came to church and was converted. His wife also has been baptized, and we have a branch Sunday school in his home.

In Laboulaye Brother Perez is about to make changes in his house which will double the size of the room for meetings. He donated an auto to Brother Istueta for the work and goes with him three days each week to the neighboring towns, and pays all the expenses. As a result we have promising groups of believers in a number of towns of the district.

On the other hand a most remarkable series of calamities have overtaken the persecutors of Brother Perez. The policeman who arrested him had his hand shot off by

a criminal not long after. The commissary who brought him to Rio Cuarto was murdered by another criminal. The judge who kept him in jail illegally in Laboulaye, died soon after, and the lawyer who did his best

to ruin him and get for him a long term in the penitentiary, was murdered in a brothel in Laboulaye on the anniversary of his arrest, and was brought to Rio Cuarto for burial.

Meanwhile Brother and Sister Perez and family have greatly developed spiritually and are greatly used of the Lord.

This week I am to visit Alejandro and Gallini.
C. F. YODER.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Ft. Wayne and Dutchtown, Indiana, Boost Endowment

Ft. Wayne, Indiana

This is a newborn church, being one of our latest churches, just a little over one year old.

Brother J. L. Kimmel, one of our most successful workers, in building up churches is the pastor.

I was surprised and pleased with the splendid progress that has been made here in such a short time.

The locatoin is well chosen in an un-churched section. The building is modern, built in good taste, with every convenience.

Brother Kimmel, with only a few to begin with, has gathered and received into the church sixty members, made up of a fine class of people with ability. The mission boards should feel encouraged over the growth of this work and the promising future before it.

Although heavily burdened financially in the erection of a new building, and helping to support the work, they gave out of interest and love for the College \$250.00.

Dutchtown Church

This church is located only a few miles from Warsaw in the country.

The work until recently had gone back and only occasionally had preaching service. Since Brother Flora took it over with his other charge at New Paris, they have gone forward in an encouraging manner.

Brother Flora held a remarkable meeting there this spring that stirred the community, and doubled the membership, and put new life and hope into the work.

There is no reason why we should not maintain a good work here, as it is a thickly settled community and has need of a church.

It was a pleasure to be associated with Brother Flora again, who aided me in visiting the membership, many of whom had recently been received into the church, and were not established and acquainted with the church enough to urge the need of the College upon them.

I received from them for the Endowment, \$176.00.
W. S. BELL.

NEWS OF THE COLLEGE

Events have moved so rapidly here during the last two weeks that I have not been able to keep up with them. As Commencement time approaches, college events become more numerous. The calendar was printed last week in the Evangelist.

We have had six intercollegiate debates. Two with the University of Akron, two with Baldwin-Wallace men's teams, and two between the two girls' teams. No judges were engaged but Ashland certainly shone. All of the debates were double, while one team debated one side of the question here,

one also debated the opposite side at the other contesting school.

The Girls' Glee Club had a very enjoyable trip through Pennsylvania. The Boys' Glee Club reports a fine time while in Indiana. They have several local dates and are doing well.

President George Zook of Akron, University, will give the Commencement address and Professor McClain will preach the Baccalaureate sermon.

There will be 38 long course graduates and 15 short course graduates. There are also several who will finish the diploma course in Music.

The Baseball team has been going well, having defeated Kent State Normal, Wilberforce, and Kenyon. Lost to Wooster.

Dean Miller is spending the week end with the Johnstown church.

Dr. Bell as you know, is working away in Indiana, and we are pleased and hopeful here. We need so much to get the very best possible results in this campaign.

The gymnasium is progressing and will

be a great credit to the school when it is finished. The Campus is very beautiful at this season of the year and I hope that General Conference may be here in the near future so as to see it and get the use of the new gymnasium.

Professor DeLozier will spend the summer in France, studying there.

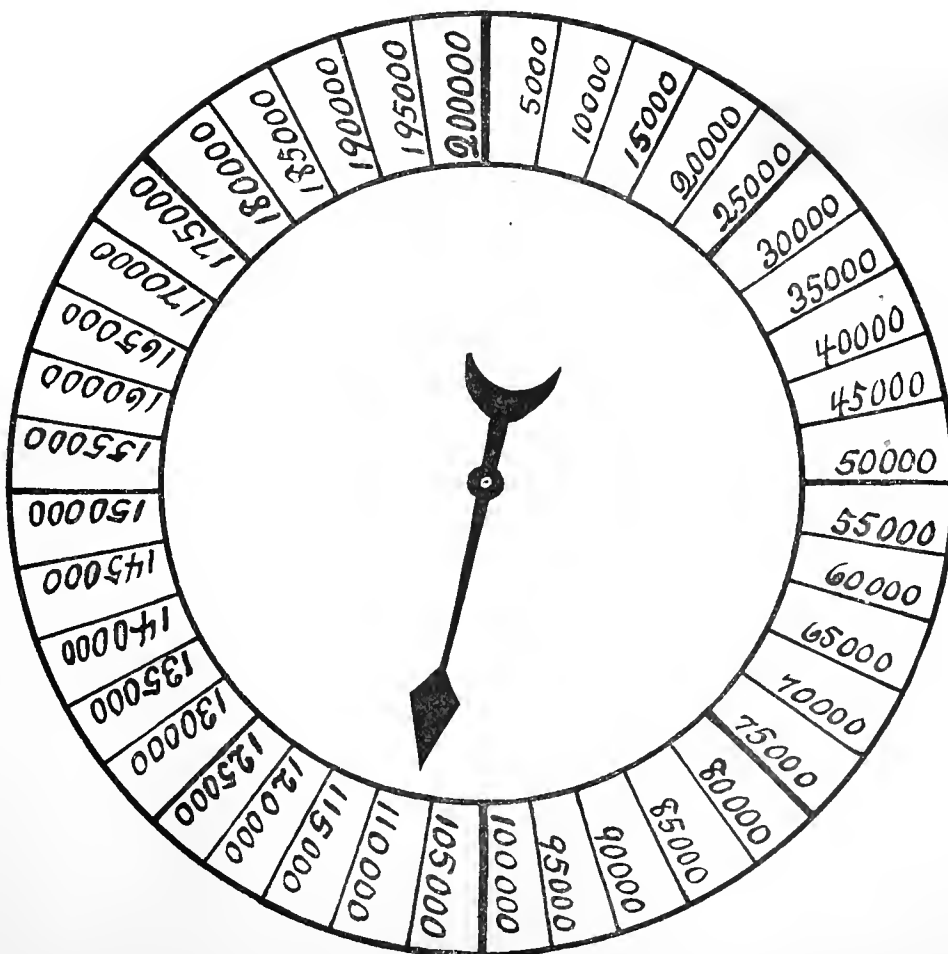
All-College day, formerly May Day, will be held the second of June. Everybody is invited. Also note on the calendar the time for the Alumni Banquet.

Since I last wrote the College notes, my father who had been blind more more than 25 years, and who had been living with me for the past 11 years, passed away at the advanced age of 83. I miss him, but have no regrets, as his life was right. He was at the historic Dayton convention, which I can barely remember.

EDWIN E. JACOBS.

CONEMAUGH, PENNSYLVANIA

The Conemaugh Brethren have been a busy people this season and would like to report some of their activities to the readers of the Evangelist. We had services every evening the week preceding Easter Sunday, at which our pastor, the Rev. Austin Staley, emphasized the missionary spir-



it with gratifying results in our Easter offering. We had a "Sunrise" prayer meeting on Easter morning with so large an attendance that our pastor preached a sermon to us on the resurrection. Then at 9:30 Sunday school, and at 10:45 another sermon by the pastor; and in the evening a splendid cantata was rendered by the choir, under the able leadership of Director Searle. All the different auxiliaries of the church are alive and active. The prayer meeting, Sunday school, Christian Endeavor, W. M. S. and S. M. M. show a good average attendance, and the prospects are good for additions to all of these, and to the church. The ninth district of Cambria County held their annual convention, in our church on April 24, afternoon and evening. All five of the Protestant churches in town were represented. We listened to four excellent lectures, two of them from returned missoinaries, special music from a large choir chosen from the different churches. Good reports and fine fellowship prevailed. Next, on April 26 we had the Girls' Glee Club of Ashland College. We are proud of a college that can send out a group of girls like that. The charm and harmony of the music they gave us, proved their excellent training.

"Honor to whom honor is due" to the College and to Mrs. Lily Mohn Nadelin. Now, I must stop or the waste basket will catch me. I am just one step ahead of it now.

MRS. G. C. WYKE,
Corresponding Secretary.

GLENDAL, CALIFORNIA

To the Evangelist Family:

We thought you might be interested in knowing about a short meeting held by the writer with the Fillmore, California Brethren one week before Easter. We began under adverse circumstances for the rainy season was still on; it turned cool and hailed and rained and thundered some, which it seldom does here in California. This held up for three days and folks in California do not like to go out when it rains, but we went on preaching and praying each evening and the people had a mind to work. This was my first opportunity to work with our young Brother Ogden, who came over to us from the Old church not so long ago. We found him a loyal Brethren, loving the old Book and a premillennialist and apt to teach.

The devil of course always gets busy when God's Word is preached and the cross of Christ upheld, and many hardened their hearts against the word of the Lord. But when the resurrection morning came around many came out to Sunday school when a fine program was rendered. At the close I gave an object lessons and an invitation and 15 children came forward and a fine missionary offering was given.

A big dinner was served in the basement of the church at noon. Many lingered around the church all afternoon and at night a good crowd came again, and when the invitation was given 5 more came out making a total of 20 for the one week.

So everybody was rejoicing over the victory. Praise the name of the Lord.

The weather is fine and beautiful; flowers are everywhere.

Yours in the blessed hope,
S. LOWMAN,

P. S.—I will be open to a call to some pastorate about May 1st in Ohio, Indiana or Virginia. Address me at above.

S. L.
Glenoaks Blvd.

FORT WAYNE, INDIANA

Since the editor has called for a report from this place I want to comply with his request.

The work in Fort Wayne is going forward, not as rapidly as we would like to see, and yet we are making progress as the weeks and months pass by. On the evening of March 24th we had a very successful banquet in the church. Eighty persons surrounded the tables and enjoyed the feast prepared by the W. M. S. for the occasion.

Professor J. Raymond Schutz, pastor of the First Brethren church of North Manchester, Indiana, and professor in the North Manchester College, gave us his great lecture on Europe.

In behalf of the church at Fort Wayne, I want to thank Brother Schutz for this great favor.

On March 27th we began a short revival meeting and continued for two weeks Brother E. M. Riddle of Bryan, Ohio, preached for us during the week—but returned home to fill his own pulpit on Sunday. This was a real successful meeting—when we remember that it is not more than eight months since the church was dedicated and still less since the church was organized.

This meeting gave us a splendid opportunity to advertise, one thing which we had not done to any extent, since the church was built. We had two thousand cards printed and distributed them through the part of the city in which the church was located. This brought good results, and new faces could be seen at almost every service.

Brother Riddle preached good sermons and made many friends. He is a very fine Christian gentleman and leaves a good influence wherever he goes. He brought his car and we used it every day to find those in the city who had not yet identified themselves with the church. We had the field pretty well gleaned before the meeting began, nevertheless we had six additions to the church, two by baptism and four by letter.

One of our number, Sister Layman, a very good woman, not long since passed away, still we have now sixty members on the roll.

We just recently began to get outsiders interested in our church. Slowly but surely we are beginning to extend our influence as a church beyond our own borders, and the prospects are just now encouraging along that line.

Sunday morning I preached on footwashing and had people in the audience who never were inside of a Brethren church before.

Sunday evening we had a very spiritual communion service and we had three persons in the audience who represented three other large denominations. When we started to build our church here, they started a movement and circulated a petition to prohibit us from building. Their contention was that we were colored people, and they did not want a colored church on their street.

After the church was built it was rumored about that we were spiritualists. But the time has come when we are beginning to be known, and when the work is not quite so hard. We are very grateful for what the Lord has done for us and ask an interest in your prayers for the work in this city.

J. L. KIMMEL,
535 E. Keith Street.

NEW LEBANON BRETHREN CHURCH

Since our last report several things have occurred here which we believe will be of

interest to the brotherhood. Our special evangelistic campaign closed on the third of April. The three weeks spent with Brother Barnard as evangelist, were pleasant and profitable weeks for the church and community. The attendance throughout the services were splendid. Rainy evenings did not seem to affect the attendance. A fine Christian spirit was shown throughout the campaign. Brother George Hepner, one of our deacons, did himself credit in the splendid way he handling the singing.

The immediate results to the church were 32 additions, nineteen of these came by letter from the Dayton and Salem churches. These were members that had moved into the community here. These four families, namely, Vess Deeters, Edward Wogamans, Sherman Gilberts and Rev. Morse Hoovers, will be a splendid help to the church. The other thirteen came by rebaptism and confession. Of the 13 four new families were reached.

However, the immediate results do not give you any idea of the good accomplished for the church. We entered into 100 or more homes during the campaign. Everywhere we made friends for the church. We believe quite a number of these will come in the near future. Four more were baptized and received into the church during the Easter season, making a total of 38 since our last report.

Brother Barnard made a splendid co-worker. His messages were well received by all. He was always ready to enter homes and speak for Christ and his church. He preached the true Word with zeal and inspiration. The splendid free will offering given at the close of the service is an indication of the appreciation of the people here for the work done.

Easter Sunday was a splendid day for us. We broke our Sunday school record attendance by 54, there being 346 present when the count was made. The children gave a short but pleasing program, followed by a fine Easter message by Brother Roy Patterson of our Dayton church. An invitation was given at the close of the service and two fine young lads accepted the risen Christ as their Savior. The Foreign Missionary offering amounted to nearly \$140.

Brother Charles Sensenbaugh, one of our former parishioners at St. James, Maryland, spent the Easter vacation with us. We had the fortune of hearing him preach to a fine and appreciative audience.

At the last business meeting the church voted to send monthly letters to all the membership of the church. The "Rotospeed" is a valuable addition to the work of the church. We are doing more advertising at less cost than heretofore.

A Daily Vacation Bible School is being planned for the summer. This will be a new experiment, but we believe the folk will take hold of the work in a splendid way. Our communion service will be held on the 22nd of May. Any Brethren near by are invited to join us in this service. L. V. KING.

PRE-EASTER MEETINGS AT MASON-TOWN

During the week preceding and including Easter Sunday in fulfillment of a promise made to the pastor last fall, I was speaking in the Brethren church of Masontown, Pennsylvania. Brother Koontz had planned for a meeting of two weeks, he himself taking the first week, while I took the last. It was my first visit to this city and church, and in several respects it was very interesting. For one thing, during my first year

at Ashland Seminary, Brother Koontz was finishing his course here as a graduate student in the Seminary, and I had greatly enjoyed the fellowship of having him in some of my classes. I believe that he is the first minister of our church to take the new degree now being granted for the long course, Bachelor of Theology. He is doing splendid work at Masontown. New people are being brought into the church under his ministry, and a great interest is being stimulated among the members in the Word of God. I do not think that I have ever taught the Scriptures to people who were more interested. Much of this splendid interest is emanating from a teacher training class which is taught by the pastor's wife. This class is studying the Great Doctrines of the Bible, using as a text-book a work by Dr. Wm. Evans on this subject. There are about thirty members in the class, and Mrs. Koontz has them really working. I predict a splendid corps of teachers out of this class.

Another reason why my visit to Masontown was interesting was because some of my ancestors lived for many years there. I even found a "McClain's Landing" on the river; and Miss Mary Sterling, who seems to be an expert in the knowledge of local genealogies, pointed out to us the little old log cabin in which my great-grandfather had taught school. His name was James Kelso, and he was a preacher of the Church of the Brethren.

The gracious hospitality of the Masontown brethren is unexcelled, and it goes without saying that the Pennsylvania cooks have no peer. Brother and Sister Koontz, at whose home we stayed, took excellent care of us, and the weather was ideal, but in spite of these favorable conditions, I managed to take another cold and came home ill, spending another week in bed.

The visible results of the meeting was eight additions to the church, and among these the remarkable case of a man over seventy, who confessed Christ for the first time. The pastor of the church, however, deserves the credit for these confessions, as is generally the case. Without the faithful work of the pastor, no evangelist would ever get very far. But aside from the accessions to the church, I believe the meeting was worth while. The members of the church were constant in their attendance, and judging from the interest shown, I feel that they were built up in the faith and knowledge of the Word of God. I sincerely hope for the privilege of teaching again at some future time in this church.

ALVA J. McCLAIN, Ashland, Ohio.

WINCHESTER, VIRGINIA

The first Brethren church of this city is looking forward to a great spiritual blessing in the Lord on May 22. This will be the first anniversary of the dedication. An all-day meeting is planned, to which all the Brethren of nearby churches are invited to attend and join us in praising God for the good things he has done for us since we began. The membership has doubled, and we are expecting greater things still from God, who has commanded us to call upon him and he would do for us great and mighty things of which we know not. Come and enjoy the day with us. Dinner will be served in the basement. We would not forget the fine fellowship and aid received from the Brethren last year. God bless and prosper you, and come again.

IDA KELLER, Corresponding Secretary.

BREEZES FROM OAK HILL, WEST VIRGINIA

"The Switzerland of America"

We have been busy and so have not taken time to report previously. Since our last report one member has been added to our membership. He is one of the active business men of the city. The attendance has been good at all services, and especially the night services. The attendance for these has been the best of any time since coming on the field. With their continued increase we will soon be cramped to accommodate the crowds. At a recent night preaching service when an anniversary sermon was delivered, the building was completely filled. Our Sunday school facilities are entirely inadequate. The school has been recently thoroughly reorganized down to the smallest detail. With the complete grading of the classes it will be possible to do more thorough work. Our recent Foreign Mission offering, I am told, is the largest that has ever been received here.

At a recent business meeting important steps were taken in regard to the new building. Plans were adopted and various funds have already been started, looking to the time when ground will be broken for the new edifice. A picture of the proposed building will appear in a later number of the Evangelist. The greatest harmony prevails in the building project and with the spirit being manifested, rapid progress ought to be made. At this meeting we were given a unanimous call to serve this people the fifth year, commencing with the first of September.

We hardly realize that we have or will have been here four years. Two years has been the longest time a pastor has been on this field previous to our coming, with the exception of Brother A. B. Duncan, the father of the church. He still remains bedfast in his home at the age of 84. It has been eighteen months since he was confined to his bed. At the present time we have been here three years and eight months, counting two years of part time work at Gatewood. During this time even one hundred members have been added to the church rolls. These people also granted us a three weeks' vacation, which will be taken this summer in Florida and the Gulf States. We can say that these people are as loyal and fine a people as any pastor would care to labor with. Perhaps that is one reason that time seems to pass so rapidly. The loyal and splendid fellowship of the business men of the town also makes pastoral life here very pleasant. Now folks, do not get the idea that this is a Garden of Eden, the Devil works as hard here as anywhere else, and at times I think, harder.

We have had our meeting scheduled with Brother R. Paul Miller for over a year and a half, and were expecting to hold it this coming October, but he was compelled to completely rearrange his plans, and so we were compelled to change the date of our meeting from June 13 to July 3. When we set this or rather accepted this date as our only opportunity there was no definite date for the Maryland-Virginia District Conference. When the date of the Conference was set later, we made an effort to have a conflict avoided, which was caused by the Conference and meeting being at the same time. We could not arrange a time, so Oak Hill's delegation of fifteen that were expecting to go to District Conference, will not be there. We will turn our eyes toward Winona which is a certain date.

We feel that the time is ripe for one of

the best meetings with Brother Miller this summer that we have had since locating here. The people at large are frequently asking in regard to his coming, and the main difficulty looming up at the present time, is what to do with the crowds. The pastor of the Methodist church, a building of some twelve hundred capacity, has already volunteered the use of their splendid new building. We covet the prayers of the brotherhood that this meeting might result in a great harvest of souls.

Brother William A. Gearhart recently spent some time at Oak Hill and gave his Historical and Missionary lecture. Old Jupiter Pluvius tried his best to wash this city off the mountain top the night the lecture was given, but a splendid audience was present in spite of the inclement weather. Ere this will have appeared in print he with Mrs. Wenger and the writer will have been on the Kentucky field in an advisory capacity. We are also at the present time anticipating a visit of Miss Gertrude Leedy in behalf of the work of the Missionary Society.

The work here is very encouraging and the outlook is splendid for the future if we are willing to follow the leading of the Holy Spirit. The tasks contemplated are large and the coming building campaign will require sacrifices, but where the people have a mind to work and pray and pay, wonders may be accomplished. We are much interested in the work of the Kingdom and request that this corner of the great harvest field be remembered at the Throne of Grace.

FREEMAN ANKRUM, Pastor.

MT. PLEASANT, PENNSYLVANIA

July 31, 1913 we began our work as mission pastor of the faithful few of this organization who are loyal to the teachings of our blessed Lord, as taught and practiced by the Brethren church, and continued until February, 1916, when Brother Clifford became the resident pastor, and served in conjunction with Jones Mills. He was partly supported by the Mission Board of our states, but the remuneration being insufficient for full time service, Brother Clifford, like his predecessor, was obliged to engage in secular employment in order to fulfill his obligation to his faithful companion and the little ones bestowed upon them. This not being satisfactory to himself or the church, Brother Clifford tendered his resignation, when the writer was again called upon, March, 1917, to take charge of the work as pastor, still being obliged to provide for his own through the medium of an income as traveling salesman, with home at Johnstown, Pennsylvania. This arrangement continued until the close of March, the present year.

Brother C. C. Collins, preaching for various denominations, with home close to Mount Pleasant, along with Sister Nellie Kolb, November the eleventh was received into the church by baptism. Being desirous of continuing the ministry, received the call of the church, was approved by the Examining Board and ordained by the pastor, March the 27th, and elected to become his successor, the pastor having served the congregation for a period of over twelve years.

At our last morning service it was our pleasure to baptize and receive into the church, Brother Ralph Daniels, in whom we have confidence to continue as a faithful servant of our blessed Lord.

Our work with this congregation has

been harmonious and pleasant, with no regrets, other than the desire to have accomplished more than we did.

For the church and the new pastor, we ask the guidance of the Holy Spirit, that the work may prosper and become a tower of strength for the saving of souls, to the glory of God the Father, through his Son Jesus Christ. Amen.

WILLIAM A. CROFFORD,

1014 Ash Street, Johnstown, Pennsylvania.

PROGRAM

40th Annual Conference Brethren Churches,
Maryland-Virginia District,
June 14-15-16, 1927
Linwood, Maryland

Tuesday Afternoon

2:00 Devotions G. C. Carpenter.
Address of Welcome.

L. H. Brumbaugh
Responses by One Delegate from
each church represented.
Organization:

Election of Officers
Appointment of Committees
Address—"Keeping the Faith".
E. B. Shaver

Tuesday Evening

7:30 Devotions. E. H. Rohart
Bible Reading. Geo. E. Drushal
Moderator's Address. E. L. Miller

Wednesday Forenoon

8:45 Devotions. Geo. E. Drushal
Sunday School Hour:
Address—Teaching the Adults.
Miss Mary Pence
Address—The Effective S. S.
Clarence Rohrer

10:00 The Preacher's Hour:
Address—Preaching the Word.
Dr. J. M. Tombaugh
Address—Shepherding the Flock.
Homer A. Kent

Discussion led by Geo. A. Copp.
11:00 Missions Hour:
Reports by Board Officers—20 min.
Mission Address—20 Min.
G. C. Carpenter
Discussion led by G. C. Carpenter

Wednesday Afternoon

1:30 Devotions. J. M. Bowman
1:45 Business Session:
Minutes, District Missions, Confer-
ence Location, Election Boards of
Property, Ministerial Aid, National
Executive Com., College Trustees,
etc.

2:45 Woman's Hour.

Mrs. Geo. M. Simpson in Charge
Address—The Devotional Life.
Miss Gertrude A. Leedy, General
Secretary National W. M. S.
Discussion led by Miss Leedy and
Mrs. Simpson.

Wednesday Evening

7:00 Devotions. S. P. Fogle
Address—20 Min.—Evangelism that
Evangelizes. Arthur Snider.
Address—20 Min. Prayer.

E. J. Rohart
8:00 Address by Representative of Col-
lege and Publishing Interests.
Dr. W. S. Bell

Thursday Forenoon

8:00 Devotions. G. D. Dunahoo
Business Session:
Statistician's Report, Committees,
Treasurer's Report
Address—The What, Why, Where
and How of Religious Education.
John F. Locke
Discussion led by E. L. Miller.

10:30 Departmental Conferences:

W. M. S. and S. M. M.
Mrs. G. M. Simpson
Ministers and Laymen.

Moderator in Charge
Address—Kingdom Hindrances and
Helps—G. W. Chambers
Address—Preaching and Teaching
Doctrine. J. E. Patterson

Thursday Afternoon

2:00 Program to be supplied, largely re-
creational.

Thursday Evening

7:30 Prayer and Praise. L. H. Brumbaugh
8:00 Sermon. Thoburn C. Lyon.

Conference Officers

E. L. Miller Moderator
G. C. Carpenter Vice Moderator
C. C. Copp Secretary

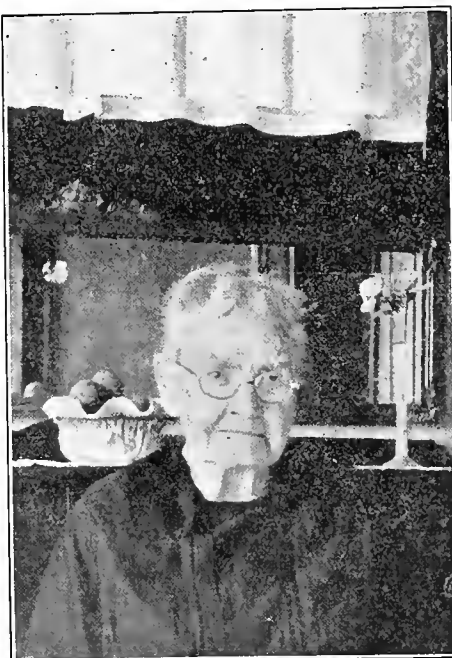
District Mission Board

G. H. Haun and Geo. A. Copp, 1927; G. C.
Carpenter, 1928; J. M. Tombaugh (Sam-
uel Hounshell, deceased, 1929).

IN MEMORIAM

A MOTHER IN ISRAEL GONE HOME MRS. SUSANNAH TEETER

The Psalmist of old declared, "The days
of our years are three score years and ten;
and if by reason of strength they be four



MRS. SUSANNAH TEETER

score years; yet is their strength labor and
sorrow." The ordinary experiences of life
verify the truth of the declaration of the
Psalmist; and yet there are notable excep-
tions to the general experience, as in the
case of the subject of this sketch.

On August twenty-four, eighteen hundred
and thirty-five, Susannah Moore, daughter
of Asa and Catherine Moore, was born in
Fayette County, Ohio. In 1850, with the
other members of the family she was taken
to Jefferson county, Iowa in an emigrant
wagon. Here all the experiences of the
early pioneers of the middle west, and the
poverty and the hardships of the frontier
were encountered.

In 1852 she was united in marriage to
Elias K. Teeter, a young school teacher who
had come from Pennsylvania to make a

home on the frontier, and who later became
one of the pioneer preachers in the Breth-
ren church.

To this union were born fourteen children,
twelve of which grew to manhood and
womanhood. Every age has developed its
portion of sacrificing mothers. But no
mother ever made a more willing sacrifice
of comfort, convenience and self for the
sake of her children than did Susannah
Teeter. To clothe and feed and care for
twelve children with the limited means of
pioneer days, was a task to challenge the
courage of the stoutest hearted mother, but
the task was accomplished, and all twelve
of the children went to high school, seven
attended college or normal schools, nine
became teachers in the public schools and
one became a minister of the gospel in the
Brethren church.

In 1865 the family moved from Iowa to a
farm near Pleasant Hill, Ohio, where they
remained for thirty years, then moving into
the village where thirty years later she
passed quietly away at the advanced age of
ninety-one years, seven months and twenty-
five days, on April nineteenth, nineteen
hundred and twenty-seven.

Of living relatives there remain one aged
sister, ten children, thirty-five grandchil-
dren and twenty-nine great grandchildren.

Sixty-seven years ago, with her husband,
she united with the German Baptist Breth-
ren church, and when the Pleasant Hill
Brethren church was organized at a meet-
ing held in the Teeter homestead in 1874,
she became a charter member of the organ-
ization, and was numbered among the most
faithful attendants for more than fifty
years.

Her experience was unusual in that her
husband, Elias K. Teeter, who passed away
twenty-three years ago, was one of the pio-
neer ministers in the Brethren church, one
of her sons, R. R. Teeter, has been a min-
ister in the church for thirty-three years,
one grandson, A. V. Kimmell, has been ac-
tive in the ministry of the church for more
than twenty years, and one great grandson
is making preparation for the ministry.

Her life is fittingly described in portions
of the last chapter of the book of Proverbs,
"She riseth also while it is yet night, and
giveth meat to her household, she girdeth
her loins with strength, and strengtheneth
her arms; Her candle goeth not out by
night; she stretcheth out her hand to the
poor; yea she reacheth forth her hands to
the needy; strength and honor are her cloth-
ing; and she shall rejoice in time to come!
she openeth her mouth with wisdom; and
her tongue is the law of kindness; she look-
eth well to the ways of her household, and
eateth not the bread of idleness; her chil-
dren arise up and call her blessed."

Funeral services were held in the church
where she had worshipped for more than
fifty years by Dr. W. H. Beachler of Day-
ton and Rev. H. C. Marlin, pastor of the
Pleasant Hill church. R. R. TEETER.

ANNOUNCEMENTS

THIRD CHURCH, JOHNSTOWN

The Third Brethren of Johnstown, Penn-
sylvania, will observe their semi-annual
Communion service and Lord's Supper, May
22nd, at 7:00 P. M. We desire to extend
the usual invitation to all who would share
this service. JOS. L. GINGRICH,

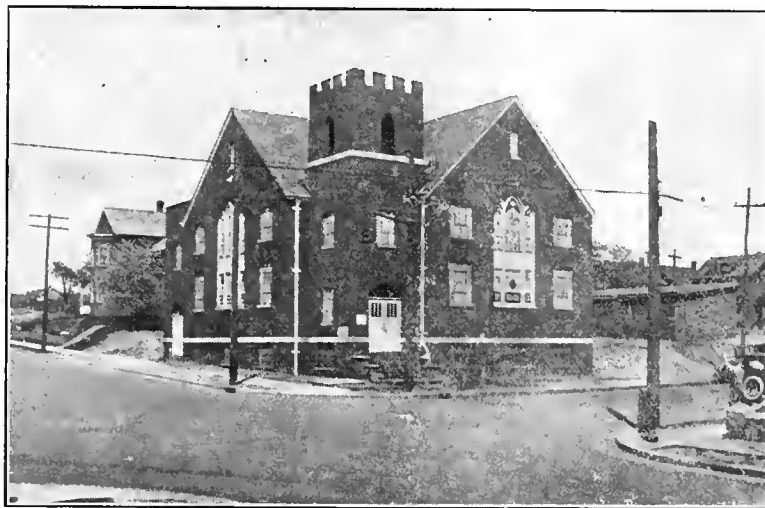
Pastor.

VOLUME XLIX
NUMBER 21

MAY 28
1927

The **BRETHREN EVANGELIST**

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



**The New First Brethren Church
Canton, Ohio**

Rev. Fred C. Vanator, Pastor

(See Report of Dedication in News department)

Canton was recently a mission point, but in a few years has become a strong, self-supporting church—a remarkable example of the value of intensive effort on mission fields.

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Published weekly by the Brethren Publishing Company, Ashland, Ohio, at \$2.00 per year in advance.

George S. Baer, Editor
R. R. Teeter, Business Manager

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EDITORIAL

The Higher Use of Memorial Day

Memorial Day is devoted to many and varied uses. Primarily it is a day built upon the elements of reverence and gratitude, and is largely used as an occasion for giving expression to these worthy sentiments. But it is not always so nobly used. Not infrequently it is given over to exalting the exploits of war, to shallow boastings of American prowess and superiority, to demonstrations of selfish nationalism, and to a haranguing of other nations and a discrediting of the strength and high purposes of their governments. It is a false patriotism that yields to such expressions. They are not worthy of a truly great and mighty people; they are not becoming to an nation that makes the professions that we make; and they do not represent the heart of America, but rather misrepresent it. It is proper and right that every American should love his country, be proud of its greatness and power and express his loyalty and devotion in ways that are fitting. But he who gives himself over to idle and arrogant boastings of his country's achievements, to offensive displays of national egotism and racial antipathy, is not a true patriot and rather than adding to his country's glory, he dims it to the extent of his influence and acts as a discordant instrument in the great symphony of national honor.

The kind of patriotism that dominates in our national life depends in no small degree upon the attitude of the church and upon its conscious effort to cause the Christian spirit to leaven our national policies and to characterize our patriotic expressions. Dr. Samuel McCrea Cavert emphasizes this point by asking whether there is any task before the church more urgent than to develop a Christian conception of patriotism to take the place of the boastful and selfish thing which has masqueraded under a patriotic mantle?" His expression seems to us hyperbolic, for doubtless that is not really the most urgent task before the church, but he does rightly point it out as a very important one. Patriotism of the right sort should be found in every soul. Dr. Caver says, "Loyalty to the land that has given us birth and showered us with blessings should flow in the blood." But he insists that "Patriotism, rightly conceived, is a stimulus to serve something larger than one's own individual ends." And this is eternally true and the more universally it is recognized the better for us all. It gives rise to the feeling that Robert Burns describes as

'A wish that to my latest hour
Will strongly heave my breast,

That I for pur old Scotland's sake
Some useful plan or book might make,
Or sing a sang at least.' "

As previously suggested, the cultivation and showing of reverence for the heroic dead and the fostering of a spirit of gratitude for the services they have rendered is a fundamental aim of Memorial Day. It is right that we should cherish the memory of the noble men who laid down their lives in defense of a cause. We must never let the spirit of gratitude die out, nor allow reverence for our nation's worthy heroes to disappear from our hearts. It will be a sad day if the time ever comes when we shall forget the truly good and great, or cease to idealize and to be inspired by those who have made great sacrifices for the common good. May we never neglect to strew flowers, nor fail to keep fresh the memory of those who have been noble in peace or in war. But let us not forget that the noblest memorial of a hero is not a reverence for his dead bones, but the reproduction of his heroism. And as true heroism is needed today as was ever required to face machine gun or poison gas.

It is the heroism that is required to promote the high ideals of this nation, the Christian ideals of unselfishness and service, of forbearance and cooperation, the heroism necessary to stand openly and actively opposed to war or preparation for war, or any spirit or conduct that tends to encourage war. You may wonder wherein such an attitude takes heroism. But you will not long wonder when you once take such a stand and find yourself in opposition to the organized effort to militarize our land, and even those who are professed followers of Christ begin to temper their opposition, to compromise their attitude and you are called fanatic, pacifist, unpatriotic, or even Bolshevik or traitor. It will mean something to stand your ground then. The crowd will not be with you, and there will be no bands playing to inspire and strengthen your heart. You will be very much alone, and lonely, except for the presence of him who promised, "I am with you always." It is not a hypothetical case; it is a situation that must be faced at this very hour; your patriotism is now being challenged if you have adopted the Christian attitude toward war, and you must prove its quality and power. Your patriotism must be more than the ordinary sort, it must be genuine and persevering if you are not to weaken and relinquish or compromise your stand, or qualify your opposition. Such patriotism is needed to meet the issues of the present, and only such will prove a worthy memorial to the noblest and idealized heroes of our nation's wars.

Faith the Key to Great Adventure

In that wonderful eleventh chapter of Hebrews we have the key to the life of great adventure, a key that is being brought afresh to our attention by events that are thrilling the world at this very hour. It is a time of great adventure. Men are appearing upon the horizon charged with the adventurous spirit as strongly as in any age that is past, and as great, hazardous and daring undertakings are being accomplished as any that men have ever attempted. The day of adventure and exploration, rather than being past, is upon us as certainly as it was upon men when the earth was thought to be flat and the sea was a great expanse of mystery and terror. Men are still adventuring upon the unknown and accepting the challenge of the seemingly impossible. And the same force or power is leading men out that has ever led them out into the world's uncharted paths. That power is faith. Faith is the secret to a life of great adventure. It has ever been so. "By faith," says the epistle, "Abraham, when he was called to go out into a place which he should afterward receive for an inheritance, obeyed; and he went out, not knowing whither he went." "By faith," "by faith," is the explanation repeated with regard to the adventurous life of patriarch and leader, one after another, and after we have read the chapter through, we could begin again and substitute names of notables of secular history, and complete the chapter again and again in every age—men who ventured out upon the unknown and risked danger and death for the sake of what they believed could be accomplished. By faith Columbus ventured out to sea and continued until he had discovered a new world. By faith Marconi was enabled to invent the wireless telegraph. By faith the Wright Brothers invented the aeroplane. By faith Charles A. Lindberg sailed through illimitable

space until he had spanned the Atlantic Ocean with his aeroplane, and had become the world's youngest and most admired hero.

It is faith that made it all possible. Faith—that power that enables one to make certainty of that which cannot be seen, to possess as real and actual that which would otherwise be vague and indefinite because of distance. It is faith—that force that enables one to see that which is invisible, and to depend on that which has never been demonstrated. That is the thing that has made possible unbelievable accomplishments in the material world. And what might it not make possible in the spiritual world, if we but possessed it and made the venture! Aye, and what wonderful things it does make possible! By faith men lift the eyes of the mind and behold the risen Lord. By faith Jesus becomes the ideal of every human life. By faith the shackles of sin are broken. By faith the Lord is present in the life at all times and that presence gives victory and power. By faith the soul is assured of future bliss and heaven becomes a blessed reality. How wonderful is faith!

Poor Excuses

It is amusing, if one can keep his mind off the serious side of it, to see how ridiculous men and women make themselves when trying to pander up some excuse to take the place of the real reason which they are ashamed to state. A contemporary tells of a prominent layman who could pay \$50 for a dog and \$100 for a gun, but "could not afford to take his church paper at \$2.50 a year." Our church paper is only \$2.00 a year, and yet there are folks who cannot afford it, though they can afford many luxuries equally as expensive as the ones mentioned above. Another man could spend 30 cents a day on tips alone, but could not pay five cents a week for a bit of religious knowledge. A woman who made regular trips to Europe had to discontinue her paper because her budget would not cover this expense. The contemporary suggests that this type of person should learn a proper sense of proportion. We would put it plainer and say that such persons should learn a proper sense of honesty. And we think we are justified by the language of Malachi 3:8. It is not true that "a poor excuse is better than none." Honesty is better than an excuse any time.

EDITORIAL REVIEW

Churchs of the Maryland-Virginia District, please heed the president of your district mission board and pay your mission apportionments before conference convenes June 14-16 at Linwood, Md.

A word from Brother J. L. Bowman of the Vinco congregation in Pennsylvania, informs us of two recently baptized and others awaiting baptism. A meeting is to be begun April 25 to continue until June 5th.

Brother I. D. Bowman writes of his work for the Third church of Philadelphia where three have been added to the membership since the passing of Dr. Witter. He informs us that Brother J. E. Braker, for many years the pastor of this church, has been engaged again as their leader.

Two more issues and then we will drop a number of the Evangelist, as is our custom. Fifty numbers are published in the year and two weeks, one at General Conference time and one at a suitable time in the spring, no paper is published. So, on the date of June 18th there will be no paper. Those having announcements, please take notice.

Brother W. R. Deeter of Portis, Kansas, tells us that their Sunday school is keeping up fine, and going ahead of former records. All the auxiliaries of the church are said to be in good condition and doing faithful service. The church was recently redecorated and new art glass windows added to the beauty of the church. Brother Deeter is closing his work here this fall, and will be open to a call elsewhere.

The North Liberty, Indiana, congregation did a very creditable thing for college endowment, according to the report of Dr. W. S. Bell, Campaign Secretary. Notwithstanding a bank failure in that town, the people gave without complaining, which speaks well for

their interest in Ashland College. They gave to the amount of \$1,169.42, which added to the amounts previously reported, bring the total for the campaign to \$109,150.16.

From Pittsburgh we learn of a number of highly enjoyed special events—the Easter cantata, the communion with 108 present and the concert by the College Girls' Glee Club. Brother A. L. Lynn, the capable pastor, has returned to his pulpit after a prolonged absence, due to a throat infection. His announced purpose to heed the urgent call to the pastorate of the church at Roanoke, Virginia, causes deep regret on the part of the Pittsburgh Brethren, but it will prove a great blessing to the people of Roanoke.

Christian Endeavorers should not fail to plan to have at least one delegate from each society at the great International Convention at Cleveland July 2 to 7. It is a great opportunity for societies in Ohio and Indiana and Western Pennsylvania and Michigan. Also, you doubtless have been reading Brother O. D. Ulom's splendid articles on Christian Endeavor page, and the articles of others whom he has invited to write preparatory to the observance of Brethren Day on June 12th.

Brother Herbert H. Rowsey, who has been called from the Roanoke, Virginia, pastorate to Falls City, Nebraska, writes of the work recently accomplished at Roanoke. Six additions to the church since last report are recorded. One good lady, a friend of the Roanoke church, and who recently passed to her reward, bestowed a most generous gift upon the church, to be used for the education of young men for the ministry. As Brother Rowsey says, this is an example to the well-to-do members of our church. It is better to put one's money to the service of the church than to distribute it to undeserving relatives and friends who are likely to spend it on worldliness if not soon dissipate it.

Brother Dyoll Belote, pastor of the Second church of Johnstown, Pennsylvania, favors us with a report of commendable progress. The average Sunday school attendance of this promising mission work has reached 85-90 and well organized and graded to needs. Attendance at church services has also improved and the addition of some deacons and deaconesses has completed the officary of the organization. A successful evangelistic campaign with Brother J. L. Gingrich of the Third church as the preacher, resulted in twenty-two confessions, eighteen of which were additions to the church roll. Brother Belote speaks highly of the impression made by the Ashland College Girls' Glee Club at that place.

JUNE 12TH IS EDUCATION DAY OFFERING DATE. Every church in the brotherhood should pray and plan to make a large offering in the interest of our only higher educational institution. This offering is not asked for as a matter of form, because it happens to be on the schedule of the church year, but as a matter of necessity. Nothing is more urgent right now than that the church should come forward with a generous offering for education. The continued success of every other department of the church and of the church as a whole depends largely on whether or not this interest is put on a firm foundation. That means that at least \$500,000 must be secured within a short time, and the only place where the college authorities can go with any very strong claim for support is to the brotherhood. It is our college and we must take care of it. We have everything to gain by doing so and everything to lose by failing.

We are pleased to present on the front page a view of the substantial new church at Canton, Ohio, where Brother Fred C. Vanator has been the pastor for six years and is called for the seventh year. Remarkable growth has attended this church under the capable leadership of Brother and Sister Vanator and this achievement bears eloquent testimony to the splendid spirit of cooperation and harmony that prevail among the membership. With this splendid new equipment we may expect them to go on from victory until they have crowded out the walls of their new church and are compelled to build larger. Dedication day was a time of great rejoicing and of victory, a very prominent factor in which was Dr. W. H. Beachler, who was the special speaker and money raiser for the occasion. This church was fortunate in having among its members one man who was able to take entire charge of the building operations and buying of materials and thus they were enabled to save considerable money. That man was Brother B. F. Lindower, contractor, whose services, as also those of the pastor, were so highly appreciated the congregation surprised them each with a beautiful gift on dedication day.

GENERAL ARTICLES

Young People and Their Influence for World Peace

By John F. Locke

"Either civilization must destroy war or war will destroy civilization." Many men who profess to be thinkers declare that we can afford to sacrifice civilization—that perhaps a better one will rise from the dust of this one; but "war today not only threatens civilization with destruction: but what is far more serious, it threatens the human race itself," says Irving Fisher, the noted economist of Yale University.

As one of that group still called "young", the writer cannot help concluding, after some reflection, that perhaps we would do well to keep our "civilization" and work it over ourselves rather than loose it in a seething hell of war in order to purge it. The best reason for this belief is that war does not have the tendency to be followed by peace, love, and righteousness growing out of high ideals learned in the diabolical pursuit; but rather it is followed by heartache, by white crosses, row on row, and by crime waves together with all the aggregation of vices and evils that are the natural result of men's ceasing to use their minds and going into the cut-throat business with their neighbors furnishing the throats.

With all that may be said about young people—and personally I agree that the charges brought against them are manifold and serious, there is a hopeful aspect to the situation in the fact that at least SOME young people are beginning to wake up and THINK. If they think wrongly—too bad. If rightly, the Lord be praised. Certainly the older generation has set a poor example at best in education, in religion, and most of all in the matter of promoting peace.

As one of the younger generation in our Brethren church, I take just pride in the fact that our Brethren church has stood against war, just as the denomination has had the temerity to stand for those things in which she has believed at other times in her history. It seems that Brethren have these splendid ideas but they fail to keep them to the fore. For instance: Christopher Saur had the courage to set the printing press going at the advent of our people in this country back as early as 1739, and yet today Dean Miller and others rightly lament the fact that we do not have a Brethren literature, which we sorely need. So with peace. Peace is no new idea anywhere. We have used it now for a great while in individual relationships, but have not applied it to international relationships.

Young people whose thinking is influenced by Christian belief, history, and ideals oppose war; and they oppose it with all the enthusiasm and earnestness that is so characteristic of youth. They criticize the church as having sanctioned every war thus far. They mean to take Jesus seriously when he spoke on the Mount.

I have before me as I write a selection of the best of present day literature on the subject of war. (I quote no figures, for they are too big to be comprehensible; they are like talking of "light years", too large for private consumption.) Everyone knows it was a gigantic affair, using money to kill, maim, and destroy, a tenth of which would have more than served to carry Christianity to the earth's remotest tribe. Why did it all come about—this enormous undertaking to annihilate? Well, some young people say that it was done through the bungling of the older generation. Pride, avarice, materialism, national-

ism, and imperialism were thus allowed to take the place of the teaching of the Galilean.

Today finds the world still in the same status. Such peace as there is is a result of armed neutrality or selfish interest. The nations cannot get along without some unity of purpose and character. You cannot bring men together around the cannon, or commerce, or militarism, or government. The only way to get nations together is around a person. The one person who can bring them together perfectly is Christ. The only way to peace for the troubled world, the way to fusion and unity on the part of a varied world lies in the path that leads to Jesus of Nazareth. Maybe the world will not accept words of life from him; but apparently nobody else has them.

Young people in college Y. M. C. A. groups and in Student Volunteer organizations are taking a vital interest in the cause of world peace as an expression of real religion. The group is small, to be sure, when compared to the whole world of young people, some of whom never stop to think about anything but pleasure's giddy whirl. But great movements always start on a small scale. If we have a small group who can think in world terms, perhaps mob psychology will not have such an easy victory when war again seems imminent.

Young people can keep on insisting that war is essentially and inherently a supreme violation of Jesus' way of living. They can show the conviction that war is ineffective in furthering Christ's Kingdom and is self-defeating in its very nature. Young people can use their influence just as everyone can. The absolute repudiation of war by individuals, groups, and corporate bodies is the most effective way of compelling governments to abandon the war system and to discover more adequate means of securing safety and justice. Even one so placid and non-committal as the present chief executive of our country is influenced by letters from students all over the United States in regard to America's present policy in foreign lands. Those who are in earnest about getting rid of war will leave no stone unturned.

Against the old vision of world empire, the young people of the nations can set the new vision of the Kingdom of God. Some day instead of a hell on earth caused by war, peace will hold eternal sway. Instead of selfishness, ambition, aggression—justice and righteousness. Instead of pride, arrogance, disdain, scorn, and self-conceit, youth must catch a vision of good-will, sympathy, helpfulness. Brotherliness and unselfishness must supplant hatred, rage, lust, and animosity. Trust and confidence, sincerity, teachableness, and dependability need to be emblazoned on world standards superseding insincerity, deceit, trickery, treachery, and suspicion, lies and spies. Brutalities, murders, wars, destruction, pillage, carnage, rape, atrocities, agonies, cripples, widows, orphans, refugees, poverty, famine, and disease all must retreat before appreciation, friendship, love, honesty, truthfulness, integrity, civilization, travel, trade and commerce, prosperity, abundance, comfort, wealth, health, cooperation, credit, understanding, education, and literature.

Victories, oppression, injustice, luxury, degeneracy, shame, defeat, despair, resentment, race suicide, and revenge ad infinitum, all follow war. The fruits of peace are uplift, happiness, harmony, joy, hope, religious aspiration, and progress ad infinitum.

Considering the natural idealism of youth, it is not strange that the young people choose the road to peace.

God gives us the raw material with which we can construct on earth either heaven or hell. The state of society that allows war is even worse than war itself. Hell invariably comes when the tools are forged and the devils are trained. It is not God's fault. To us of the enlightened twentieth century, even more guilt must be imputed if, after the last horrible example, we do not put all our might into making another such despicable fiasco impossible.

Human society and institutions have grown to be as vast as they can be unless they are dominated by the Christ-like spirit. Today we live in a small world in which isolation is a thing of the past. When thus bound together, nations may do one of two things—they may kill each other or love each other. God's immutable moral laws must be pondered over and obeyed. He that takes up the sword, perishes by it. True greatness is not national aggrandizement nor military splendor, but service to humanity.

There are special international obligations binding alike on all. As Woodrow Wilson, one of the greatest of American statesmen, said, we did a cowardly and a selfish thing by isolating ourselves after the war and refusing to try to help form a lasting peace by means of the League. It was simply another case of the old narrow-minded action. "Party before peace" characterizes it fairly well. In the name of peace let us forget the pettiness of party, color, and a few other things such as the so-called Nordic supremacy and the like, and fight the GOOD fight. There is a wide field for the sublimation of the fighting instinct. There will always be battles to fight for decency, morality, and justice in the great war of Christianity versus Mammon.

Removal of unjust barriers of color, race, and creed is one of the ideals which will help create a warless world, young people are saying. Patriotism for the Christian must mean more than a mere exhibition of mob behavior when the Star Spangled Banner is played. To secure the truest good for our nation or any other, equal justice

for all races must be obtained. Treat Mexico and the Philippines with the same respect and consideration you would show toward England and France. International law, courts of arbitration, reduction of armaments, in short a warless world, are the things for which serious minded young people are standing flatfooted.

Christianity won out in the Roman world, crowded with religions already, because it deserved to win. It deserved to win because it had Christ as its Founder and because its followers made no half-way profession of their faith. They were intolerant because they meant business. Today finds a group of Christians trying to get back the lost radiance of religion by following Christ in all things. They stand against war. Every Christian can and should use his influence against war. Each of us can count as one; no more is asked. But peace is the product of goodwill among men. As Lord Bryce said, "If we do not destroy war, war will destroy us." We were not born into the world to hate, but to love one another. "Give the children a true idea of war in their history books," said Zangwill, "and the next generation would no more want a war than an earthquake."

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts.
The warrior's name would be a name abhorred!
And every nation that should lift again
Its hand against a brother, on its forehead
Would appear forevermore the curse of Cain!

"Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, 'Peace!'
Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as songs of the immortals
The holy melodies of love arise."

—Longfellow.

Yale University, New Haven, Connecticut.

Swords and Plowshares

By Rev. William Hiram Faulkes

(Written for use as a declamation in the Second Annual Prince of Peace Contest conducted by the Ohio Council of Churches.)

"They shall beat their swords into plowshares"—so runs the ancient prophecy. Is it all a pious dream? No generation has ever yet witnessed the dawning of the day when that dream should come true. No nation has yet been willing to be the one to make it come true. Can it, will it ever come to pass?

If we were to listen to the voices of discouragement and despair, of suspicion and strife, of class prejudice and race hatred, we would answer "Never!" All the centuries, we are told, have been strewn with the wreckage of war. It will be as impossible to rid the world of war, so men say, as it would be to rid human nature of its fixed desires and habits.

In the face of all this and much more, is not one a bold and even a fanatical prophet who would dare to deny the universal rights of war and to demand "unconditional surrender" to the program, principles and spirit of the Prince of Peace? Yes, to utter such a prophecy is to brand one as visionary. Thank God, the brand is honorable and the vision is glorious!

While this is not the first time that the world has be-

come "war-weary", yet never before has the whole world groaned so grievously under the burden of war. It will take generations for the nations involved to pay even the direct cost, while the greatest part of the cost can never be paid. Let us rejoice that a new consciousness has been born in the heart of humanity—deep-seated, determined and ever-desperate,—that the day has dawned when the world must make the ancient prophecy a reality.

Nations must learn how to beat their swords into plowshares. They must so study the arts and program of peace, they must so commit themselves to the ideals of inter-racial understanding and good-will, they must so devise and maintain the means for the arbitration of international difficulties, that those who may seek to engulf the world in the maelstrom of another war shall find their way forever barred by an enlightened and dominating world-conscience that shall say concerning them, as was said in the recent war, "They shall not pass!"

We shall doubtless not reach a warless world by leaps and bounds, but we may move toward it by steady and patient strides. As one step I would suggest that we

substitute the thought of peace for that of war in our common thinking. By peace we mean those human attitude and relationships, whether economic, social, moral or religious, that are carried on in the spirit of understanding and good-will. Indeed we know the word "peace" already. The very fabric of our social existence is woven out of the threads of understanding, tolerance, and good-will. The one thing we need to do to make the idea of peace supreme is to carry it out to its logical conclusion and to realize that what is good for humanity for the most of its activities is good for its inter-racial and international relationships.

To those who mournfully or even cynically say that we must put up with war because, since peace has never yet fully come, it never will come, we reply that their argument is as false as their conclusions are futile. If they will open their eyes and their ears and most of all their hearts and minds, they will discover that the world is full of things that have never been before. We are living in a new era of industrial achievements and of scientific discovery. Our world is both larger and smaller than ever before. It is a vast universe of complicated social and racial traditions and activities; it is at the same time a neighborhood.

Let those face the facts who smugly say that war must always be because war always has been. The world is ablaze with new energies. There are vast treasures of spiritual aspirations and moral achievements waiting only to be unlocked.

Sir Oliver Lodge is reported recently to have taken a

handful of clay from his laboratory table and said to his students: "Young gentlemen, there is enough atomic energy in this small bit of clay to lift the largest leviathan from the depths of the ocean to the heights of the Himalayas. All that is needed is to discover how to release that hidden energy."

What Sir Oliver Lodge said concerning a handful of clay is surely more than true of the pent-up life of youth with all of its capacities for vision and service. War has called forth those energies, but at what a frightful cost and with what tragic results! Peace may also summon them to the noblest ministries and the most lasting spiritual achievements. All that is needed is to discover the secret of releasing these dormant powers, and then, boldly, to set them free.

The key that will unlock the treasure house of peace is available to any generation that will take it and use it. In behalf of the youth of the world, I stretch out my eager hands for the key. Forbid us not, O ye who have too long lived by the sword! Give us the key, O spirit of prophecy! Intrust us with it, O Prince of Peace! We are young but we have a spirit for the great adventure. We are dreamers, but our dreams are divine.

Give us thy blood-stained sword, O war-weary world, and in the crucible of our white-hot spirits we will melt it and mold it again into the plowshare of peace. With that plowshare we will bid our children and our children's children to turn deep and straight the furrows of justice, brotherhood and good-will in that new world in which shall at last come true the dreams of universal peace.

Father: An Appreciation

By Paul. Bauman

For years we have set aside a day to honor and appreciate mother in a special way. However, recently, we have also felt the need of a special day to honor and remember our fathers. This is but another step of a democratized civilization that we have taken. For why should we not honor the other of the two who have played such a vital part in our existence? Little do most of us realize what an important role our fathers play in

the moulding of our characters. We do not appreciate the tremendous responsibility and tasks which rest upon their shoulders in rearing us to be a credit to God and to humanity.

However, this responsibility is one which the fathers do not always realize and assume. Parents sometimes do not stop to consider the great truth in that proverb of Solomon's which says, "The glory of the children are their fathers." They must remember that inevitably the son's hero and model is the father. They should also realize the fact that the training of a child is the most delicate and sacred business in the world. It is a work that calls for the greatest wisdom, the finest discernment and the most infinite patience.

But what are the duties of an ideal father to his child? Many fathers think that if they furnish their sons with food and shelter, their duty is ended, and consequently the child is left to work out his spiritual and social problems as best he can. I would say that the father's duty goes infinitely farther than simply supporting the son. Since we know that the child imitates the parent, it is the father's duty, first, to live a godly life—one that in so far as he is able may be a good model spiritually and morally for his son to follow.

Next, let the father be a real companion to the son; for if he isn't, the son will choose his companions and environment elsewhere. Let the father be stern, but open to the child's point of view. Let him teach the child initiative and self-reliance, and remember that it is a dangerous thing to hinder or destroy the child's self-faith.

Finally, let the father back the son up in his aims and aspirations, and when the boy needs it, let him not only chastise him tactfully but let him suggest ways of improvement.

FAITH OF OUR FATHERS

Faith of our fathers! living still
In spite of dungeon, fire and sword;
Oh! how our hearts beat high with joy,
Whene'er we hear that glorious word:
Faith of our fathers! holy faith!
We will be true to thee till death.

Our fathers, chained in prisons dark,
Were still in heart and conscience free:
How sweet would be their children's fate
If they, like them, could die for thee!
Faith of our fathers! holy faith!
We will be true to thee till death.

Faith of our Fathers, God's great pow'r
Shall soon all nations win for thee;
And thro' the truth that comes from God
Mankind shall then be truly free.
Faith of our fathers! holy faith!
We will be true to thee till death.

Faith of our fathers! we will love
Both friend and foe in all our strife,
And preach thee, too, as love knows how,
By kindly words and virtuous life.
Faith of our fathers! holy faith!
We will be true to thee till death.

—Frederick W. Faber.

And now, sons, what are our duties to the fathers who have sacrificed years of their lives to put us forward in the world? Shall we neglect the opportunities they have so graciously placed before us? We too have many duties to fulfill in this life. As sons we ought, of course, to first remember that most important command in the Bible which concerns us: "Children obey your parents in the Lord." Then we ought to have a full realization of what our fathers have done for us to make life possible. To the young man I may say, make a pal of your father; show him you are ambitious; consider his suggestions; and remember he is waiting gladly to advise and support

you in your dreams. Then above all other things, sons, in these days of apostasy when youth seems so wayward and indifferent, let us so mould our characters that when we too are fathers, we can say with a proud and uplifted head,

"Faith of our fathers, living still
In spite of dungeon, fire and sword,
Oh how our hearts leap high with joy
Whene'er we hear that glorious word!
Faith of our fathers, holy faith.
We will be true to thee till death."

Ashland, Ohio.

Inspiration from the Dead---A Memorial Day Sermon

By George H. Jones

The annual return of Memorial Day brings many patriotic lessons that stir our hearts and make better citizens of us. It was a custom among the ancient Greeks to pronounce annually a eulogy upon the departed heroes of the Republic. Their virtues were cherished by the people and their exploits were themes of praise upon every tongue.

Among the Hebrews a memorial day was distinctly religious. In the Hebrew mind great men were great by reason of their friendship with God. To them God was not only the Creator, but the inspirer of every great and virtuous deed. Hebrew memorials were sacred institutions. No secular nor recreational celebrations mingled with their religious rites. Their children would not need frequent explanations as to what was meant by the rites. The service was self-explanatory.

We are trying to make our memorial day an institution of enduring worth, teaching in speech and observance the value and honor of patriotism, sacrifice and service. A solemn thought of citizenship with all that it means, even to the last great debt that can be paid, was in the minds of the originators.

Memorial Day is a day consecrated to the highest achievements of the past. It is primarily the soldiers' day. It is fast becoming a national memorial day, a day in which to decorate the graves of all loved ones, with our soldier dead. And there are many brave soldierly hearts buried in civilian garb, even in womanly garb, that suffered as greatly and loved as devotedly and gave as patriotically, as any uniformed man on his country's honor roll. But the soldier dead, and living, is our central thought on Memorial Day. As we think of this what emotions well up from within our hearts.

The privileges we enjoy cost something. The cost of our country with its institutions and privileges is of value only as the investment is great. "Greater love hath no man than this that a man lay down his life for his friends." Many homes have swelling hearts today in memory of those who paid the last full measure of devotion. The widow mourns for her departed soldier husband, the son for the father, the father for the son. And out of the mourning come resolves of a nobler nature, because of the example given.

The nation's worth to its coming generations is determined by its sources of inspiration. Human life is not uplifted by its laws, so much as by its examples. Conduct is the vital teacher. Lessons of patriotism may be taught by comparison with the deeds of other nations: memory may be enriched by ancient history, but the vital truths that furnish foundations for the higher duties, are the truths that are exemplified by our own blood relations.

The nation needs a memorial day. Self-seeking so eas-

ily becomes the rule of life. Any national observance by which something of higher value than self becomes the common object of attention, deserves our heartiest support. In the solemn presence of these men of a past day hearts are sobered and easily turn to the following lines:

"By the flow of the inland rivers,
Whence the fleets of iron have fled,
Where the blades of the grave-grass quiver,
Asleep are the ranks of the dead.
Under the sod and the dew,
Waiting the Judgment day—
Under the one the blue
Under the other the gray.

"No more shall the war cry sever,
Or the widening rivers be red;
Our anger is banished forever
When are laureled the graves of our dead!
Under the sod and the dew,
Waiting the Judgment day—
Love and tears for the blue,
Tears and love for the gray."

Well and bravely they acted their part in life, and now they rest, undisturbed by our plaudits or our tears. We call them blessed because they so richly endowed life. Theirs was the nobler part; let ours be that of emulation.

MEMORIAL DAY

Tenderly strew over each grave today
The perfumed blossoms of balmy May,
And the nameless mounds by stream or lake,
Bedeck them for mother's or sister's sake.

What matters it now whether friend or foe
Lies moldering in dust in the tomb below?
Spread sweet charity's mantle o'er the brave
And cover with flowers each hero's grave.

Known or unknown, oh! how many today,
Grieving, are wond'ring where their loved ones lay;
Weeping and wond'ring, they gladly would know
If tribute to theirs some hand will bestow.

Time and its changes should soften the heart,
And sympathy lessen pale sorrow's dart;
And tears should refresh the green on each grave;
Bright flowers their fragrance shed o'er the brave.

Think, some sad heart, that is far, far away,
In gratitude deep would gladly repay
For the drop of a sigh, a bud, or a tear,
On the grave "unknown", to some one so dear.

Think mercy's angel will hasten away,
With message of friend of the Blue or the Gray,
How it would solace the sorrow of years,
And lessen the grief that's hallowed with tears.

—John Landor Kryder.

Every grave cries out its message of blood-bought liberties and benefits. Every wound was part of the birththroes of our American citizenship. The devotion and courage, the endurance and sufferings are all part of the price exacted for human uplift and progress.

The larger number of silent mounds on this Memorial Day are mute witnesses to that great struggle made to enthrone equal suffrage and constitutional government. Our political liberties, our religious liberties, our educational freedom, the sanctity of the home and equality of opportunity all appealed in an overpowering summons to these silent men, and wrought out for the next generation the benefits these great causes confer.

What titles of nobility can surpass these defenders of immortal principles? It would be tiresome flattery to rehearse the exploits of our armies and navies. A thousand poets and historians have written of their deeds. The old veterans are not all gone, nor are all our young men veterans of our last wars, but there are still numbers enough to arouse our enthusiasm and impel us to a national observance. Young and old felt the summons of a great cause. That Cause (if not the method) was the Cause of the Man of Galilee. "Who follows in his train?" The task he began is only beginning to be understood. He passes the torch on. It can only be carried safely by men who have experienced his emotions and are inspired by his Spirit.

In conclusion, let us burn on the altars this Memorial Day the incense of a nobler emulation. Let us resolve before our God that if the meaning of their ideal was the sacrifice of life itself to the object that made life big with meaning, ours shall be none the less effective, if we can but live out the fuller citizenship which they died to give. And to our other heroes, none the less great because contemporary with us, let us quote to them,

"In Flanders fields the poppies grow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly,
Scarce heard amid the guns below.
We are dead, short days ago
We lived, felt dawn, saw sunset glow,
Loved, and were loved; and now we lie
In Flanders fields.

Take up our quarrel with the foe!
To you, from falling hands, we throw
The torch. Be yours to hold it high!
If ye break faith with us who die,
We shall not sleep, the poppies blow
In Flanders fields.—McRae.

In Flanders fields the cannon boom
And fitful flashes light the gloom,
While up above, like eagles, fly
The fierce destroyers of the sky;
With stains the earth wherein you lie
Is redder than the poppy bloom
In Flanders fields.

Sleep on, ye brave. The shrieking shell
The quaking trench, the startled yell,
The fury of the battle hell
Shall wake ye not: for all is well.
Sleep peacefully; for all is well.
Your flaming torch aloft we bear,
With burning heart an oath we swear
To keep the faith, to fight it through,
To crush the foe or sleep with you
In Flanders fields.—Galbraith.

Morality is a splendid virtue, but you will be eternally damned if you expect to keep your soul out of perdition.

The Thorn In the Flesh

By Mrs. Eliza Armstrong Cox

Many explanations of what the "thorn in the flesh" was that Paul carried about with him have been given by preachers, teachers, and other folk, and it still remains unexplained. It was certainly a most grievous thing to secure and no human power could manage it. So he besought the Lord, the only one who could help him.

"Three times" and "besought", indicate a most earnest wrestling for deliverance, not less so than was Jacob's when his life and that of his whole family were in immediate peril. It must have been a heart sorrow and humiliation that seriously threatened his life and power for service. But he must serve. He had seen the Lord and from him had accepted a great trust.

There is a significant absence of reference on the part of Paul, to his family or domestic life. When he says, "I know how to be abased," and "I suffered the loss of

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

GOD THE OWNER OF ALL—Psa. 50:1-12. "For every beast of the forest is mine, and the cattle upon a thousand hills. . . . If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." And yet we are wont to lay claim to everything in earth and sea and sky!

TUESDAY

RECOGNIZING GOD'S CLAIMS—Mal. 3:7-12. "Will a man rob God? Yet ye have robbed me. . . . In tithes and offerings. . . . Bring ye all the tithes into the store, . . ." But that is just what vast numbers of Christian people are refusing to do. God doesn't mean us, they excusingly remark; "the law is for the Jew only." But God's claims do not rest upon the Jewish law; they belong to the relation. The principle of the tithe is unalterable.

WEDNESDAY

STEWARDSHIP REWARDED—Prov. 3:1-10. "Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty and thy presses shall burst with new wine." There are very fundamental reasons why he who makes faithful and sincere recognition of his stewardship is more prosperous than he would be if he failed to do this.

THURSDAY

IDEAL STEWARDS OF MONEY—2 Cor. 8:1-9. " . . . the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we should receive the gift, . . ." Such liberality is as unusual now as it was then, and when found deserves as much commendation.

FRIDAY

STEWARDSHIP OF GRACE—1 Peter 4:7-11. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." He who enjoys the grace of God cannot safely withhold it from another and keep it for himself.

SATURDAY

GIVING CHEERFULLY—2 Cor. 9:6-15. "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver." It takes the heart of the giver with the gift to make it valuable. Too much of the giving of Christians is not really giving; it is more like paying taxes—it is done grudgingly.

SUNDAY

PROPORTIONATE GIVING—1 Cor. 16:1-3, 9-13. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." If the church should faithfully obey this counsel today, it could dispense with its multiplicity of noisome "gatherings" to which it resorts to make ends meet.—G. S. B.

all things," he gives us a possible little glimpse behind the domestic curtain.

It has been the way of the Jews ever since Christianity came into the field as a competitor of Judaism to persecute most mercilessly those who abandon the latter for the former. Paul could be no exception, and we can at once see him driven from home, penniless, and with the anathemas of father, mother, brothers and sisters, wife and children, (we have no proof that he did not have all of these) heaped upon him. Here was a living sorrow to goad him to the end, one prolonged heart agony. How he would pray to have the condition changed! "Three times" may refer to three separate most earnest efforts to bring about a reconciliation but with hopeless results.

But he was given the greater victory of triumphing over it all by the power of God. He was thus given an opportunity to prove his worthiness of Christ by standing the test of placing family and dear ones second to his devotion to the Lord Jesus Christ. He seized the weapon that Satan had forged against him and turned it into a sword of power for the gospel of Jesus Christ.

Of what value is Paul's experience to us? How many there are going through life goaded all the way by a most excruciating something that must be endured. It can't be talked about. We are all the time cringing for fear it will be mentioned. It can't be explained. It may be something lying back in the family history, a business mistake, an unhappy marriage relation, the wayward son or daughter, the imbecile in the family.

Any of these and many others may constitute a thorn that is unbearable, and yet it must be borne; a source of suffering that we would give anything and everything to have taken out of life, but it is still there.

Now for the lesson from Paul's experience. If he could triumph with a thorn in the flesh, so can we, for the same source of power is available for us. When he exclaimed, "I have fought a good fight", this victory over his thorn must have been included. God's grace can still turn defeats into victories and enable us to exclaim, "I can—through Christ!"

Whittier, California.

The Sayings and Commandments of Jesus

By Samuel Kiehl

Men and women, boys and girls, according to Galatians 3:26 become children (sons) of God by faith in Christ Jesus; to whom he saith, If ye love me keep my commandments (John 14:15.) To say that the sayings and commandments of Jesus have become obsolete, out of date, non-essential for the salvation of the soul, and, the development of Christian character contradicts his word; for he saith, Heaven and earth shall pass away, but my words shall not pass away (Matt. 24:35). "Thou hast magnified thy word above all thy name." Whosoever therefore shall be ashamed of me and of my words (which include his sayings and commandments), in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels (Mark 8:38).

We (if faithful believers in Christ) have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him (1 John 2:1-4). All liars, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators shall have their part in the lake which burneth with fire and brimstone (Rev. 21:8). A very undesirable place or condition in which the disobedient church member, though living among the upper crust of society here, shall spend eternity with such extremely immoral, uncongenial, satan-possessed, and, apparently God-forsaken associates. To avoid such a catastrophe, now is the time to receive Christ as your Savior and Lord, and faithfully obey him.

The final state or condition of those who obey, and those who do not obey is told in the following Scriptures: Whosoever heareth these sayings (Matt. 5:6, 7) of mine, saith Jesus, I will liken him unto a wise man, which built his house upon a rock; and the rains descended, and the floods came, and the winds blew and beat upon that house; and it fell not; for it was founded upon a rock (Matt. 7:24, 25). He also saith, In my Father's house are many mansions; if it were not so, I would have told you, I go to prepare a place for you . . . I will come again, and receive you unto myself; that where I am there ye may be also (John 14:23). In his (Christ's) presence is

fulness of joy (Psa. 16:11). But those who will not obey the gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power (2 Thes 1:8, 9). Everlasting destruction means annihilation or its equivalent, which is everlasting separation from the presence and glory of him who was delivered for our offences, and was raised again for our justification (Rom. 4:25).

It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him (1 Cor. 2:9). But who love him? Jesus who is God manifest in the flesh, saith, He that hath my commandments, and keepeth them, he it is that loveth me. If a man love me, he will keep my words (sayings and commandments); and my Father will love him, and we (the Father and the Son) will come unto him, and make our abode with him (John 14:21, 23). A holy, heavenly Trinity; the Father, the Son, and a true believer. Dear reader, can you and the writer be classed with that trinity of holy, supernatural persons? Let us examine ourselves, whether we be in the faith (2 Cor. 13:5).

Dayton, Ohio.

SWEET PEACE

There is a sweet peace which passeth all understanding. It makes the king on his throne and his lowliest subject common brothers of the same happy family. It causes the rich and the poor to know that they have together a glorious inheritance in eternity. It smooths out the rough places in life, makes placid the turbid waters of death, and illumines the way into that bourn from which no traveler has ever returned. It is without money and without price, yet its value is incalculable.

It is that blessed assurance that comes with the new birth of the soul that we have been adopted into the family of God and made joint heirs with Jesus Christ to all the supernal glories that lie beyond the grave.

O, that all would seek earnestly this sweet peace, for to thus seek it means to find it!

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THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for June 12)

Peter Delivered from Prison

Scripture Lesson—Acts 12:1-17.

Printed Text—Acts 12:5-17.

Devotional Reading—Psa. 34:1-8.

Golden Text—Many are the afflictions of the righteous; but Jehovah delivereth him out of them all. Psa. 34:19.

LESSON LIGHTS

Children's Day Poem

A dreary place would be this earth,
Were there no little people in it;
The song of life would lose its mirth
Were there no children to begin it.

No little forms, like buds, to grow,
And make the admiring heart surrender;
No little hands on breast and brow,
To keep the thrilling love-chords tender.

The sterner souls would grow more stern,
Unfeeling nature more inhuman,
And man to stoic coldness turn,
And woman would be less than woman.

Life's song, indeed, would lose its charm,
Were there no babies to begin it;
A doleful place this world would be,
Were there no little people in it.

—John G. Whittier.

Introduction

Herod Agrippa (whose death is recorded by history as A. D. 44) was deputy king of Judea. He persecutes the Christians, murders the Apostle James and imprisons Peter, vs. 1-4. Peter is liberated by an angel in answer to the prayers of the church for him, to the no small perplexity of his persecutors, vs. 5-19. Herod in the midst of his pride and pomp, is struck by an angel and dies miserably, vs. 20-23. After his death the gospel has good success, and Paul and Barnabas return to Antioch, vs. 24, 25.

Two Ways of Deliverance

"How different to the eye of sense the dealings of God with some of his servants from his dealings with others! Those he gloriously delivers; these he appears to abandon to their foes; the three children are brought forth altogether unscathed from the fiery furnace; the Maccabean martyrs perish in the flames; Peter is delivered from the sword of Herod, from that sword which has just been stained with James' blood; one John the malice of an emperor fails to hurt, and he is plunged unharmed into boiling oil; another falls a victim to a wicked woman's spite, and his life is given away at a wanton dancing-girl's request. But shall we therefore conclude that those God delivered, and these he did not deliver? Should we not rather say those were delivered openly, and in the fact of the world—these as really delivered; however, their deliverance did not as manifestly appear."

For What They Prayed

We shall misunderstand their faith, and their reception of the answer, unless we note for what they prayed. (1) Plainly it was first for the release of Peter, if it was God's will. They well know their Master's

prayer in Gethsemane, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt (Matt. 26:39). (2) In connection with a former imprisonment, they prayed "that with all boldness they may speak thy word" (Acts 4:29), so here they prayed that Peter might be sustained and strengthened and comforted. Perhaps the shadow of his former denial of his Lord made their prayer for him more intense. (3) Most of all, that Christ's kingdom might prosper; and all that came to Peter might, in some wise way, aid the cause dearer than life to him and to them.—Illustrated Quarterly.

True Conception of Prayer

"We should dismiss at once the idea of prayer as petition, explanation or effort to conform a higher will to our will. Many people feel that prayer is the easiest way out of their difficulties and the majority of people do not think of prayer until in trouble.

"The true conception of prayer is to order one's life, hourly and daily, by a defense against trouble. Prayer is a continual effort to remain in harmony with the divine things. It is possible to develop that sort of prayer which is constant. Every life of aspiration, every evidence of love, everything that makes us comrades of the Eternal, has prayer quality.

"True prayer is so subjecting one's will and actions to the law of nature as it exists, that the spiritual inspiration which one can receive by conference with the spirit of love will give the strength and judgment to obey the laws of nature. People can feel a comradeship with God that they are partners together in the development of spiritual excellency.

"Prayer is the soul's sincere desire. That desire which makes for a great prayer life is one we plan ourselves through that desire in which the law of development and growth comes into a harmonious relationship with life. We can fortify our souls against disaster by obedience to the harmonic laws which relate to the fine purification of spiritual personality. We can be factors in this world, not through subjection, but through cooperation, for true prayer is cooperating with God.

"There is one heart, one mind, one soul and one life, and as long as we obey the laws of that unity and develop a spiritual perception of our needs towards the unity expression, then we will be like him for we shall see him as he is."

"Have you ever had the experience of praying, with intensest passion and with tears, that God would deliver you from some threatening fate, and found that the dreaded thing came on with relentless steps nevertheless?

"When you give yourself into God's hands the money you think you need may come, but it may not. Helpers may appear and open up a path for you to walk in, but you may be thrown back upon your own initiative. You may be saved from the experience you dread, but, on the other hand,

the woeful darkness of bereavement, or torture of whatever sort, may come upon you just as if you had never prayed.

"Prayer is not a magic, guaranteed to bring what is asked for. If God's wisdom and care provide for struggle instead of ease, or for death instead of life, is not that what you want really, if you have really given yourself to God to be a worker together with him for transcendent ends? That is life's goal—that the human soul shall shine in its tabernacle. If you are not delivered from suffering, you may be delivered through suffering. And that may be a greater thing."

LINCOLN NOT A NULLIFICATIONIST

By Senator William E. Borah

It does not seem to me quite fair to quote Abraham Lincoln in favor of nullification, for I take it that no severer test could have been played upon his loyalty to the Constitution than to place slavery upon the one side and the Constitution upon the other and ask him to choose his course.

He chose his course and never faltered. He did not belong to that group of political philosophers who think because a law is wrong that you have a right to defy it, and that because a constitutional provision does not suit your view of righteousness you have a right to nullify it and trample it under foot.

In one of the statements sent out to the country by those who are advocating the doctrine of nullification of prohibition laws, you will find a sentence to this effect: "The nullification of the Fugitive Slave Law developed men like Abraham Lincoln." This seems to be a clear statement to the effect that Abraham Lincoln as to the Fugitive Slave Law advocated nullification.

The very reverse is true—he gave his life for the integrity of the Constitution. As far back as in 1858 he declared in a public speech: "I have always hated slavery."

I do not believe you will find among all his letters and public addresses the use of this word "hate" save in connection with the institution of slavery. The word seems never to have passed his lips except when speaking of human bondage. He did hate slavery.

But while he hated slavery he was devoted to our institutions and believed in our Constitution. "I have always hated slavery but I have always been quiet about it until this new era. . . . By the Constitution all assented to it (slavery) in the States where it exists. We have no right to interfere with it, because it is in the Constitution and we are by both duty and inclination bound to stick by that Constitution in all its letter and spirit from the beginning to the end."

Speaking of the Fugitive Slave Law he said: "We must not withhold an efficient fugitive slave law, because the Constitution requires us, as I understand it, not to withhold such a law."

In one of the most notable occasions in his career he declared: "Our safety, our liberty, depends upon preserving the Constitution of the United States as our fathers made it, inviolate."

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

The Education of Comfortas

By Orville D. Ullom

While Comfortas was still a child, his father, the king, was called to a distant province to put down a war. After many days he returned, having journeyed far and having gathered much treasure. All the city went forth to meet the king and brought him with shouts to his own city. Afterward when every man had returned to his own house, the king went into the palace to receive reports from his servants and to give presents to those who in his absence had guarded the royal interests. To the faithful officer who had kept the frontier the king gave a sword; to his own minister he gave a wedge of gold; the queen received a pearl and some silken stuffs; last of all came the young child, Comfortas, whom the king loved as he loved his own life. And because the boy was to be sent to a far off province, that he there might learn to depend upon himself, and gather strength for ruling others, the king gave to his youngest son the costliest present of all. Calling Comfortas to his side, the king placed in his hands a small casket. "Guard it well, always remember that it holds treasures with which you can buy cities." Then having charged Comfortas not to open the casket until the end of his journey, he sent him forth into a far province where dwelt the queen's parents. Having reached the appointed city, the boy opened his jewel box to behold not gold and rubies, but only a few brown seeds with some shrunken roots and bulbs. At first, Comfortas was angry, but afterward he began to ponder what these things might mean, for he knew that some secret was hidden here. But while he mused his heart began to burn within him, for he felt that through him his father sent a gift to the people of that impoverished land. He saw the seed swell, aching with its sheaf; he saw the roots go toward vineyard and orchard; he saw the acorns become oaks, to which came birds and beasts and weary men for shade and shelter; he saw the people go with shouts toward threshing-floor and wine-press, while caravans came from distant lands to exchange their gold for his corn; and so he and his people passed from poverty unto plenty. In that hour Comfortas rejoiced exceedingly, for now he saw that these seeds had shrunken roots and bulbs hid treasure so great as to make gold petty and gems contemptible; and he counted that hour the greatest hour in his life, for he learned that a youth was to be like a husbandman who planted seeds and then waited a long time for the harvest. So Comfortas looked about him to see how he should plant his talents and how he should grow his gifts. And knitting his brow to the daily task, he grew strong through labor and struggle and self-reliance. But all this time Comfortas knew not that his elder brother was growing weak and effeminate, dwelling in the palace and doing easy duty at home.

Herein were the grounds of happiness for Comfortas. He willingly accepted the task and temperament that God had appointed him. He saw that he could not add one cubit to his stature, or make one hair white or black, and that he was impotent to alter his birthgifts. Others have made the choice

for us as far as our innate gifts are concerned, even as was the case with Comfortas. Try as we may we cannot alter that choice, though in trying we can break our hearts. The eagle was built to soar and see, the lark to soar and sing. Neither troubles itself about the size of the other; by not troubling, both are happy. If the eagle has the advantage in size, the lark makes it up in singing; and this law of compensation holds in men, called great and small. Many destroy their life happiness by fretting over their gifts, naming their task obscure and their duties petty. What has size to do with values? On one side of a ten-cent piece an engraver wrote the Lord's prayer, the Apostles' Creed, the Parable of the Talents and the Rich Man, and the first four Psalms, adding his name and the date. And on a great rock, another man with a bucket of whitewash, paints, in letters ten feet high, his advertisement. Is the engraver's task petty, because his letters were small? And is the advertiser's work great,

(Continued on page 15)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for June 5)

What Does Nature Teach Us About God?

Ps. 19:1-6

"Mother, school closes tomorrow. Please take us on a picnic the very first day that we are out."

"All right, Elizabeth," said mother, "If it is pretty we'll do just that. We'll get up early and fix our picnic lunch. You and Mary will have to help to get the things ready to eat. The boys can help me get the work done around the house."

Just then Jack came and hearing the discussion about a picnic, he immediately wanted to know if all the lunch couldn't be packed in his kit. "I would like to hike and carry the lunch in my kit."

"All right," said mother, "you may have the lunch in your kit. We'll fix the fishing poles all together for Paul to carry. The rest of the things will have to be put in small packages for Elizabeth and Mary and me."

"Will daddy come after us in the evening like he used to do last summer?" asked Elizabeth.

"We'll ask him," said mother. "He might even be willing to take us out to supper like he did some times before this."

All that day and the next, the four children made plans for their first picnic of the summer. Then the picnic day dawned bright and clear. The four children and their mother got up very early and soon were at work on their tasks. Each was trying to finish his or her tasks first. The little girls won the race. They finished the lunch and packed it in the kit and still had

time to help Jack and Paul finish their work. By school time, they were ready to set forth.

They decided to go to the closest spot that they could find, where they could fish and swim and play. When they reached the river, everyone of them got out their fishing pole and line and started fishing. The girls were not such very good fishermen or fisherwomen, but the two boys had caught quite a few fish in their lives, and they were anxious to see which of them could get the first fish.

Almost before they knew it mother had stopped fishing and had their lunch ready for them to eat. She called to them, "It's dinner time. Better come running."

Everyone was hungry, but before they started eating they bowed their heads and mother asked the blessing. After dinner mother said, "Now we'll all go over under that big willow tree and talk a little while before we go back to our fishing. In a couple of hours we'll all go swimming, but the first thing we are going to do is to go up under that nice tree and talk together."

When they were all seated, mother took out a little Bible and read the nineteenth Psalm. Then she turned to several other scripture verses that she especially liked to read. All the verses were about Nature and God. When she had finished reading, she talked to the children about the beautiful things all about them. They looked all about them at the green hills, the big shady trees and the river with the sunshine on it. Everything was oh, so beautiful. Mother said, "When you children become older you will enjoy the beauty about you even more than you do now, but I want you to realize even now that this is a beautiful world that God has given to his children to live in. God must have loved us very much when he prepared a place like this for us to spend our days. Do you remember any of the lessons that we learned last summer on our picnics?"

Elizabeth was the first to speak, "God is smiling on us when the sun shines so brightly all about us."

Paul said, "And he is blessing us when he sends the showers of rain."

Jack added, "All the pretty cedar trees point toward heaven to help us to remember that God is above and we must look up to him."

Mary thought a little then said, "Since all of Nature teaches us about God, we ought to love Nature and love God. Maybe we might help others to love God, too."

When the children had stopped talking, mother bowed her head and prayed that they might all be pure and clean like the sunshine and the great out-of-doors that they loved.

Then they went back to their play and evening came all too soon. They went home, loving Nature and God more than ever before, and mother promised that they could go on a picnic again before long.

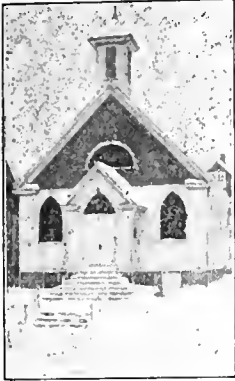
Bible References

M., May 30. God's greatness. Job 41:27-34.
T., May 31. God's wisdom. Rom. 11:33-36.
W., June 1. God's providence. Isa. 46:9-13.
T., June 2. God's creative energy. Gen. 1:1-5.
F., June 3. God's righteousness. Rom. 1:18-20.
S., June 3. God's loving care. Matt. 6:26-30.
Woodstock, Virginia.

NEWS FROM THE FIELD

CANTON CHURCH IS DEDICATED

Sunday, May 8th was one of the greatest days ever enjoyed by the Brethren at Canton, Ohio. It was on that day that they first occupied their new home on the corner of Hartford Avenue and Second Street, N. E., which location is one block east and one block north of the old church.



The Old Church Building

The day began auspiciously with a Sunday school attendance of 385. Even during the Sunday school hour visitors began arriving from our neighboring churches, Louisville, Middlebranch, Smithville-Sterling, Ashland, Springfield Center. During the three services of the day, and each one was a long one, practically all the available space was occupied. The program as arranged was carried through without a hitch, with the exception of two surprises that were "pulled" on the Chairman of the Building Committee, Mr. F. B. Lindower, and the pastor. At the close of the morning service and just following the dedication proper, Mr. F. E. Clapper presented Brother Lindower with a fine loving cup in token of the appreciation of the church of his fine and unselfish service in the work of erection of the new edifice. Brother Lindower, who is a contractor, assumed the supervision of the erection, became the buying agent, and attended to practically all the detail work of the erection, using his own men and machinery and without one cent of profit to himself, thereby saving the church into the thousands of dollars. Not content with what they had done to Brother Lindower, Brother S. W. Link next took the floor and proceeded to "hand" the pastor a beautiful desk lamp, given by the membership in token of their love. And for once the pastor was "speechless." It is a joy to work with these people.

The basket dinner in the basement was an enjoyable occasion and over two hundred were seated at the tables during the noon hour.

The afternoon fellowship hour was one that we have never seen equaled. At the invitation of Brother Beachler the money literally "poured in." When we consider that the congregation had been canvassed to the (as we thought) limit of its ability, the sum subscribed during the afternoon and evening was a revelation of the sincerity and purposefulness of the people of the church and community. Three thousand seven hundred dollars was the net result of the day. With the old location for sale and unencumbered and with the canvass already made this leaves the present new church finances in fine shape and the load of debt will not be such as to cause any heart aches or "broken backs."

Right here we want to say a few words of appreciation as to the service rendered by Dr. Beachler. His was a fine service throughout the entire day. His two ser-

mons, morning and evening, were enjoyed by a fine and attentive body of people. His own inimitable way of presenting the financial needs of the church proved to be a pleasing and forceful method of "raising the cash." We wish to extend our thanks to the Dayton church for permitting him to be absent on one of their big days, Mother's Day.

In the closing moments of the evening service the pastor accepted a call for another year of service with the Canton church, the call taking effect September 1st. This is our eighth year of service with this fine consecrated people, and we pray God that his blessing may always abound in their midst. Brethren pray for us.

This report would be incomplete if we failed to speak of two other high points of the services of the day. At the morning hour nine new members were received into the church, all coming by baptism. One of the ten baptized in the new baptistry remains to be received. Two remain to be baptized and two were received by letter on Sunday the 15th. The other high point was



Rev. F. C. Vanator, Pastor

the singing of the choir during the day. It was of the finest order and well received. We feel that the Canton choir, under the direction of F. E. Clapper, is one of the finest volunteer organizations in this part of the country.

Dedication Day Program

Sunday School at 9:15 A. M., F. B. Lindower, Superintendent.

Morning worship at 10:30 o'clock.

Processional—"Prelude" Chopin

Miss Ruby Oliver at the Piano

Invocation . . . Rev. Fred C. Vanator, Pastor

Hymn—"Holy, Holy, Holy" (No. 110) Congregation

Offertory

Anthem—"Ye that Stand in the House of the Lord" Spinney

The Choir

Scripture Lesson—1 Kings 8:22-54

Quartette—"Jesus, Shepherd of the Sheep" Briggs

Mrs. Harry Holloway, Soprano, F. E. Clap-

per, Tenor, Miss Gladys Spice, Alto, F. C. Vanator, Bass.

Prayer Rev. D. F. Eikenberry
Reception of New Members by the Service of Laying on of Hands.

Solo—"More Love to Thee" Sheldon

Mrs. Holloway

Sermon—"A Handful of Corn on Top of the Mountain" Rev. Beachler, Dayton, Ohio
Dedication Exercises in charge of the Pastor
Hymn—"The Church's One Foundation" (No. 114) Congregation
Closing Prayer .. Rev. Leslie E. Lindower
Basket Dinner in the Basement of the

Church.

Afternoon—2:30 O'clock

Invocation Rev. Robert F. Porte
Pastor of 1st Brethren Church, Louisville
Hymn—"Faith of Our Fathers" (No. 175) Congregation

Reading of the Word

Rev. J. A. Garber, Ashland
Prayer Rev. M. L. Sands, Smithville
Anthem—"Open the Gates of the Temple" Knapp

The Choir

Introduction of Rev. Wm. E. Bridge, President of the Canton-Stark County Ministerial Association By the Pastor
Greetings Rev. Bridge
Fellowship hour in charge of Dr. Beachler.
Fraternal Greetings from visiting Ministers and former Pastors.

Duet—"The Lord is My Shepherd" .. Smart
Mrs. Holloway and Miss Spice

"Praise God from Whom All Blessings Flow" Congregation

Benediction Dr. R. R. Teeter, Ashland
Evening

Christian Endeavor at 6:15 o'clock

Miss Gladys Spice, Leader

Evening Worship at 7:30 o'clock

Worship through Song

F. E. Clapper, leading
Scripture Lesson—Matthew 5:1-16

The Pastor
Anthem—"The King of Love My Shepherd Is" Shelly

The Choir

Prayer J. J. Hang
Announcements and Offering

Dedication of the Sisterhood of Mary and Martha Memorial Window to the Mothers of the church

Trio from "Belshazzar"—"Father Lead Me By thy Hand" Butterfield

Mrs. Holloway, Soprano; Miss Spice, Alto; F. E. Clapper, Baritone

Sermon—"The Purposes of Christ"

Dr. Beachler
Hymn—"Blest Be the Tie That Binds" (No. 116) Congregation
Benediction.

Description of the Building

The new church, while not an imposing edifice, is one of substantial and attractive construction. Situated sufficiently distant from the main traveled thoroughfare to avoid the distraction of traffic noise, yet it is near enough to be easily accessible to the car line, and is built upon a prominent enough corner to present a fine appearance from Tuscarawas Street, which is Lincoln Highway through our city.

The church itself is constructed of brick of mingled shades, set off with stone copings. The windows are of a shade of amber-green that brings out a very soft and

pleasing light for the interior. The inner structure is supported by steel construction furnished by the American Bridge Company, one of Canton's own firms. S. W. Link is employed as draftsman for this company and under his direction the men of the church erected the steel at a considerable saving. The Building Committee decided to become its own contractor, and under the able guidance of F. B. Lindower, upon whom

brother of the late M. A. Witter, was the preacher. After the evening services it was determined to organize a Sunday school. D. W. Weirick was elected as the first Superintendent. The first session of the school was held the following Sunday, July 17th.

For nearly three years this band of faithful people worshipped together in the City Hall before determining to organize into a church body. After having moved into the

from Ashland from June, 1915 to the first of the year 1916; Rev. Dyoll Belote, 1916-1920; Rev. Fred C. Vanator, 1920-.

FRED C. VANATOR.

PITTSBURGH, PENNSYLVANIA

Although it has been but a few weeks since our last report to the "Evangelist", several important events have occurred in the Pittsburgh church, the publication of which we feel should not be further delayed.

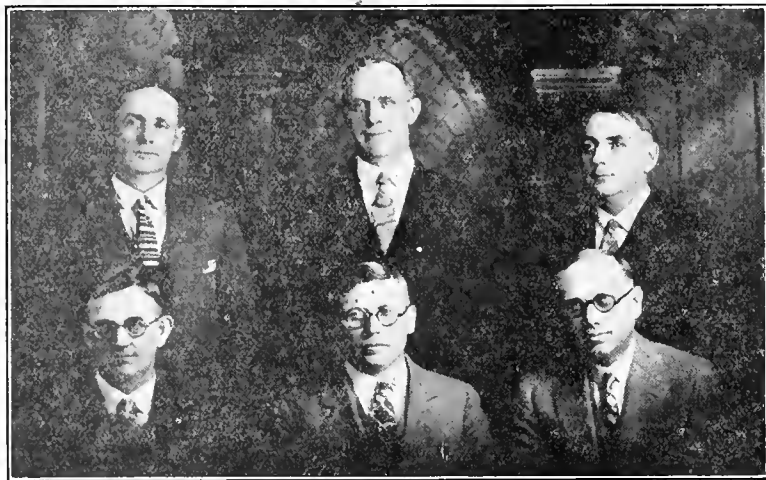
Perhaps foremost among these is the splendid Cantata: "Olivet to Calvary," which our own choir, with the assistance of some outside talent, rendered in the church on Easter Sunday night. Every available bit of seating space in both the Main Auditorium and balcony was taken by an appreciative audience. The solemnity of this Sacred Cantata pervaded throughout its rendition. We can scarcely find sufficient words of praise to our own choir for this, their supreme effort. A large delegation of members from the Church of the Brethren was also placed in attendance, they having recalled their own services for this occasion.

Then the next Sunday evening was the time for our communion service. 108 of our members engaged in the carrying out of these sacred ordinances, which is quite a good representation.

Important and unusual events seemed to follow each other in rapid succession, for, on the evening of Friday, April 29th, it was our privilege to have with us the Ashland College Girls' Glee Club, rendering their last program of a week's tour. A goodly number of the members and their friends were present, and we are sure that all enjoyed the very good concert rendered by the girls. Many favorable comments were heard. We wish to thank the authorities of the College for having included Pittsburgh in the tour of the Club, and we hope that the next time the Club is on a like tour we shall have the privilege of again being included in the itinerary.

We are glad to report that Brother Lynn is "back on the job" again, having recovered sufficiently from his recent throat infection to permit him to take up his duties in the pulpit once more. We do regret, however, to say that Brother Lynn is going to leave us. He presented his resignation to our official board, who passed it on to the Quarterly Business meeting on April 13th. The resignation was held over for a special business meeting of the church on April 27th to afford a committee an interim of time to confer with Brother Lynn about the matter. But at the special business meeting, Rev. Lynn's resignation was accepted, with the deepest regret of the Pittsburgh church. In his resignation, Rev. Lynn had outlined several reasons for it. He felt led to accept the persistent call from the Roanoke church, and endeavor, with the assistance of those people, to build up the work of God's Kingdom in that place. But how the Pittsburgh brethren shall miss him when he has gone to another field of labor. Five years Brother Lynn and his good wife have been with us, and in those five years they have become near and dear to us. They have become as one of us. We shall miss the very able sermons of Brother Lynn, but we must resign ourselves to the decision and rest in the assurance that Brother Lynn is going into another field of endeavor, where he shall continue to do his good work and advance the cause of the Kingdom as he did so well for the Pittsburgh church.

G. M. GARLAND, Recording Secretary.



THE BUILDING COMMITTEE

Left to Right, First Row—F. E. Smith, Vice Chairman; F. B. Lindower, Chairman; F. E. Clapper, Secretary.

Second Row—M. S. Itskin, Assistant Secretary; S. W. Link, Treasurer; F. C. Vanator, Pastor.

was placed the responsibility of the supervision of all construction, the work has progressed to final completion rapidly and systematically.

The inside of the building is handily arranged and consists of basement, main floor and balcony. The basement is used for the children's division and is a large, light and airy room, equipped for the purpose. It is likewise used as a dining and assembly room. The kitchen is equipped in modern fashion, having an instantaneous water heater, giving hot water to every part of the building; twelve-hole gas range, the gift of the W. M. S.; large sink and plenty of cupboard room. The heating comes from two large hot-air furnaces equipped with fans which gives ventilation as well as heat. The finish of the basement is silver gray and the lighting effect is soft and restful.

The auditorium is the same dimension as that of the old church. The floor is covered with cork carpet and deadens the sound. Five fine Sunday school rooms open on this auditorium and above these in the balcony these five rooms are duplicated, giving ten large class rooms. The main part of the church is finished in gum and stained walnut. The pulpit and flower stands are the handiwork of Mr. Grover Schrantz, and the entire pulpit furniture, with the exception of the carpet, was donated by the Young Married People's Class. The carpet is the gift of the girls of the church.

The two large windows were placed by the W. M. S. and Mrs. T. J. Smith. The bell, which calls to worship, is the gift of the We Pals Class. The grand piano is the gift of the Men's Bible Class. Space forbids the mention of others who have given toward the complete equipment. Our thanks go out to all.

Historical

The Brethren first held services in Canton on July 10, 1904 in the Assembly room of the City Hall. Dr. C. Orville Witter,

W. C. T. U. rooms the church was organized by Dr. C. F. Yoder, then of Ashland, on May 26, 1907, with Rev. H. M. Oberholtzer as pastor; Vina Snyder as secretary, and P. M. Snyder and George B. Hang were chosen as deacons and Mrs. George B. Hang and Amanda Snyder as deaconesses. The original membership was forty-five.

A movement arose early in 1908, under the pastorate of Rev. E. H. Smith, to build a church edifice. To this end a lot was purchased on the corner of Tuscarawas Street, E and Schwalm Avenue. The cornerstone of this building was laid in the summer of 1909. The church was dedicated by Dr. A. D. Gnagey on December 5, 1909. The building committee of this venture was Rev. E. H. Smith, pastor; P. M. Snyder, W. I. Zellers and U. S. Snyder, trustees; T. M. Stump, T. J. Smith and J. A. Guiley.

The church grew and under the leadership of Rev. Dyoll Belote the mortgage was paid in 1920. Further expansion forced the issue and the new church became a necessity. To this end lots were purchased on Hartford Avenue and Second Street, N. E. After much prayer and planning and through four years of hoping, there arose the church as it now stands. With little ready cash, but with a great faith in God, we proceeded with the following building committee: F. C. Vanator, pastor; F. B. Lindower, F. E. Clapper, F. E. Smith, M. S. Itskin and S. W. Link. The cornerstone was laid on September 12, 1926, Dr. R. R. Teeter being the speaker of the day. Today we dedicate. For such favor we thank Almighty God.

The following have served as pastors: Dr. C. Orville Witter, 1904-1905; Rev. H. M. Oberholtzer, 1905-1907; Rev. E. H. Smith, (deceased) 1907-1909; Dr. A. D. Gnagey, 1909-1911; Rev. D. F. Eikenberry, 1911-1913; Dr. R. R. Teeter, 1913-1915; Supplied

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

North Liberty, Indiana, Steps Forward

This church is located about 20 miles southwest of South Bend. They have a good church property and parsonage. Brother John Clark is their pastor and is dividing his time between the church here and at Tiosa. Brother Clark is an enthusiastic Ashland supporter and did everything he could in helping make the canvass.

I had expected to make the canvass here earlier in the season while in this locality, but was hindered on account of a bank failure in this place, which has worked a hardship on some of the people.

I found the people of this church in full sympathy with the College and willing to do their part. My work here was made easy by their co-operation and in not trying to stall by alibis and putting one off.

I think that North Liberty, with local finances in the condition they are, did well. The total gift was \$1,169.42. W. S. BELL.

P. S.—I have heard enough alibis for not giving while on this campaign to fill several volumes. I find it is not a question of can I give as much as do I want to give? I find wherever I go that what people want most, they have. I think it mighty poor stewardship and a shameful way to treat the work of God, to spend money for everything we want for ourselves and if there is anything left to grudgingly give God's work a pittance. Why make God last? Why should his work suffer, that we might cater to ourselves? W. S. B.

NEWS FROM JOHNSTOWN, PENNSYLVANIA, SECOND CHURCH

It is doubtless time that some word should emanate from the region of the Second Brethren church, of Johnstown. It has not been that we have been idle in this portion of the Lords' vineyard, but things have been happening rather rapidly, and so the matter of writing for the church paper has been neglected. Of course we enjoy seeing how things are progressing at other points, and we have no defense to make for failing to contribute a portion of the field.

Work at this point continues to make commendable progress, though not of a startling character. All the regular services of the congregation are maintained in orderly fashion. All the various auxiliaries of an established congregation are maintained, with one or two exceptions. The exceptions are not in any way in opposition to the general plans of the brotherhood, but due to a lack of people to make it advisable to organize. It is my settled conviction that it is better to have too few auxiliaries rather than try to maintain all of them and have several weak, struggling organizations. When conditions warrant we shall conclude such additional auxiliaries as may be necessary.

The enrollment in our Bible school has now climbed to 102, with an average attendance of about 85-90. The work of the school is graded as closely as conditions will warrant, and all conveniences and helps are secured for the teachers and pupils as the requests are made by the teachers. There seems to be a live interest in the work of the school and new faces are seen frequently at the sessions. We are striving for greater efficiency among the teaching force, and encouraging the making of earnest preparation on the part of the teachers. A system

of Certificate Awards is being used to induce the Bible school scholars to remain for the morning preaching hour, and is bringing commendable results.

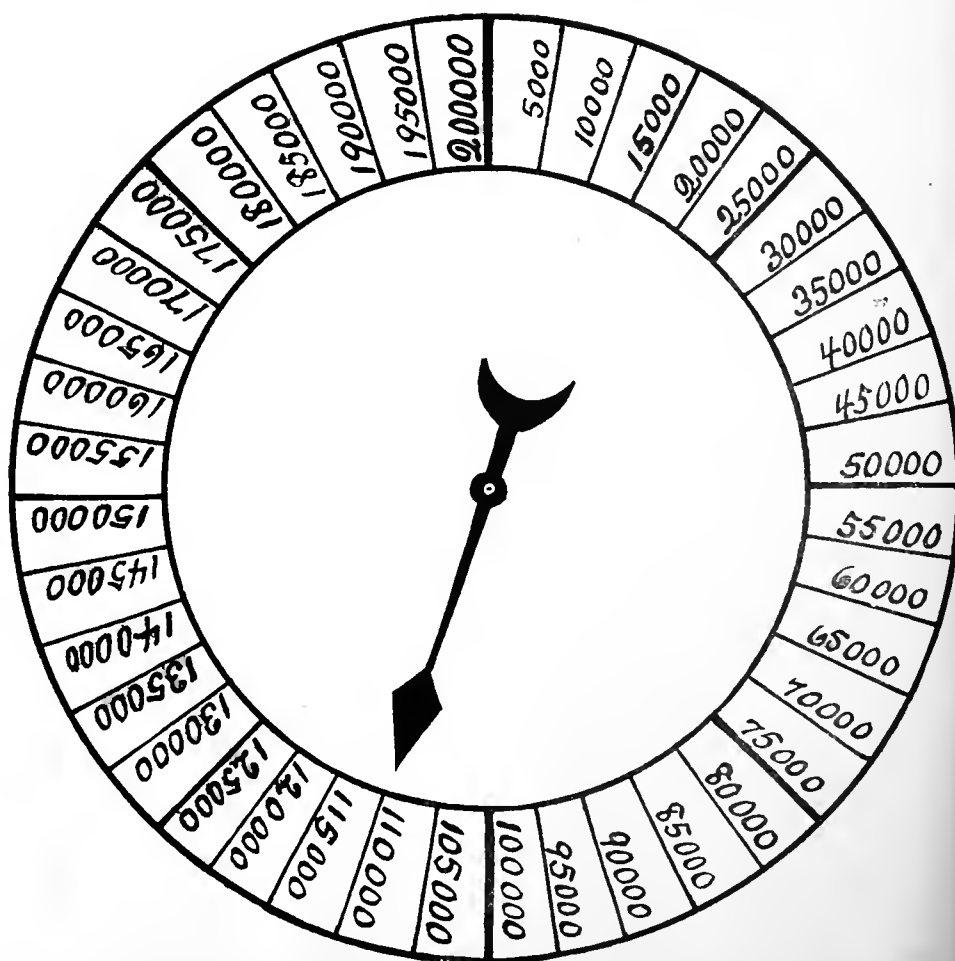
Attendance at the preaching services of the church continues to increase. Recently we have had the pleasure of seeing some former members—who had not attended during the present pastorate—at the services. It is encouraging to the pastor to note an increased note of confidence in the stability of the work being done. At a specially appointed meeting of the members of the congregation on Wednesday evening, May 4, two deacons and three deaconesses were chosen, so that we have a full complement of these helpers for the congregation, a condition we did not have previously. These new officers will be ordained in the near future.

Our evangelistic campaign, conducted by Elder J. L. Gingrich, of the Third church, of Johnstown, was a very successful and encouraging undertaking. Brother Gingrich is one of the younger men of the denomination, but has already proved himself an energetic and forceful speaker and worker. The campaign lasted for three full weeks, and the interest during the period was exceptionally good. The evangelist proclaimed the whole truth, without apology or compromise, and while some differed a bit they still respected the speaker and returned to hear still more. The immediate results were as follows: Received by letter and relation, 7; by confession and baptism 7; remaining to be baptized, 4; reconsecrations 8; total 22. Of course the real gains to the

membership in numbers will be 18, but in the amount of good accomplished figures are not the proper vehicle for conveying information. It was a pleasure to work with Brother Gingrich, because we have been neighboring pastors for some seven or eight years and I have come to know and love him as an earnest and consecrated laborer for the Lord. Our associations in the weeks of the campaign but cemented our freindship the closer.

One of the most recent happenings in the routine of congregational activities was the coming of the Ashland College Girls' Glee Club among us. The writer was in a measure responsible for the coming of the Club, and it meant some real work and the loss of considerable sleep to carry out the plans for the tour of the Club among the churches of Johnstown and vicinity, but we put it across and sent the Club back to Ashland, after having paid their traveling expenses, kept them in our homes while among us, and listened with satisfaction and pride to the very fine work which the girls from "Our Own School" did at every point. They won the respect and praise of all the Brethren who heard them, and incidentally quite a number of young people are asking questions about Ashland College—which is what the College authorities wanted, I believe.

The Moxham group is planning to co-operate in the putting on of a Community Daily Vacation Bible School in this part of the city, the schools to open on June 13 and close on July 1. There seemed to be a real desire among the churches of the community for a Community school and because of previous experience the writer has been asked to have general supervision of the project. It had been our intention to conduct our own school if the Community en-



terprise had not been launched. We believe in the D. V. B. S. and shall endeavor to make the enterprise a real success.

The congregation is experiencing a real satisfaction in the use of their new church building. After the inconveniences and unattractiveness of the old building, it is most encouraging to the workers to have a nice, commodious building in which to work and worship. For this added convenience this congregation is duly grateful. And now with rather frequent additions to the membership from time to time, the prospects for the continued growth of this work are quite promising. We need, and crave, an interest in the prayers of the brotherhood that we may be wisely and continually led by the Spirit to lay a broad and deep foundation whereon a permanent and glorious structure may be reared to the glory of our common Master and Lord.

We rejoice in the reports from other quarters of the brotherhood of the gains being made and the plans that have proven successful. Our prayers unite with those of the whole fraternity that the continued blessing of an All-Wise Creator may continue to be vouchsafed unto us for our tasks, and that we may see great things come to pass for the glory of the Kingdom and the Coming King.

Fraternally,
DYOLL BELOTE.

ROANOKE, VIRGINIA TO FALLS CITY, NEBRASKA

Since the last report from Roanoke the church and all of its auxiliaries have been making commendable progress. The attendance at the services of the church has been good, especially so at the prayer meetings. They have the largest percentage of members attending prayer meeting of any church I ever attended. The Woman's Missionary Society has taken on new life in recent months. The Sunday school, the S. M. M., and the Christian Endeavor societies have been doing effective work under the leadership of consecrated and efficient workers. For the most part the membership were anxious to cooperate in the work of the church. Because of a widely scattered membership we had an Annual Every-Member-Fellowship Canvass, the lay members doing the visiting. This proved mighty effective and helpful, and should prove so in any church, large or small. Since the last report six persons have been received into church membership—five by baptism and one by letter. Our Passion Week services this year were conducted by the Billy Sunday Men's Club of Roanoke, and although there were no confessions, there were many reconsecrations, and the services proved inspirational to all.

About the time of our last report (Christmas), the congregation presented the writer with a liberal purse, and many beautiful and useful gifts were left at the parsonage by both members and friends of the church, for each member of the family.

On the last Sunday in March Mrs. Jacob Nininger of Roanoke, passed to her eternal reward. She was not a member of the Brethren church, but her husband, who passed away a few years ago was. Mrs. Nininger was a member of the Presbyterian church, but was seldom if ever visited by members of her own church. She was practically an invalid and was visited often by Brethren pastors serving Roanoke. She loved to talk of spiritual things and particularly of her future home with the Lord. In her will, after leaving a number of bequests to relatives she specified that the re-

mainder of her estate should go to the Trustees of the Roanoke church to be used as they see fit for the educating of young men for the ministry of our denomination. A conservative estimate places the amount thus intrusted to our trustees at more than twenty thousand dollars. If a friend of the church is willing to do this much, surely we should expect our own well-to-do members scattered all over the country, to remember the worthy causes of the church in their wills.

Despite the fact that everything seemed to be going as well as could be expected, we felt that we could do more effective work in some field other than our home town, so we requested to be relieved of our duties before the end of the pastoral year, and the request was granted. Space does not permit the mentioning of names, but we sincerely appreciate the kindness, good will, hospitality and cooperation shown time and time again by so many of the Roanoke Brethren. We desire to thank again, in this public way, the members who gave us the use of their Ford while in Roanoke. It was an invaluable aid to our work because of the scattered membership.

May God's richest blessings rest upon each member and friend of the church, upon Brother A. L. Lynn as he takes up his duties there, and upon Brother G. O. Walton as he labors among you as supply pastor!

Receiving a call from the Falls City church, we arrived here during the last week of April, and have met pleasant surprises at every turn. Coming from the beauties of the Shenandoah Valley of Old Virginia to Falls City, which had been characterized as "where the west begins and the pavement ends", naturally we were not anticipating a beautiful country, but the realization showed that our anticipations were entirely wrong. The man who wrote the above characterization certainly was not writing about the town of Falls City—pavement is the rule here and not the exception. It is a mighty progressive little town. And what is true of the town is also TRUE OF OUR CHURCH. They certainly know how to welcome a pastor, extend hospitality, carry out a public reception, and last and by no means least attend Sunday services—let's hope that the crowds do not decrease. The parsonage was given some attention before our arrival. It had been cleaned, some repairing done, and new light fixtures installed. When we were ready to uncrate our goods a committee was present and helped greatly. We thank Falls City for what they have already done and pray that God may use us in a worthwhile way as we work together in his name.

HERBERT H. ROWSEY.

FROM AN ITINERATING EVANGELIST

Dear Evangelist: We had a splendid communion service in the home of Brother Charles Workman near Millsboro, Delaware, on Friday night, April 29. This was a spiritual uplift to these good people. Several communed for the first time. All seemed to enter into the spirit of the service. Every member testified publicly, expressing their appreciation of the service.

I am glad to say the third church has hired Brother Braker as their pastor. He has served this church for 13 years. As he works for the Sunday School Union he can afford to serve them cheaper than any one else. This will give them a chance to reduce the debt of their new church.

I certainly have enjoyed serving them in this emergency, although they were much

discouraged because of the death of dear Brother Witter. The congregations have been increasing in interest and numbers. I will continue to serve them for a few weeks until Brother Braker can arrange to take charge.

There have been three added to the third church by relation since the death of Brother Witter, that have not been reported. I believe this church will awaken from their depressed condition and go on to success.

Will have some good news from Delaware in my next report.

ISAAC D. BOWMAN,
Leesburg, New Jersey.

THE EDUCATION OF COMFORTAS

(Continued from page 11)

because the letters bulk large? Size has nothing to do with the value of work. The contribution of a one-talent man is just as essential to society's progress as that of the ten-talent man.

God has bestowed upon his every son gifts differing in value, but each one as being necessary and essential to the filling full this world with happiness. At first our duties may seem as insignificant as the seeds of Comfortas, but soon we shall begin to see that we must plant our talents so that they will spring up and produce abundant fruit. The question we are now facing is, "How and where shall we plant them?" This is a question that we must most earnestly face and solve to the complete satisfaction of our own minds and hearts. If that which you desire to engage in demands a college training, then it is essential that you secure college training; if not, you will find happiness and strength through laboring and struggling with the task at hand.

Dear Christian Endeavor Friends, one and all! may it be our lot and indeed our privilege to think and reflect most earnestly upon our Christian Endeavor theme that we are soon to consider. Our lives, our talents and their relationships to our friends about us. Our responsibility in the world and the place we desire that our young life shall fill. My hope is that this meeting may lead many of us to make our decisions: May we follow his leading even as Edwin Markham has said, "In spite of the stares of the wise and the world's derision, dare travel the star blazed road, dare follow the vision." "There is a tide in the affairs of men, which taken at the flood leads on to fortune; Omitted, all the voyage of their life is bound in shallows and in miseries" (Shakespeare). Is it not important that we make our decisions now?

The Christian college may and doubtless will open up new fields of thought and avenues of procedure to us. We face "A Real Life Situation" daily, but many times unreflectively and not thoughtful of whether we are in the right place or not. Those of you who are the official and thus responsible members of your society, will, we are confident, make sure that the "Real Life Situation" program portrays convincingly and challengingly the need of Christian College trained leaders today. And thus do I wish you one and all a happy and profitable meeting. And as we meet together shall we not remember that:

The glory of life is—
To love, not to be loved;
To give, not to get;

To serve, not to be served, and that Jesus has said, "Service is the true test of greatness."

Hartford, Connecticut.

PORTIS, KANSAS

We are falling in line to report in "due season" ere our attention may be called to it by others. We are "emerging" from the winter season in fine shape. The attendance at Bible school for the first quarter of 1927 is in advance of the former one (last quarter of 26) with an average of an even hundred. We had hoped to "shine BIG" for April, as we were way UP the first three Sundays—135, 131, 139—but the last Sunday followed a week of rainy weather and we sure had mud roads a plenty, so we fell down to 56; But the average for April still is 115 plus—hence a gain after all.

The attendance at all the church services is holding up commendably well. We observe all special days. While our offerings for the special departments of the church at large are not up to the goal asked, we have many who are willing to give something. Three years of short crops have a serious effect on finances, but we always make the appeal, and leave the "amount" to the people to settle. At a recent business meeting we had reports from every auxiliary of the church, and each one could be placed on the "honor roll" in make-up and indication of work accomplished.

The W. M. S. have the largest membership they ever had, and they have from 20 to 27 in attendance at the monthly meetings. Recently they conducted an "Advertisers' Sale" in town, in which they cleared right near one hundred dollars in one day. Our women make many dollars through different avenues of work and plans during the year.

The S. M. M. girls are still on the job all the while and are a dependable group. They help support the church budget, give to missions and other worthy causes; have all debts paid which were pledged for this year and some funds on hands besides. They will have charge of the Mother's Day services.

The church building has received the attention of the painters' brush this spring, —hence the ceiling, the floors, and the outside woodwork has a new coating of oils and varnish. New art windows will be placed soon also, these to be purchased by individuals, classes, and the S. M. M. girls. After five years of service in this field we are planning on closing our work with these good people this fall. They have been profitable years in many ways, and have added to our strength of faith, adaptability, and usefulness. The work in general is in good shape, and a field which most any one will like to labor in. Hence, we are open for a call to a new field in the Master's vineyard, and may the good Lord direct as we seek to follow.

W. R. DEETER.

VINCO, PENNSYLVANIA

Dear Evangelist:

Just a word from here at this time. The situation at Vinco is beginning to look more hopeful. On Good Friday we baptized two and others await the rite. We will begin a meeting on the 25th of May to close with a communion service on the 5th of June. We kindly invite neighboring churches to share in these blessings with us. Come. We need your help. The Sunday school is prospering very nicely. We expect Brother I. D. Bowman to be with us in a revival service again in September. His many friends that he made when here last fall will be glad to have him come back. After our meeting may give a more extended report.

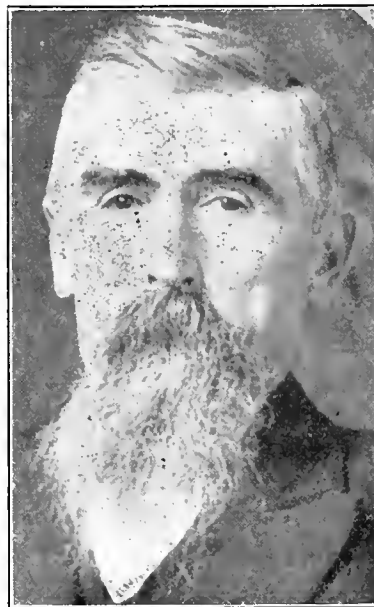
J. L. BOWMAN, Pastor.

IN MEMORIAM

ELDER H. S. JACOBS

Henry S. Jacobs, father of President E. E. Jacobs of Ashland College, died in Ashland, May 2, 1927, following an illness of only a few hours. He was aged 82 years at the time of his death and for 20 years had been totally blind. For the past ten years he had resided at the home of Dr. Jacobs, having retired from the ministry in the Brethren church in 1917.

Born in York county, Pa., November 28, 1844, he moved with his parents to Franklin County, Pa., in the spring of 1849. Coming to Ohio in 1856 he settled with his family in Wayne county and in the same year moved to Red Haw, Ashland county. In 1865 he married Sarah Gault and to this union two children were born, Hattie and



The Late Elder H. S. Jacobs

Alvin. In 1872 he was again married to Lizzie Lindsey, to which union two children were born, Peter O. and Edwin E., of which the latter is the only survivor.

Upon uniting with the Brethren church, Brother Jacobs was elected a deacon in 1868 and was called to the ministry August 19, 1873 in the Brethren church, being ordained in 1883. He took the pastorate of the Homerville church October 20, 1883, and remained its pastor until 1917, despite the fact that he lost his eyesight ten years previous to that date. He was a member of the board of education of Homer township for 32 years. Up until the day of his death he was in splendid health and possessed of remarkable memory.

Survivors are two sisters, Mrs. Yost of near Red Haw, and Mrs. Henney of this city; one son, Dr. E. E. Jacobs and three grandchildren, Cassel, Edwin, Jr., and John.

The above facts are largely from one of the briefest autobiographies I ever read. Brother Jacobs wrote the facts of his life more than twenty years ago.

Funeral services were held from the home of Dr. E. E. Jacobs of College avenue, the pastor officiating, assisted by Professor Alva J. McClain and Dr. Martin Shively.

Miss Dorcas Bame sang "Crossing the Bar." Pall bearers were professors of the

college. At Homerville church, Dean J. Allen Miller and Rev. George Pontius, the latter pastor of the church, assisted. Burial was made in the Homerville cemetery.

For his text Rev. Bame used the 90th Psalm, verse 12: "So teach us to number our days that we may apply our hearts unto wisdom." In his sermon he declared that no one would want to challenge the statement that Rev. Jacobs did apply his heart unto wisdom.

"To have found God as a personal friend; to have given a life in humble consecration, preaching the gospel of salvation for men; to have acknowledged the Lordship of Jesus, humbly trying to do the commandments of Jesus without question as to the greatest or the least; to have made the discovery of the assurance of immortality so that he could face death calmly and unafraid; to have had made known to him that he had the right to the hope and the promises of the Word of God; this is applying the heart to wisdom."

He had gained the victory over self and selfishness so that he could give unreservedly and unstintedly of time and talent, to the church he loved. "He left the heritage of a living congregation of worshippers at the Brethren church at Homerville, and an illustrious son and promising grandsons who may be expected to carry forward his hopes and ambitions for world betterment as he, with limitations they can never know, could not have done. Quietly, unafraid, ready he waited for years, for the end to come which came, quickly, easily and not unwelcomed. Peace to his soul in his home in heaven.

CHARLES A. BAME.

ANNOUNCEMENTS

CONEMAUGH, PENNSYLVANIA

The Love Feast and Communion services will be conducted at the Conemaugh Brethren church Sunday evening, June 5th, at 7:30. All of like faith who can, are invited to enjoy this holy ordinance with us.

AUSTIN R. STALEY, Pastor.

NOTICE TO MARYLAND-VIRGINIA CHURCHES

Conference time in this district is not far away, the date being June 14-16 and the place Linwood, Maryland. This ought to make every church do three things at once:

1. Pray for a great and worthwhile conference.
2. Plan to have a large delegation present. The number of delegates is limited but the number from each church permitted to attend is unlimited. Each church is benefited about in the proportion to the number of members attending. Therefore boost for a large number.
3. Pay your District Mission apportionment. And pay it in full. Then you will have your church on the chart with a PERFECT RECORD. And the figures in the credit column opposite your church will be in red. Send remittances to Harry Haun, Secretary, Woodstock, Virginia.

Pastors and all readers in our district, please get busy and look after your apportionment if it has not already been met.

Yours for a great conference,
G. C. CARPENTER,
President District Mission Board.

THE BRETHREN EVANGELIST



John Huss by his Passionate Preaching Gripped the Hearts
of Men and Women of Every Class

**A SCHOOL FOR THE TRAINING OF FLAMING EVANGELS
Is Indispensable to the Propagation of the Gospel of Christ
And to the Expansion of His Church**

*This is an outstanding and unanswerable reason why
every Brethren Church should support Ashland College*

THE BRETHREN EVANGELIST

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EDITORIAL

The College Supplies the Church's First Need

The church needs many things, but there is one thing that it needs supremely. It needs the education of its young people in a Christian school. Few things are more important than that. Young people of ambition will secure for themselves an education even though it may not be provided. It is therefore a most urgent duty that rests upon parents to see that the education of their children is made possible in a Christian school. It makes a world of difference whether a young person returns home from college with his faith shaken or shattered, or whether he comes home with his faith in God and in the church of his father and mother strengthened and fortified. When one finds a college that can be safely trusted from that standpoint, he ought to send his children there, and he ought to recommend it and support it with his means. Ashland College is such a place, and so has a right to and a claim upon the loyalty and support of every member of the Brethren church, and especially upon those who have children. It is not only safe now, but we are assured that it will remain so, for its control is in the hands of men chosen by the church itself. But this need which the college supplies to the church, that of a Christian education to our young people, is not the thing that the church as such really needs most.

There is the need that young people shall be instructed religiously, that they shall be taught the Word, its great doctrines and responsibilities, and be equipped for usefulness in the local church. In other words, they need a religious education, and that is saying something different from what we said in the preceding paragraph where we urged the importance of a Christian education. All education should be Christian, whether in biology or chemistry, or sociology or philosophy, or whatever it be, that is, it should be in harmony with Christian principles and be characterized by the Christian spirit. But not all education deals with religious beliefs and practices. Education in that field is designated as religious education. Of course one could be educated religiously in Mohammedanism or Buddhism, and that would not be Christian, but when Christian people speak of religious education it is obvious that they refer to education in the tenets and requirements of the Christian religion. It is that very thing that is so sorely needed by our young people today, and the lack or meagerness of which by so many proves their weakness morally and spiritually. They yield to temptation often because they have not been fortified by the Word of God, and they are useless or ineffective in their service to the church because they have not been trained. The church has untold wealth of undeveloped talent and undirected energies, for the want of the use of which it is lagging in its progress and

often languishing in its life. Train the young people religiously and equip them for service in the church and the church will be repaid many fold and the young people themselves will be greatly ennobled and fortified in life. The church college is performing this service for the young people of the church, a service so vital and far-reachingly significant that it obligates the church to give the college its most unstinted and sacrificial support. But even this is not the most urgent need of the church, judged in the light of the Great Commission.

The most commanding need of the church is for flaming evangelists of the Cross. It needs men and women burdened with a message, and willing to be set apart wholly to the proclamation of that message. It needs heralds, missionaries, messengers, who feel so urgently the moving spirit of the Gospel that they cannot stay, so long as there are those who have never heard the story. The church needs preachers with burning hearts, men who are keenly conscious of the undone condition of the world, believe firmly in the all-sufficiency of the Gospel, and feel strongly their responsibility for bringing the Gospel to apply to that condition. The church truly has many things that it needs very badly, but this one stands out above them all; this is the church's supreme need, the one thing that bulks largest in the fulfilment of its divinely imposed responsibility, and with the supplying of which all other needs will in no small way be met.

God give us men who feel the weight of apostleship resting upon them, and give us an institution or an agency that will make men's hearts serious and their minds clear as they face this responsibility. God give us men who are willing to know the fellowship of the sufferings of Christ in behalf of a lost and sinning world and give us great teachers who are able not only to train the intellect but to keep alive and burning that passion, or to enkindle it in hearts that have not felt its fire. In Ashland College we have an institution that can thus serve the church and in the noble men who teach in that school we have those who are able, both by training and temper to direct young lives possessed of that holy passion.

No greater service can be rendered the church than this, and it is so essential, so indispensable that the church cannot long exist, to say nothing of extending its borders, unless it is supplied. The church must have its passionate evangel or it will die; it must have its missionary spirit or it will stagnate; it can no more be confined and kept pure than can water. He who has seen the Lord high and lifted up cannot keep quiet about it. Give a man a great religious experience and he will tell it and tell it convincingly. That is the kind of men the church is needing and the kind that will make it a power for God in the world. But deny it this supreme need and we would not care to contemplate its future. It is painful to think of what might have happened to the early Christian church had it not had a Paul to sweep over the Roman world like a flame, burning himself out with evangelistic fervor, and crying with passion in his soul to King Agrippa, "I would to God that not only thou, but also all that hear me this day, might become such as I am—except these bonds." Where would have come the Reformation without a Huss or a Luther? How would the fires of evangelism have been rekindled without a Wesley, or zeal for the Word have been revived without a Mack? These all were men trained in mind and heart, the kind of men the church needs today as much as it needed them then. Without the Christian school they cannot be supplied in anything like adequate numbers. Without teachers who know and love God passionately, the turning out of passionate preachers will not be the rule but the exception. If God has blessed us with such a school and with such teachers, let the church show its appreciation by its support. This is the thing that the church needs most, and if Ashland College is able to supply that need, even in an imperfect and incomplete way, it deserves the most loyal support of every member of the church. And the more faithfully we support it the more fully will it be enabled to meet the needs of our church.

The Followers of Huss

The painting reproduced on the front page is in the possession of the Cincinnati Museum of Art. It is almost two-thirds life size. The following description from "The Church School Journal" will be of interest:

The artist, V. Brozik, a native of Bohemia, has caught the spirit of the Reformation with exceptional skill. See how the light glows in the face of the white-haired reformer, John Huss. The Word is open before him, and with prophetic zeal he interprets it in a language that all can understand. Therefore the papal interdict is laid upon him, and his only pulpit is a dark and secluded cellar. But the sunlight seeks him out, even as the light of the Sun of righteousness illumines his soul.

And there, too, the people seek him—people from every walk of life. We see the rugged blacksmith and the well-groomed gentleman, the peasant with cloak and rough-hewn shoes, and the fascinated lad of six. A maiden seated on the floor and a grandmother by the window are alike entranced by the good news of salvation by faith. Under the spell of the message the mother with her child is transformed into a Madonna, and the wounded soldier takes on the appearance of the Man of Sorrows. The children are as intent as the aged. Even the wayward youth in the shadow of the corner and the haggard figure in the background listen to catch every word that leaps from the lips of the saintly but condemned reformer.

The room is cold and hearts are hungry. All mankind is thirsting for righteousness. All the world with rapt attention faces the light streaming from above upon the Sacred Pages and reflected as by a mirror upon the face of the teacher, preacher, prophet and herald of religious freedom. "There was the true light.....that lighteth every man that cometh into the world."

Such are the preachers that the church is needing today, and on such the progress of the kingdom is waiting—on men whose souls are flooded with holy zeal and whose minds are illumined with heavenly light.

EDITORIAL REVIEW

EDUCATIONAL DAY, JUNE 12. *An Offering from every member of every church.*

Sister Emma Aboud writes of her work in New York City, where success is attending her efforts among Jews and Catholics, as well as Protestants. The Communion service was recently celebrated, being engaged in for the first by most of the group.

Our correspondent at Grafton, West Virginia, reports the work making good progress under the pastoral leadership of Brother Thomas F. Howell. As a result of the Pre-Easter services two additions to the church are recorded and others interested. Brother Gearhart's recent visit to this church was the source of much encouragement.

Brother I. D. Bowman reports continued progress in Delaware, even in the face of great obstacles, sixteen having been baptized and a number awaiting baptism. He asks the prayers of the brotherhood in his behalf that the work may be guided aright and the difficulties solved.

Brother C. A. Stewart, pastor of the church at Loree, Indiana, writes of the splendid work that is being accomplished by that aggressive country church. Brother Stewart has been pastor of this church for nine years and is leaving the field the first of October and will take up the leadership of the Mexico church. Correspondence is invited by the Loree church by any pastor interested in this splendid parish.

Prof. A. L. DeLozier sails on the morning of June 4 for France where he will study the customs and spirit of the French people during the summer and possibly do some preaching among the Protetant churches and distribute portions of Scripture as he goes from place to place. He promises us an occasional report of his experiences.

In view of the fact that churches in Pennsylvania have recently been canvassed by Dr. Bell in the endowment drive, they may feel tempted to let Educational Day pass unobserved. But the request has come to us from the college authorities asking that we appeal to these churches to observe the day with a fitting program even though they may be unable to lift a sizable offering. If your people have given to their limit, have a loyalty program anyway and if there are those who would care to give a small offering, give them a chance. If nothing more than a dime or a quarter from every member, that will count. No one should be freed from the responsibility of deciding whether he has really given to the limit of his ability to this worthy cause. The college cannot be satisfied with the "convenient" gift or the "left-over" offering after every other need has been supplied. It will require some gifts of self-denial if the urgent needs are to be met.

Brother R. F. Porte, pastor of the church at Louisville, Ohio, writes a very encouraging letter. The Sunday school, under the leadership of Brother Louis P. Clapper and his faithful corps of helpers is doing splendid work. It is evident that the pastor enjoys the confidence and hearty cooperation of the membership, which fact doubtless accounts for his optimistic attitude and outlook. It is such a situation that gives hope to any church.

Brother N. V. Leatherman, secretary of the Indiana Brethren Ministerium, writes of the splendid sessions they recently held at Shipshewana Lake, and it would seem from the topics discussed that it must have been a very profitable meeting. It would be good for our church if Brethren ministers would more generally get together in convenient groups to discuss their common problems. It would make for greatly increased unity and harmony as well as efficiency.

The brotherhood will be saddened to learn of the very serious illness of Brother Orion E. Bowman of Dayton, Ohio. The word comes through Brother Gearhart who requests the prayers of the brotherhood to the end that Brother Bowman may recover. Brother Bowman is not only a strong pillar in the Dayton church, but an outstanding leader in the brotherhood, is president of the Board of Trustees of Ashland College and is the only layman ever elected moderator of our National Conference.

Sister Joanna Nielsen gives us a chapter out of the dark side of South American mission life. It is gruesome, but it is nevertheless good that she has told us, for it seems to take just such things to stir us to a realization of the need and of our responsibility. The Easter offering date is not so far past but that you may increase your offering, if you feel that you have not done your best. Surely, considering the urgency of the need of both the African and South American fields, the very best we can do is the least we ought to do.

Brother W. A. Gearhart, Home Mission Secretary, writes very optimistically regarding the condition and outlook of the Home Mission situation. The various mission points are making commendable progress and the brotherhood is supporting the work financially in a splendid way.

Brother H. H. Rowsey, pastor of the church at Falls City, Nebraska, favored the Evangelist office with a copy of a notice sent to his members advertising two special services, one the Communion service for June 5 and the other an Educational Day program for June 12.

Brother Mark B. Spacht, pastor of the church at Clay City, Indiana, gives us an interesting report of his work, which proves to be in good condition. The church is not large in numbers, but it has an unusually large number of capable workers, which together with the splendid leadership of the pastor, accounts for the excellent condition of the various departments. Brother Spacht is closing his work here in June and a new pastor is desired for this church. Any one interested may correspond with Brother M. R. Goshorn as directed.

"A Day of Fellowship and Worship" at Shipshewana, July 17. Brother Stewart calls attention of Indiana churches and other nearby churches to this event and urges a large attendance. His notice was set in type for last week's paper, but was unwittingly crowded out, which we regret because of its wide concern. We want to co-operate in urging upon Indiana churches a real interest in this worthy undertaking. It will redound in a blessing to every church to have a large delegation present at this special service.

From Columbus, Ohio, we have a report of a recent special all-day service which was an important event in the life of that church. In addition to the celebration of Mother's Day and the observance of the communion service, a mortgage burning service was a part of the program. The editor appreciates having had the opportunity of sharing the fellowship of the day, and wishes to bear witness to a decided note of encouragement that has taken possession of the faithful brethren at that place. Brother R. F. Gotschall, the pastor, enjoys the full confidence of the members and has been doing a splendid work there, though handicapped by the necessity of giving the week days to secular employment. Such an arrangement was not the ideal, of course, but it seemed to be the best that was possible for the present year. Whether any better arrangement can be effected for another year is yet to be determined. Doubtless it is advisable to put the pastor on the field for full time if such a program can be financed.

GENERAL ARTICLES

We Must Educate

By Dean J. Allen Miller, D.D.

Since 1898 Ashland College has made an earnest and consistent effort to train men for the work of the Christian ministry. I do not mean in this brief article to cite figures to show what this contribution has been. I hope to do this later. For the present I should like to call the attention of the Evangelist readers to the tremendous need of trained ministers. We have serious need in the home churches as well as in the foreign fields. I refer to the wider need of the unsaved and untouched multitudes rather than our limited denominational need.

Every great and worthwhile movement in our world in whatsoever field we wish to choose has had some great leader or leaders. No army ever won a battle without direction from competent leadership. No political, social or religious reform has ever succeeded without trained leadership. No great banking institution, no successful business enterprise, no manufacturing plant has or can be created save by minds trained for the particular tasks involved. Our inventions and discoveries and the application of the Sciences to the practical affairs of life come by way of the disciplined mind.

Let it be said once for all that no great church is ever built except by and through a consecrated and trained leadership. Now this will hold whether we think of one's denomination as a church or whether you mean only a local congregation of the church. How do you build a great local congregation? Who builds it? What sort of pastor as spiritual leader does such a congregation choose after it is great and powerful in its ability to serve and to do God's will? What sort of a man does it want even while growing strong? Does it rest content with the untrained, the undisciplined or the uneducated man? Will such a congregation even be satisfied with the "good men?" To ask these questions is to answer them. A bit of looking around shows what congregations that are doing things say on these questions. They want the trained and efficient leader. The Brethren congregations are no exception. I have seen it for forty years in spite of our handicaps. There is always a demand for men who can preach a sermon of power and spiritual uplift and for one who can wisely and skilfully lead the people forward.

There is another point of view which I wish to present in a few words. It is this. Denominational loyalty is breaking everywhere. The notion that there is "no difference" anyhow and that it makes no difference what a man believes or what he practices or whether he "keeps

the word of God" or not has broken down loyalty. We have the very general notion that one thing is as good as another so long as one is sincere. And we are further told by way of considerable flourish and pride in the argument that character counts alone and that men are "good" even though they may be members of no church at all. To put it in another way—the output so to speak of all the denominations is so nearly alike in character that one sees no difference. There can therefore be no great weight attached to the former lines which divided. And this attitude of indifference has fallen upon us with others so affected. And being numbered among the lesser denominational groups it strikes a heavier blow into

our faces than it possibly could were we numerically stronger and financially wealthier. The severity with which this lack of group loyalty has dealt with us as a church can scarcely be measured. We seriously listen to the discussion of the question, "Are we a Disappearing People?" before our conferences and ministerial associations. Our strong and powerful congregations like Philadelphia or Johnstown, or like Dayton, Goshen or Long Beach can give a sustained and emphatic negative. But what of the answer of a hundred struggling groups? How can we say "NO" to the above question?

In brief conclusion permit me to suggest what we must do. First, we must have the conviction that as Brethren we can best do the will of God through the church of which we are members. Loyalty to the whole will of God must outweigh all other considerations. Second, we must adhere to what we believe to be the basic and fundamental

teachings of the Word of God. We even do this without being selfish or egotistically separate from all other Christians.

Third, we must stress the only determining consideration upon which separate denominational existence can logically and consistently rest. That consideration to my way of thinking is TO BEAR WITNESS TO THE SUPREME AUTHORITY OF THE WORD OF GOD in our day. This means that we receive the whole of the Revelation and receive it as complete and final. Now I know that I am just repeating an apparently trite and quite popular saying. But we Brethren mean more and always did mean more by this statement than others admit they mean. We believe that Christians should be men of character, but they must be more for they must be the "ransomed of the Lord." If the 13th chapter of First Corin-

CAN THE CHURCHES LEAD?

The future of the world will be largely determined by the success of the appeal which Christianity makes to the younger generation. . . . This new life, shaping itself to new conditions, organizing a new world, is irrepressible. Is the new social order, it will shape, to embody Jesus Christ? Can the churches give a new generation a new moral vision? Can the churches lead? They can if they have trained leaders.—The Divinity Student.

CHURCH COLLEGES MUST BE CONTINUED

Every one must admit that, if the church is to continue, there must be an adequate supply of the right kind of ministers. Where are those ministers to come from? A study of the source of supply in the past will throw much light on what is to continue to be the source of supply for years to come. . .

If such statistics mean anything at all, they mean that the church colleges simply must be continued. It is from them that the churches have gotten their ministers and will continue to get their ministers. Preachers do not come in any large numbers from state universities or secular institutions. They come from the church colleges, those smaller schools that must depend upon the generosity of the men and women of the churches for their financial support. These are facts of the most pressing significance to us right now.—Alva Martin Kerr, in "Herald of Gospel Liberty."

thians is inspired Scripture we believe that the 13th of John is also inspired Scripture. In a word we believe that in Jesus Christ alone is there any hope of salvation. Belief and practice, loyalty and consecration with an unfaltering trust that God's appointments are sure—these factors are what our world most needs in order to find its way to God. We must preach the Word and not our opinions about it; Christ himself and not all around and about him without ever showing folks who he is and what he does. But why stress this more? DOES OUR BRETHREN WITNESS TO THE INTEGRITY, AUTHORITY, AND DIVINE ORIGIN OF THE WORD OF GOD RING TRUE? How shall we make it do so?

And the reply is brief. We must formulate a program of church activities that will challenge the best among us and call out our utmost endeavors. This program must lie in the field of Education and Missions. We must give our youth a big reason for giving their loyalty to the church of which they now are faithful members if we wish them to take upon themselves our tasks and responsibilities and remain thus faithful through life to the church of their first choice. And lastly we must **TRAIN A GROUP OF STRONG MEN AND WOMEN FOR OUR LEADERSHIP.** Preachers? Yes. But also teachers, doctors, engineers, business men, in short men and women in every walk and profession of life, for consecrated, effective and worthy leaders in every local congregation. **BUT FIRST ONLY SOUND, FORCEFUL,**

GOSPEL PREACHING AND TEACHING WILL LEAD IN THIS DIRECTION. Therefore we must educate.

Ashland, Ohio.

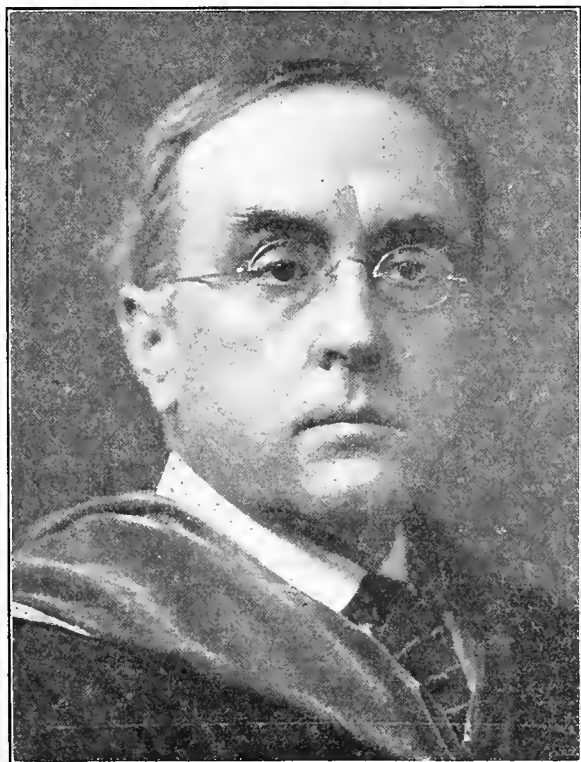


Founder's Hall

Christian Education and the Study of Biology

By President Edwin E. Jacobs, Ph.D.

I think all will agree that the study of Biology is an important subject in any complete course of study. It not only sets forth certain very important facts but also affords a basis for the intelligent discussion of several fundamental questions. One may hold a biological philosophy of life as well as any other opinion and this can be correctly founded only on facts.



E. E. Jacobs, Ph. D., President, Ashland College

As everyone knows, the theory of inheritance rests upon certain biological factors. Inheritances can not be correctly understood apart from Biology and one can not deal intelligently or effectually with certain types of delinquency without knowing something of their inheritances. Morally, then, Biology has something to offer.

But as important as inheritances, is the question of organic evolution. A discussion of this important question has been revived within recent years and much useless verbiage has grown up around it. Many unwarranted statements have been made, both for and against this theory, much of it due to a lack of an intelligent understanding of the biological aspect of the subject. Yet nearly every school boy has heard these discussions and has in all too many cases received a decided bias. With a clear understanding of the facts coupled with a sound knowledge of the Bible, they would be better fortified against the errors which this problem involves.

But more than that, the study of Biology under the guidance of a well trained and Christian teacher, will give God his rightful place in nature. One will not then spell "nature" with a capital letter, thereby discharging one's responsibility as to the First Cause. Nor will he see him only in the cataclysms of life but everywhere, while at the same time guarding against pantheism. Life, death, and all other natural processes will then be viewed in a proper perspective.

Man, too, will then assume his proper place as the highest and last of all God's creation. He becomes the measure of all things and one may see him to be the special favor and care of God. The atheist misses the best part of nature for his vision is warped, and his perspective foreshortened.

I hold, therefore, that the Christian college and the Christian teacher have duties and a strategic position in relation to certain great problems, in the teaching of

Biology. And happy is that boy and girl who fall into the hands of such educational forces and unhappy and marred may be the life of those who have their first

glimpses of nature through the eyes of the unbelieving scientist.

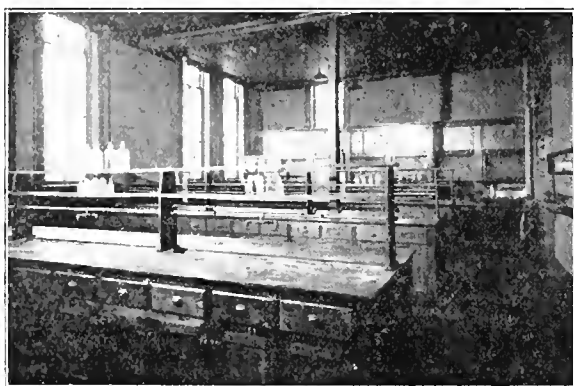
Ashland, Ohio.

Chemistry at Ashland College

By Prof. Milton P. Puterbaugh, B.A.

In this scientific age there are many issues developing. Somehow Chemistry has escaped the scorn of the theologians and yet it is no less dangerous than Biology. Indeed when one teaches Chemistry he is putting into a pupil's hand a tool and instrument that rivals fire and water and the elements of Nature themselves in usefulness and destruction. Undoubtedly there is no more fundamental and basic science; there is no faster growing science; there is no more powerful science than Chemistry.

At the same time let us remember that hundreds and even thousands of chemists are at work every day in the realms of this science without ever giving a thought to the Giver of these wonders and the God who made the electron, the atom, and the molecule. As a result these men are not seeking to put their knowledge to work in a way that will reveal God to others.



Chemical Laboratory

Some time ago while visiting a university laboratory where a noted chemist had produced a most powerful poisonous gas we chanced to ask an assistant what had been done to find an antidote for the gas. His reply that nothing had been done along this line of investigation and

his implication that they cared little for that side of the story was astonishing.

In our Chemistry classes at Ashland College we do not have Bible mottos hanging in our class rooms. We do not open our classes with prayer. We do none of these things, although perhaps we should do them. But we do hold before the students a vision of the wonderful science God has given and its power for good when rightly used.

We take great pride in the fact that in our classes in Ashland there are pre-medical students who will some day use their skill in chemistry to cure the ills of our body and to heal wounds in darkest Africa. Even now this department is preparing to cooperate with the Foreign Mission Board in getting together hospital supplies for our stations in Africa.

Undoubtedly in our church college we must have a department of Chemistry for with the growing popularity of the science the young people of today demand it. And, while we cannot exactly teach Brethren Chemistry, we can teach Christian Chemistry. But remember, please, that if you send your young people to Ashland College for their training you dare not deny them the splendid equipment of other schools. We must have the same beakers and test tubes and apparatus than any other school uses. As fast as some unChristian and even anti-Christian school develops new methods and new equipment we must keep pace. This is the reason for the unending series of Endowment Campaigns and Educational Days.

Either the church school must meet the attractions of other schools or the church school must confine herself to phases of learning which the other schools neglect and disdain. Which shall it be? Shall we train all our chemists and doctors and engineers in a state university entirely and train only preachers and missionaries at Ashland or shall we turn out from Ashland College a glorious, never-ending stream of brilliant doctors, chemists, engineers, preachers, missionaries, lawyers, architects and artisans who have learned to honor God and to help their fellow men?

Ashland, Ohio.

The Christian College Normal School as a Missionary Enterprise

By Prof. L. L. Garber, Litt. D.

Education has become the largest word in the vocabulary of life. Never before have such vast resources of money, equipment, and teachers been employed in education. Never before have so many persons been seeking the training it offers; and never before have so large a percentage of the population been traveling this highway to success and high distinction.

In our swift-changing civilization, the teacher-educator is becoming increasingly powerful as the moulder of civilization. "Every school teacher remakes the world." But since the days of the Colonial minister-school teacher, there has gone on an increasing secularization of schools and school teachers. The modern-trained teacher is becoming less and less a moral-social force for righteousness, piety, "plain living and high thinking." Thus, while

the home has forfeited and lost much of its religious influence, and while the church has become relatively less predominant, at the same time the school teacher has become a doubtful moral influence because of the conditions under which he is trained.

For many years I have watched with keen anxiety the secularizing, the mechanizing, the demoralizing of the school curriculum, of school teachers, of teacher-training. As head of a department of education and as instructor in a state normal college, I have contended against this growing secularizing tendency. Clear it should be to all of us that a normal school where religious services are almost unknown, where clean young men degenerate into cigarette-smoking loafers, where well-trained girls are caught up in the giddy maze of the dance, the movie, and

the social whirl does not furnish the proper atmosphere in which to train the moulders of civilization.

What results? This type of school teacher trained in a school from which direct religious training is excluded is producing a generation who worship material success and whose outlook upon life is essentially pagan. These worldly materialistic, undevout, jazz-minded school teachers impress upon the plastic youth of America life-attitudes that help create the ever-increasing army of youthful criminals. To many modern youth, the highest and best education, "the spiritual interpretation of the universe," is not given. Deprived of the moral teacher who inculcates a discriminating sense of moral-social values, the modern youth, stimulated by the emotional excitement of low literature, suggestive plays, and the cheap dance, becomes the social degenerate, the youthful criminal, or adolescent suicide.

Young Richard Untermyer, born of noted parents, "could find no reason for life", and consequently committed suicide at Yale University. His teachers failed somewhere. They were probably "non-religious," "hard-boiled." He was probably pessimized by a modern debunking historian who "smudged" every noble worthy or by a pseudo-scientist who looked upon man as the evolved quintessence of a mechanistic "mud philosophy" in which the noble sentiments of great literature, the ideals of the Master Teacher, or the belief in a personal Divinity who could be touched with a feeling of our infirmities, found no place. Hence, he passed. Life had no meaning; it wasn't worthwhile.

Until some effective method of religious training is worked out, the religious-minded Christian-trained school



Within the Library

teacher will be the strongest ally of the church. He or she alone has the opportunity to develop in every child the "good soil" in which the "good seed" may be sown by the religious forces. Such a teacher finds numberless opportunities for vitalizing, interpreting, and illuminating, according to the Christian ideal, school subjects and school situations. What Christians need to do, is to awake to the danger and the tragedy of the present situation; to frankly recognize the high service of teachers trained to religious life-attitudes in the Christian College and Christian Normal School; and to support and to prepare for such training as a part of its program to prepare the world for the extension of the gospel. Ashland, Ohio.

Some Aspirations of the Modern Language Department

By Prof. A. L. DeLozier, M.A.

As I am on the eve of sailing for Europe at a sacrifice to both me and my family, but for the purpose of bringing my modern language teaching up to a higher standard, I am made to ask myself this question: After all does it pay? Is my life counting for the Master in a way worthy of the ordination vows I took some years ago?

In so far as I am called upon to deal merely with the French or Spanish classics, I may well ask myself these questions. There may be, and really is, some hint of religion and high moral purpose in many of the productions being "dished up" to the students of our Modern Language Departments these days, but this would prove too remote to justify an ex-preacher leaving the pulpit in order to teach modern languages.

But with regard to our work at Ashland I have had a vision of something worthwhile that may be done, al-

though I confess that hitherto it has been rather imperfectly done.

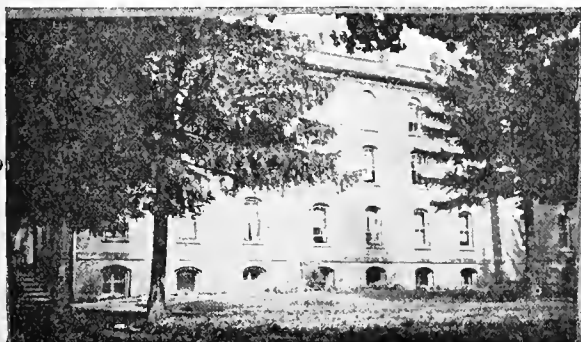
Our Foreign Mission work chances to be in two fields where French and Spanish are the official languages. It happens that these two languages are also the ones most featured in our colleges. So that at Ashland we have our prospective missionaries enroll in one of these languages. Thus they get a grammatical foundation plus some acquaintance with the literature of the people whose language they are to use, but in addition they learn to sing and otherwise to use the language which they must adopt upon becoming missionaries.

This has become especially true of those who are to go to South America, thanks to our good Brother Romanenghi who has very materially aided us in the Spanish department by promoting a club which features many things that cannot be attempted in the class room.

Thus we shall find that when some of our student volunteers get to South America they will feel somewhat at home from the very beginning. They will doubtless be able to get down to serious work much earlier than usual, thus saving expense to the church which is under obligation to train them on the field if they be not trained here at home.

As for French, we have been working in the same direction, but with a bit less of success.

I go to France in the hope of not merely taking some college work there, but as well of mixing with French Protestant Christians, that I may be able to catch the spirit and vocabulary of their work, so that upon my return I may be of more definite service to our prospective African workers.



Allen Hall

I repeat what I wrote a few years ago, namely, that I am dreaming of a time when more of our men leaving the seminary may be able to use Italian or Spanish, thus opening up to their ministry a vast field right here in our own country, a field otherwise not so promising, yet one vastly neglected by the larger number of pastors these days.

If I were a pastor I should want a knowledge of at least two European languages so that my soul-winning possibilities might be stepped up a notch or so.

I may say in conclusion that during our seven years'

stay here, we have sold to our students a large number of Bibles and Testaments in French, Italian and Spanish, thus encouraging not only the student volunteers who are to be our missionaries, but all students alike, to grasp the vocabulary of the Word of God.

We ask your prayers that the Modern Language Department of Ashland College may become more than a mere cog in a system which perhaps may have no higher motive than that of adding so many hours to the transcript to be carried away by the student.

Ashland, Ohio.

Ashland College and Its Department of Physics

By Prof. R. R. Haun, M.A.

I do not recall that anything has ever been said through these columns concerning the work of the Physics department here at Ashland, so I am going to make that the subject of this article.

In the first place I would like to suggest that with the possible exception of English, that to my mind at least Physics is the most practical subject that a student can take at college. And with the present emphasis upon the practical things in all of our education this is quite a point to consider. In support of this idea let me tell you that in our general course in Physics this year we have discussed the principles of mechanics as typified by the lever, the screw and the pulley, the pump, the steam engine, the use of water power through various types of wheels and turbines, the various types of hot air and steam heating systems, the formation of rain, snow, dew, etc., the characteristics of sound and the various types of musical instruments, the characteristics of light and color of objects, the various phenomena of electricity from the production of electricity itself by means of batteries and generators to its use in heating instruments, lamps, motors and radio sets. In addition to the class work the students have laboratory in which they actually test out the principles and have this year completely dissembled and studied the automobile. Does anyone question the value of this material to the average boy and girl in this generation? Do you think one who is preparing for the ministry should be concerned about such things? What about the missionary, who is completely removed from mechanics and engineers and must rely upon his own ability to take care of his machinery and equipment?

In our advanced work in the Physics department we are considering two types of students that may come to us. First, those who need Physics for Pre-Medical, Pre-Dental and Pre-Engineering courses, and it might be of interest to say that we can give from one to two years in these courses here, just as well and I think better than are given in most of the universities of the country. In the second place we are training students here who desire to go on in the subject either in graduate schools or in teaching, and I think that by the coming fall, we shall be equipped to do so well. This year we have installed a machine shop and are making our own apparatus, under the direction of an unusually skilled mechanic, and the apparatus he is turning out can not be distinguished from factory apparatus, although it only costs us about half of the factory prices. With this increased equipment we are giving some new laboratory courses next year as well as a Radio course and then I shall feel perfectly confident that a student will be prepared on leaving here to enter graduate courses in the universities.

It might be of further interest to tell you that during the past couple of months we have been visiting from time to time some of the other colleges in Ohio and examining their Physics equipment, and while I can not say that we have anything to boast about, I do think that comparatively we need not be ashamed and if I could add a few very expensive individual pieces that we are soon needing, I would be very willing to have anyone compare us with the average college of our size. We are ahead of them now in some ways and with a little more equipment we shall be able to give our work not just as well but better than others.

Ashland, Ohio.



UNDER THE WHISPERING PINES ON ASHLAND COLLEGE CAMPUS

"The College I love best is
Ashland;
She stands for the truth
that makes free;
And life is made better at
Ashland;
O Ashland's the College
for me."

MY CHURCH

My church is the place where the word of God is preached, the power of God is felt, the Spirit of God is manifested, and the love of God is revealed. It should be the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affection, and the inspiration of my daily life. Having united with the church in solemn covenant, I will advance its interests by my faithful attendance at its services, by studying its Holy Scriptures, by observing its ordinances, by contributing to its support, by encouraging its members and its leaders, and by joining with them in all good works. By thus honoring and serving God I shall share with many others the life of the kingdom of heaven.—Adapted from F. Hyatt Smith, in the Watchman-Examiner.

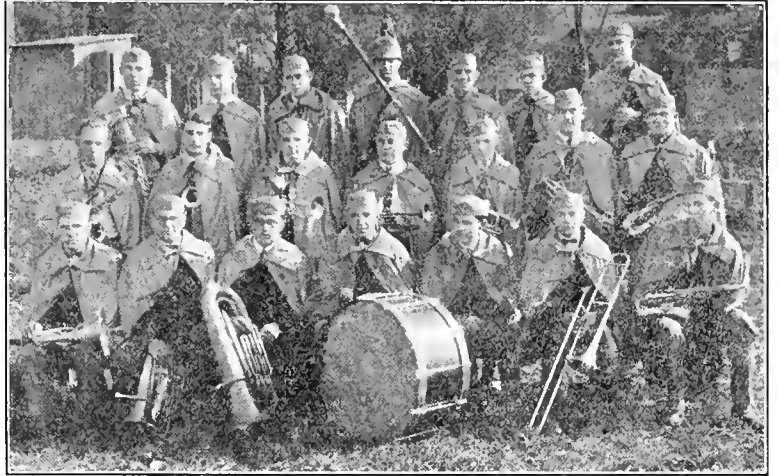
Absolute faith in God, like that possessed by those who had the "old-time religion," is so rare that if one has it now, he is regarded as a religious crank.

Why Ashland College Needs Your Support on Education Day

By Prof. E. G. Mason, M.A.

Constant appeals are being made to the Brethren churches for money. There's a reason. The Brethren church is fostering a large missionary and educational program. We are small as numbers go, and do not have a wealthy constituency. Our program needs are great and our resources are limited. We have gone a great ways toward establishing and maintaining both Foreign and Home Missions. We have supported Ashland College, our only institution of higher learning, and are in sight of that long looked for goal, membership in the North Central Association of Colleges and Secondary Schools, and kindred standardizing associations. We have gone so far forward with our missionary and educational programs that we cannot afford to turn back or give up. **WE MUST SUCCEED.** But, neither of these programs will succeed without constantly increasing support from the brotherhood at large. The burden, if it is a burden, must be borne by the entire brotherhood. The missionary activities of the church are dependent upon the col-

lege and seminary for their workers and the church is dependent upon the college for its ministry and lay leadership. This means that each congregation must bear its full share of the cost. You are responding to Dr. Bell's appeals but we must have adequate endowment to meet the demands of our standardizing agencies. This endowment must be large enough to insure such an income as



Ashland College Band

Our Worship Program

DAILY READINGS AND COMMENT
(Clip and put in your Bible for convenience)

MONDAY

WITH CONVICTION AND POWER—Acts 4:23-37. "With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." Preachers of the everlasting Gospel do not stand up and make suggestions, but deliver what they believe to be God's testimony.

TUESDAY

DECEIVERS IN THE CHURCH—Acts 5:1-21. "Whiles it remained, was it not thine own? ... Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God." Ananias and Sapphira in the church can do more mischief than all the atheists outside.

WEDNESDAY

DAILY AND WITHOUT CEASING—Acts 5:22-42. "And daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ." It ought to be the constant duty of ministers to preach Christ. Nor is it the duty of ministers alone; every disciple should be never-ceasing in his witnessing for the Lord.

THURSDAY

GOD'S WORD INCREASING—Acts 6. "And the word of God increased, and the number of disciples multiplied." Even as the seed planted, grows and increases, and yields fruit, thirty, sixty and an hundred fold, so the word of God in the hearts of men grows, fills the heart and reaches out into other lives.

FRIDAY

UNITY OF THE FIRST CHURCH—Acts 2:1-22. "They were all with one accord in one place." That gives one of the chief secrets of power in the early church. Any church can have a Pentecost who will duplicate the conditions of the First church of Jerusalem.

SATURDAY

IN FELLOWSHIP—Acts 2:22-47. And they continued steadfastly in the apostles' doctrine and in fellowship, and in breaking of bread and in prayers." They fellowshiped together in practical righteousness as well as in ritualistic observance. When Christian fellowship does not include the two, something is wrong.

SUNDAY

SINGLEMINDEDNESS—Acts 3. "Silver and gold have I none; but such as I have give I thee." Peter and John had not given themselves to getting gold since they had become disciples of the Lord; they had concentrated their attention to one thing. It is such men who have power and are able to do the really great things for the Kingdom.—G. S. B.

will buy adequate equipment and pay the faculty adequate salaries. We need to expand our equipment and enlarge our faculty. Let us not be deceived, as the College grows and increases its usefulness, it will cost more and more to operate it. You must not only make Education Day an Annual event but must make it a **BIG ANNUAL** event to carry on this program and reach the goals already in sight. **MAKE THIS EDUCATION DAY THE BIGGEST AND BEST WE HAVE EVER HAD AND SET A PRECEDENT FOR ALL SUCCEEDING YEARS.**

Ashland, Ohio.

CAMP-FOLLOWERS

With most military armies there are a lot of stragglers who go along and commit depredations which are laid to the soldiers. These vagabonds are known as camp-followers. The army of the Lord is troubled with a similar class of depredators. They go along with the Christians, that is, they manage to get into the church, but they do nothing but serve the devil, and their meanness is charged up to the people of God. They are the wolves in the sheepfold, and it is no little havoc they are working. They are in our pulpits, amen corners, choirs and pews. The world points to them as being fair samples of church piety. They are millstones about the neck of the cause of Christianity.

I have one preacher that I love better than any other on earth; it is my little tame robin, who preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops onto the window sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops to a tree close by and lifts his voice to God, and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast asleep, and leaves tomorrow to look after itself. He is the best preacher that I have on earth.—Martin Luther.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for June 19)

Peter Teaches Good Citizenship

(Temperance Lesson for June 19)

Scripture Lesson—1 Peter 2:11-17; 4:1-5.

Devotional Reading—Psalm 146:5-10.

Golden Text—Love worketh no ill to his neighbor. Romans 13:10.

LESSON LIGHTS

Lesson Poem

Opportunity and the Wolf
Met at the door
Of an humble cottage.
The one knocked,
And the other howled.
Behind the door
Lived an optimist,
Full of hope.
He was expecting Opportunity,
And heard the knock,
But not the howl.
And then the two,
The Wolf and Opportunity,
Went to another door.
The one howled,
And the other knocked.
Behind the door
Lived the pessimist,
Full of despair.
He was expecting the Wolf,
And heard the howl,
But not the knock.

Lippincott's Magazine.

Introduction

Peter had been originally a fisherman in Galilee, but was among the first called by Jesus Christ to be one of his attendants and missionaries. About A. D. 65 or 66, he wrote this first Epistle to Jewish converts scattered through Asia Minor or other parts of the Roman Empire, and the second Epistle about two years after. The scope of the first is:—1. To establish them in the faith of Christ and comfort them under their severe persecutions, ch. 1; 2:1-8. 2. To direct and animate them to an honorable, conscientious and edifying behavior in discharging the duties of their civil or family relations, 2:9-25; 3:1-7. 3. To the exercise of brotherly love, personal holiness, and a faithful discharge of their respective duties in the church, 3:8-22; chs. 4, 5.—The Illustrator.

More About Peter

Peter was probably employed for the most part in building up and completing the organization of Christian communities in Palestine and the adjoining districts. He traveled about preaching the gospel, accompanied by his wife (1 Cor. 9:5), and visited Antioch in Syria certainly (Gal. 2:11). He is thought by many to have gone to Corinth (1 Cor. 1:12, and Eusebius). It is certainly possible that he went to the Far East, and that the Babylon of 1 Peter 5:13 means the city by that name on the Euphrates. It may be considered as a settled point that he did not visit Rome before the last year of his life; but there is satisfactory evidence that he and Paul were the founders of the church at Rome, and suffered death in that city. The time and manner of the

Apostle's death are less certain. According to the early writers he suffered at or about the same time as Paul, and in the Neronian persecution, about A. D. 67, 68. All agree that he was crucified—a fate which Paul escaped because of his Roman citizenship.—Illustrated Quarterly.

Prof. Fisher on Prohibition

"After an examination of all the data, I have estimated that the flow of alcohol down human throats in the United States is at present certainly less than sixteen per cent, probably less than ten per cent, and possibly less than five per cent, of the pre-prohibition consumption," declares Prof. Irving Fisher of Yale, in his new book, *Prohibition at Its Worst*, which gives a full and careful survey of the whole problem. Professor Fisher also believes that the new recruits to the army of liquor users are decreasing in numbers, especially among the young first offenders.

Though believing that evidently Constitutional prohibition came on the country somewhat prematurely, Professor Fisher blames the brewers themselves for this summary control of liquor traffic:

It was as an indirect result of this second defeat of wartime prohibition that Constitutional prohibition came about. The brewers found that, unwittingly, they had jumped out of the frying-pan into the fire.

It will be time to talk against the Eighteenth Amendment and the Volstead Act when they are honestly, fully, courageously, persistently, and aggressively enforced, as other laws are. If, after ten years of such enforcement, they have not produced the richest, happiest, and purest nation the world has yet seen, it will be time to criticize them and talk about changing or abolishing them. Even with poor enforcement they have amply justified their existence. Let all Christians insist on the perfect enforcement which will compel all men to honor them and thank God for them.

The Amendment put out of business 177,790 saloons, 1,092 breweries, and 236 distilleries. It is absurd to suppose that the hazardous operations of bootleggers and rum runners can supply liquor in any but the smallest fraction of the quantity poured out in the old days by this vast array of agencies.

Can any citizen patronizing bootleggers say, "I will pay a bribe to any one who will violate this law of my country?"

Let us carry the matter a little further. If he does say that, or saying, or not saying or thinking it, does offer and pay the bribe, and so induces some one to violate the law and make a forbidden sale to provide what he desires to drink, can that citizen logically find fault with the man he has bribed, when that man in turn offers and pays part of his bribe to some one to violate another law to get something he wants, or to enable him to escape the consequences of the unlawful act the citizen has paid him to do?

"Obedience to Law is Liberty"

Observance of the law is the very essence of self-government. It is the main source of certainty in all social relationships. Without it all those elements would be lacking on which we are dependent for economic structure. The protection of property, the security of the person, would be gone. The entire basis for credit would be lacking. No standard of value for property could exist. Justice would vanish. The whole foundation of civilization would crumble. The protection of the weak would disappear. The sole reliance would be force. Might alone would rule. It is to rescue the people for these conditions that constitutions are adopted and statutes enacted. But all these will be of little avail unless there is fostered and nourished in the minds of our citizens a rugged respect for law and obedience to its decrees.—President Coolidge.

"LOS ANGELES—1928"

Conventions that bring together the people of different races for the purpose of planning for each other's good are factors for international peace and goodwill among men. Such will be the World's Tenth Sunday School Convention to be held in Los Angeles, California, July 11-18, 1928. Only twice before has there been a convention of this kind held in the United States of America. The second world gathering of Sunday school workers was held in St. Louis in 1893 and the sixth convention convened in Washington, D. C., in 1910. London, England, entertained this assemblage twice, the first time in 1889 and the second time in 1898. Other World's Conventions for Sunday school workers were held as follows: Jerusalem in 1904; Rome in 1907; Zurich in 1913; Tokyo in 1920 and Glasgow in 1924. Inasmuch as these gatherings are now quadrennial affairs, it is not likely that North America will again have the privilege of entertaining this influential group of workers for at least a quarter of a century—for invitations have come from South America, South Africa, Australia, Egypt, Asia and Europe for the convening of such a gathering. The Sunday school as a method of teaching Christian truth has made its way into every land and readily becomes an indigenous institution. The soil it cultivates is childhood. The seed it sows is rightness toward God and goodwill among men. There are over 3,000,000 men and women of all races, languages and color engaged in this work and these will be interested in the Convention to be held in Los Angeles, July 11-18, 1928. Fifty-four nations were represented at the World's last Sunday School Convention held in Glasgow, 1924, and a larger number will be in attendance at Los Angeles. Committees are now at work building the program and securing delegations from the nations of every continent. Detailed information about "Los Angeles—1928" can be obtained by addressing the World's Sunday School Association, 216 Metropolitan Tower, New York City.

The Pastor Says: When the Son of Man shall come in his glory, and all his angels with him, and shall set the sheep on his right hand and the goats on his left, then shall some protest, saying, "Lord, we prefer not to take sides."

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Where We Get Our Ministers

Every one must admit that, if the church is to continue, there must be an adequate supply of the right kind of ministers. Where are those ministers to come from? A study of the source of supply in the past will throw much light on what will continue to be the source of supply for years to come. Study the significance of the following telling facts:

To fill the vacancies occurring in the ranks of the ministry 5,000 new preachers are needed every year.

There are 127 Protestant seminaries in the land.

These graduate annually about 2,000.

In thirty years the average decrease in the ministry in the various denominations in the ratio to communicants, was 31%.

The denominational college is still the great source of supply.

Of the preachers 90% and of the missionaries 93%, come from denominational colleges.

Hope College, with a total alumni group of only 625, has furnished 316 ministers and 53 missionaries.

A small Methodist Episcopal College in New England, which is over one hundred years old and never had more than 100 students enrolled in any one year, has sent out 542 ministers, 74 missionaries, 102 college professors, and 32 college presidents.

In a period of five years, Northwestern University sent out more foreign missionaries than all the State universities in the country combined.

In 1906, in ten typical State schools, only four out of one thousand graduates were preparing for the ministry.

In 1915, in eleven seminaries with 1,165 students, there were only 96 of these who came from State institutions.

The University of Illinois in 1917 issued a list of all of its graduates to date, totaling 29,404. Of this vast number, only 83 were classified as ministers and six as missionaries.

The first ten classes graduating from Yale sent 73.2% of their number into the ministry. In 1916 the Yale class, numbering 325 men, had only nine who were preparing for the work of preaching.

Of the first twenty classes in Harvard, 508% were ministers.

From its first ten classes Princeton sent 51.8% of their number into the ministry. At present only about 6% of the college graduates from such schools are becoming ministers or missionaries.

If such statistics mean anything at all, they mean that the church colleges simply must be continued. It is from them that the churches have gotten their ministers and will continue to get their ministers. Preachers do not come in any large number from State universities or secular institutions. They come from the church colleges, those smaller schools that must depend upon the generosity of the men and women of the churches for their financial support. These are facts of the most pressing significance to us right now. Defiance, Union Christian, Elon, Palmer, are face to face with great financial need just because our men and women of money have not been making them donations in ten or twenty or

fifty thousands of dollar gifts. Nothing but such gifts will save them. And unless they are saved, our churches will die from want of pastors. These are the plain and indisputable facts which our men and women to whom God has entrusted money must face—and face prayerfully.—Dr. A. M. Kerr, Editor, "Herald of Gospel Liberty."

A GREAT AND GOOD MAN GONE HOME

In the passing of Dr. Francis E. Clark from this mortal life a great and good man has gone home to glory. Brethren Endeavorers will feel deeply their loss. In answer to a message from Secretary Edward P. Gates we sent the following message to the Christian Endeavor World:

"The death of Dr. Francis E. Clark brings sorrow to our hearts. All the Endeavorers of the Brethren church extend sympathy to Mrs. Clark.

"With all the Endeavorers of the world we share the heavy loss, but at the same time we join in praising God for the life and work of Dr. Clark, the founder and leader of the world's greatest young people's movement.

"For many years his example of humility and earnestness and devotion has been an inspiration to the writer, as it has been to many millions of young people and also to millions of adults.

"Someone has said that the noblest memorial of a heroic life is not a reverence for his dead body but the reproduction of his heroism. May his works follow after him and continue to bless the whole world throughout all time.

"Like his Master he 'went about doing good,' going up and down this earth, bringing hope and opportunity for a larger life to unnumbered youth. Who can picture the brightness of the crown that awaited him! And who can estimate the greatness of the reward he will receive! The whole world loses a great and good man.

"Yours with deep appreciation and sincere sympathy,

"G. C. CARPENTER."

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for June 12)

How Great Games are Won I Cor. 16:13

"Oh, Mother," said James with the tears streaming down his cheeks, "I have been playing croquet with Sis and some other kids and they beat me every time. I don't like to play croquet. They said that they 'skunked' me. What does that mean?"

Mother took James on her lap. James was old enough to begin to like games and she decided that she would see what was the matter with him. First she said, "Weren't all the children bigger than you?"

"Yes", said James, "but they were not much bigger and I want to beat them even if they are bigger."

"Well, suppose I tell you a story, then maybe you'll want to go play some more."

"Good, maybe I'll play some more but I don't think so. Go ahead with the story."

"Once upon a time there was a little boy and his name was James, just like yours is. This little boy was not so very big but his sisters and brothers were all bigger than he so he always played with big boys and girls. Now James was a very bright little boy. His eyes were brown like yours. He was about your height and he liked to go to school and to work. In fact, he was a very happy little boy.

"Now James did not have a very easy time when he played games with those big brothers and sisters. He used to lose so many games. Sometimes he told his mother about it. Sometimes he didn't say anything at all. One day the children got a new croquet set and James thought, 'Now, I'll be able to win. This game is new to all of them, so I'll try real hard. Maybe I can beat them.' But James was disappointed again. He told his mother about it that time and she said, 'There are some rules that I want to give you. If you want to win you will have to practice a whole lot. When the rest of the children are busy at something else, why don't you go out and practice knocking the ball through the wicket. That's one rule for you—PRACTICE.'

"Another rule is, be patient. When you are playing with the rest and they get ahead of you, keep cool in playing. Maybe they'll make some mistakes and you can still win. If you get impatient when you are behind then you can not play as well. That's your second rule—BE PATIENT.

"Next stick to the game. If you give up every time you make a mistake you will never play enough to overcome them. Never give up and some time you'll come out ahead of the rest. Your third rule is—STICK-TO-THE-GAME.

"I might give you some more rules but I am not going to. You remember those three and see if you don't win."

"Then the boy left his mother and started right in to follow those rules. He practiced as much as he could. He stuck to the game and he was always patient. The first day he lost just like he had been doing. He did not say anything though, for he thought, 'Maybe it will take me a couple days to win.'

"But, the next day he lost again and the next the same thing happened. It was getting harder to remember the rules now. It seemed pretty bad to follow the rules and still lose. He had been playing a lot, all by himself just to see if he could learn to knock the ball through the wicket from a long distance. Then one day when it seemed to him that he would have to give up if he did not win soon, he almost won the game. He got right up to the last wicket and there he missed his shot.

"Soon he won a game. He had not forgotten his rules though. He was very happy over that first game that he won. He told his mother about it. Then he said, 'I am going to keep on following those rules.'

"He remembered them all summer As the days passed, he won more and more games. Finally, at the end of the summer his sisters

(Continued on page 15)

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Home Mission Notes

Spiritual Outlook

We are confident there is reason for us to be optimistic relative to the spiritual condition and outlook in our Home Mission points. Your Board has endeavored to secure the type of pastors who were true and loyal to the good old Book. As far as possible, strong, capable, experienced men have been chosen and proper remuneration has been given due consideration. As a result of this we feel there is splendid progress being made in most of our Mission points. We lost one of our best Mission workers when our Brother M. A. Witter was called home, but we trust the Lord will raise up others to take the places of our good Brethren who have done so much for the Brethren church in days gone by. If our church is to go forward as she should in the great cleansing, uplifting and beneficent work brought about through the promulgation of the true Gospel, we must continue to secure our best men for our Mission points.

Financial Outlook

How frequently we hear the expression, "If we only had the money, how much more

could be done." Our Lord, at first, sent out some of his best and most capable workers without any money and we know great things were accomplished, but he gave instructions before he returned to the glory world, that his messengers should be provided with purse, scrip and the necessities of life. We have been blessed again with funds sufficient we believe to meet the budget voted by the National Board last August, and in addition we have a handsome sum in our Church Erection fund, which we know will be a blessing to our denomination in making it possible for more new church buildings to be erected.

We should endeavor to soon reach the time when we are interested sufficiently in our Kentucky Mission work that we will contribute enough for that field to not only meet the budget each year, but also to make possible the extension of it without the use of so much of our General Fund. We hope Sister Srack's visit among some of our churches during the vacation period will help bring about such a condition.

WILLIAM A. GEARHART.

A Letter from Miss Nielsen

Rio Cuarto, Argentina,
 April 19, 1927.

Dear Friends at Home:

During the Easter season, so full of joy and hope for us, we are constrained to think more than ever of the vast difference between the Christian's attitude toward death and the attitude of the one who does not know Christ.

It is not often that we write about the gruesome things that we see about us. Perhaps we should. Perhaps if more were known of that side this land would be less apt to be thought of as being all right and in no need of missionary effort. Be that as it may, I think I shall tell you something of the dark side this time.

Recently there has been a bubonic plague scare in this part of the country. There were no cases in Rio Cuarto, but in Cabrera, where Brother Sotola is located there were 16 deaths, and the schools, churches, theaters and all places for public gatherings were closed.

One of the believers there knew a man in the poorer part of town who was very ill and went to see him and see if he could not be persuaded to give himself to the Lord. He only scoffed at all that was said and soon after died. Then came his Catholic friends for the "velada" or watch. They spend the night with the bereaved family, jauching, sometimes doing all sorts of queer things, supposedly to divert their minds and cheer them up. That is the custom. But this crowd spent the night carousing, drinking, smoking and what not. They lighted cigarettes and placed them between the lips of the dead man, then proceeded to smoke these same cigarettes. They held bottles of wine to his lips and then drank from the same bottles. Thus they caroused and the body remained in the house for three days, although according to the law it should have been buried within 24 hours.

Finally it was discovered that the man

had the bubonic plague. One after another of those who had participated in the mad revels, took sick and died. So that night's sport cost 15 lives besides all the harm that has resulted in other ways. Every one leaving Cabrera had to have a doctor's certificate and even then they were not always very welcome. People stopped trading in Cabrera and business has been dead; so all suffer for the sins of the few.

Recently an old lady died here in Rio Cuarto. She had made all the arrangements for her burial, and to be on the safe side, I suppose, she had Brother Yoder come, and then afterwards had the priest come to administer extreme unction. The poor old soul seemed to be so loath to leave this world that she lingered for days after she was thought to be dying and every day the undertaker went there to see if he were needed yet. She made preparation for her body, but alas! until the very last seemed to have little thought for her eternal dwelling place.

Sometimes there is real grief over the departure of the loved one and then the wailing is a terrible thing to hear. And yet when one realizes that probably they are bewailing a lost soul, any words of comfort seem decidedly out of place. Death is sad enough at any time, but when it brings with it no ray of hope for the future it becomes a terrible thing.

As I have said, the custom is to go and spend the night sitting around the casket, but even at that time they talk and laugh and play games and smoke and drink. Still, these same people are greatly scandalized because we are so heartless that we can actually sing a hymn at a funeral.

When you go along the street and see the people looking well-fed and well-dressed and reasonably well educated, many of them, it may be possible to forget that this is not a Christian land, but go to the place where there lies one dead and it leaves no room

for doubt that this land needs the Gospel and needs it NOW. Will you help send it to them?

MISSIONARYING IN AFRICA

Missionarying in the heart of Africa means a number of things to the wife of a medical missionary, according to Mrs. W. B. Lewis, who will return some time during the spring to the Congo with her husband, Dr. W. B. Lewis. Among other things, Mrs. Lewis's work includes nursing, giving and teaching first aid, assisting her husband in operations, and teaching the school. The school teaching is of particular importance, as no native is allowed to become a church member who has not made a faithful and earnest effort to learn to read and write. Mrs. Lewis' pupils include grandfathers, grandmothers, fathers, mothers, and children. "The older women are most difficult to teach, for they are sunk in their old superstitions and easy-going ways", says Mrs. Lewis, "but when their confidence is gained they are absolutely faithful in their loyalty and love."

Dr. Lewis preaches the gospel by ministering to some forty or fifty students each day who no longer fear the Doctor but beg for his assistance. Mrs. Lewis is called by the natives Mamma Unyia (the sun), and Dr. Lewis's name is Owandji Wetshi Yimba (chief doctor of wisdom).—Christian Advocate.

SOME FAMOUS BIBLES

In the J. Pierpont Morgan library, in New York, the greatest private collection of books in the world, which has become a public reference library through the gift of the present J. Pierpont Morgan, are some of the most wonderful Bibles in the world. First in general interest is the Gutenberg Bible, which is the first printed Bible and the first printed book ever seen in a civilized Christian land. Among the other famous Bibles is The Jeweled Bible, originally owned by the Emperor Charles V of Spain; Oliver Cromwell's Bible; the Golden Gospels, illuminated in gold on purple vellum, owned by King Henry VIII; the great Ashburnham Bible; Mme. de Maintenon's and Sir Walter Scott's Bibles; Bibles in Icelandic and many strange tongues; and the Hebrew Bible of 1482. Among all these the Bible that stirs me most is that of Cromwell. I could not handle that with quiet nerves. But I have a Bible in my own library, or rather a New Testament, that makes my preacher's pulse beat faster than any of these. It is the New Testament that Henry Moorhouse, that marvelously sweet-spirited English evangelist who gave Moody a new vision of the love of God, gave to Moody in Chicago in 1866. From Moody's hands through others it has come to me from the hand of a dear friend, and I cherish it as my greatest literary treasure. After all, the Bible that has been used to save souls is the best Bible.—Expositor.

A Japanese woman said of a sister who was a Christian: "My sister has no money and no beautiful clothes as I have, but I envy her the peace of her eyes."—Maude Soper.

NEWS FROM THE FIELD

LOUISVILLE, OHIO

A report has not come from this part of the brotherhood for more than three months. Some worthwhile things have happened since our last report.

Our Sunday school has done some very creditable work during the year. A very liberal White Gift Offering was received and sent to our National Sunday School Treasurer. The Sunday school also prepared and delivered a fine Christmas pageant which was beautifully illustrated by colored electric lights. This work was directed and planned by our Sunday School Superintendent, Brother Louis P. Clapper.

On Mother's Day Brother Clapper again directed a very impressive service called, "The Mothers of Men" written by Ira B. Wilson. This was something different from our usual Mothers' Day services. A series of pantomimes illustrated the life in the Christian home. Brother A. S. Knoll read the story of a boy's life in the home until he leaves the home for one of his own. Appropriate songs helped to add effect to the service.

During the month of January the church granted the pastor an opportunity to engage in evangelism. It was our privilege to work with one of our close friends and fellow-pastor, Brother T. C. Lyon and his good people at St. James, Maryland. Now if any of our Brethren don't know where St. James is, I shall just say that it is just inside "The Gateway to the South" on the south side. We had a good time during the three weeks I was there. The people were most kind to me. In some ways they were too good to me, especially in the bountiful meals I was privileged to enjoy. This is a beautiful country, lying near the historic Potomac river and not far from Antietam. The weather and crowds were good and from later reports from there we feel that the meeting was somewhat of a success. I have a very happy recollection of the time I spent in Maryland and the generous hospitality and Christian fellowship.

Things are happening here at Louisville since I returned to my pastoral work. The pastor held a week of meetings during Easter week. We received our Foreign Mission Offering. One addition was made to our church membership. Some of our energetic young business men started something which begins to look like greater success is just ahead for this work. I am not going to reveal just now what these boosters did, only say this, that their accomplishment is so big they cannot keep it covered up. Some of the committee will tell the brotherhood of our later successes and hopes for the future in a later letter.

I must not forget to mention the fine work being done by our choir. I have a choir on duty at every service, and with at least one special number. Mrs. Louis P. Clapper has directed this phase of the work with meritorious success. At Easter the choir sang the beautiful Easter Cantata, "Our Living Lord." We were assisted in the preparation of this music by our good friend, Brother F. E. Clapper.

Our Primary department of the Sunday school rendered some very interesting numbers on Easter Sunday morning before the sermon. We have a very efficient Primary department, directed by Mrs. Floyd Miller and her able assistants. It is this part of

our work that we are planning to enlarge to greater proportions.

The pastor is quite willing to confess his indebtedness to a large number of faithful people in the church here who help to make things go on. The people have expressed to us in a tangible way their loyalty and love. The spirit of the membership speaks of coming success in the work of the Brethren church here. If time and space would permit I could show the proof of the fine work our people are doing here. It is a real pleasure to work with them and to help encourage further achievements. I believe that before so many weeks go by we will have some more interesting news from this part of the Lord's vineyard. We are always glad to have our friends remember us, both in prayer and by visits. The work of the Brethren church seems to be doing well in Stark county. Our Canton Brethren who just a few years ago were a struggling mission church now worship in a magnificent modern church. The secret of these successes we believe, is the oneness in the Lord which seems to be so clearly manifest. Let all the Brethren work in unity for the glory of Christ and the Whole Gospel and our joy will be complete and full.

R. F. PORTE.

A DAY OF FELLOWSHIP AND WORSHIP

At our District Conference at Warsaw, last fall, there was a general feeling on the part of those present, that there should be a day set some time this year, in which we as a district could get together for a day of fellowship and worship. There is a need of closer cooperation among the churches, and a day set when we could come together and enjoy the fellowship of each other. It was also suggested that we should set that day on Sunday preceding the week of Religious Education at Shipshewana Lake, which will be Sunday, July 17. The churches of their district and all others that are near enough to come and enjoy the day with us, are urged to make every effort to get there on that day. We want every pastor and as many of the members as can to be there. There will be a splendid program. The first of services will be Sunday school at 9:30, and Rev. Raymond Schutz will deliver the morning sermon. There will be special features at each of the services. The best talent of the various churches will represent their church. The Nappanee band will furnish us with music for the Sunday school and will give a concert in the afternoon.

We ought to make this a great day. It will be a great spiritual uplift to get together in a service of this kind. You ought to go and see what we have at Shipshewana. I am sure you will be proud that we have such a clean, beautiful place to go, and to send your children. If you go once you will return, because its power and beauty are irresistible, and there is the purest and best water in the land, flowing wells everywhere. Just the right kind of a place to get together for worship and visit, renew old acquaintances and make new friends.

The churches of the southern part of the state should make a special effort. The roads are good and pavement part of the way. A new pavement out of Goshen goes within one mile of the park.

Let's go to Shipshewana Lake, July 17, with flying colors and let the world know

that we are keeping pace with other churches in having a place we can call our own. There will be places to eat and sleep for those that care to go on Saturday and stay over till Monday. Come on. Let's go. C. A. STEWART.

INDIANA PASTOR'S RETREAT

May 9 and 10, the pastors of Indiana with their wives held their annual spring meeting. This year the meeting was at Shipshewana Lake, our Brethren Retreat. This makes an ideal place of meeting, for our purpose. The Lodge is very commodious for us. Here we hold our meetings in the lobby, slept in the adjoining rooms, and take our meals in the basement, which serves as an excellent dining room and kitchen. The W. M. S. of the Brighton church served our meals. Too much cannot be said in praise of their wonderful cooking, which added to the pleasure and success of our Retreat.

Monday evening, Brother C. C. Grisso led the devotions, Brother O. G. Lewis gave an illustrated Bible lecture, and Brother E. A. Duker brought an excellent sermon.

Tuesday morning was known as a problem session. After the devotions which were led by Brother Grant McDonald, Brother J. W. Clark led the discussion on, "The Problem of the Pastor and Personal Work." Brother S. M. Whetstone led in the discussion on, "The Problem of Our Pastorless Churches." Brother G. W. Rensch led in the discussion on, "The Problem of Bible Interpretation," and Brother D. A. C. Teeter in the discussion of, "The Problem of Attendance."

Tuesday afternoon was an ordinance session. After the devotions which were led by Brother Delbert Whitmer, Brother B. H. Flora read a paper on, "His Last Table Talk," Brother H. F. Stuckman read a paper on, "The Beauty and Purpose of Baptism," and Brother G. L. Maus spoke on, "The Anointing Service and its Value."

The matter of the Young People's Camp and Training School was then presented by Brother W. I. Duker. The pastors asked many questions relative to this school. The wonder of all was, why they do not receive more information regarding this school.

It was then announced that a gathering of young people from Nappanee, Goshen, Ardmore, South Bend and Elkhart churches resulted in 160 (one hundred and sixty) attending a banquet at the First Brethren church of Elkhart at which time the training school was presented to them. It was further announced that there will be another similar gathering at the Goshen church Thursday, June 2, when young folks from all our churches are invited.

A motion then prevailed after discussion that we hold our Spring Ministerium next year at the same time and place.

The session on Tuesday evening was led in devotions by Brother L. W. Ditch, after which Brother G. W. Rensch preached the closing sermon of the conference.

The fellowship that developed at this meeting was of the kind that builds in mind and heart.

S. M. WHETSTONE, Presiding.
B. H. FLORA, Vice-President.
N. V. Leatherman, Secretary.

LOREE, INDIANA

This church is enjoying a steady growth, while not making great strides we are going forward with a healthy growth, which means a permanent and stabilizing force in the community. Every department of the church is in good condition. The Sunday school is taking on new life now, since the winter months are over and folks can get out. We have missed our superintendent, W. A. Shinn, the greater part of the year. He was in California during the winter, and when at home he is doing county work a good part of the time. He is County Superintendent. The last two years Miami County has had the largest county conventions she has ever had, but it takes a lot of work, which takes away from us our superintendent. But the work has been carried on in a splendid way under the leadership of the assistant, Mr. Edward Loppold.

We have a fine group of young people who are loyal to the church. It is a rare thing to see any of them leave the services after Sunday school, and we have a large number of them. We have just organized a Christian Endeavor, and find that we have some splendid talent that only needs a little attention for development.

This church is a unit, and one of the most loyal churches I know of. Both old and young stand by the church and pastor. And it is with no small amount of sadness that we sever our relationship as pastor in October. But we have been on this field for nine years and held six meetings and feel that it is the wise thing to do. The new pastor, whoever he may be, will find a splendid group who will cooperate in every worthy cause, and it will be a pleasure to work with them. They have a good building and a good parsonage, with eight large rooms and three small rooms, good basement and electric lights, with four acres of ground. A beautiful place to live, on a good pike, eight miles from Peru, Indiana. Those wishing to correspond with the pastoral committee, can write to W. A. Shinn, Peru, Indiana, Rural Route 9. Charles Stuber, Peru, Indiana, Rural Route 9, or Mrs. E. B. Turner, Peru, Indiana, Rural Route 9. We will take up our new work at Mexico, Indiana, in October.

C. A. STEWART.

NEW YORK CITY

Greetings from the "Big City":

You will be glad to know that the dear Lord has been blessing us in our open air work at Broadway and Columbus Circle. His holy presence is greatly felt by saint and sinner alike, and real revival of spirit has come upon us since the 11th of this month. Praise the Lord, souls are being born again among Jews and Catholics, proving that the Gospel is still the power of God unto salvation to every one that believeth. How I long and hope that a suitable Brethren place might be opened up in this big city! God grant it soon.

We had a communion service observed by our Bible class on Thursday, April 14. I am letting our Sister Thomas write about it in her own words, which are as follows:

"Dear Brethren People:

"Our Bible class of which Rev. Emma M. Aboud is the teacher, and which meets in the home of Henry Smyth, 81 Grant Avenue, Brooklyn, New York, celebrated the Lord's Supper, and what a precious time we had together! Most of the members had never celebrated the Lord's Supper with the Feet Washing before. The Lord's presence in the person of the Holy Spirit was felt.

One member of the class, Mrs. Max, of 85 Grant Avenue, Brooklyn, in testifying on the following Monday said she had experienced a healing of the body on that occasion. Another member, a Mrs. Mirander, also testified to a healing on the same occasion, having been previously anointed by Sister Aboud. Every one present received a blessing in one way or another. How sweet it is to follow his example! Your prayers for this class are earnestly requested.

"Yours sincerely in him,

"Sister Thomas."

Praise the Lord for his great mercy and power. Pray for us that God may bless us more and more. Yours in his service,

EMMA M. ABOUD,

2564 6th Avenue, Apt. 1 D,
Astoria, Long Island, New York.

FIRST BRETHREN CHURCH

Clay City, Indiana

It has been some time since I last wrote a letter for the Evangelist readers so I will let you know in regard to the work at Clay City.

We have here a rather small but loyal group of Christ's servants earnestly endeavoring to do their part in the care of his earthly kingdom. All branches of the church work are quite active. The Sunday school, under the efficient leadership of Brother C. C. Roush, is moving along nicely. The average attendance to date this year 62; for the corresponding period last year 61. This is not a large increase, yet we are thankful for a gain even though it is small. Taking into consideration much sickness in the families of the church and the extremely wet weather prevailing throughout the winter and spring, we feel that the efforts put forth by these people have been far from a failure.

The W. M. S. and the S. M. M. with Sister Anna Megenhardt and her daughter Ruth, a teacher in the Clay City schools, as presidents, respectively, are doing very effective work and add greatly to the spiritual welfare of the church. One or two of the goals are difficult to attain, as this field is closely gleaned, and when a member is lost through removal or otherwise, it is difficult to fill the vacancy. Nevertheless, they are a real working force of the church.

Brother Garvin Goshorn, a senior in the Clay City High School, is leading forward the Christian Endeavorers of the church. He is a consecrated leader and the Endeavorers have much confidence in him as they recently re-elected him as president of the society. We have a membership of about forty—a mixed society—however, the young people holding the major offices thus taking the active part in leadership. The society meets each Sunday evening, taking a full hour for its meetings. These meetings have been so interesting of late that the leaders are obliged to dismiss become completing the lesson in order not to encroach upon the preaching service. Rev. Harold Fry of Oakville, Indiana, secretary of the Christian Endeavor work of the Indiana District, was with us Monday evening, May 9th and gave us a very instructive and helpful message. Brother Fry boosted Shipshewana. I have heard some of the young people express a desire to attend the young people's gathering there in July. If they can so arrange it it would be a real feast for them both spiritually and recreationally.

We meet in prayer meeting every Wednesday evening with an average attendance

of 25. The majority of this group are young people. They take an active part in the study of the lessons. A large majority of these young people pray in public, which is gratifying indeed to the heart of a pastor. With such consecrated youth as this I have a vision of great possibilities in the future for this church.

Our revival meeting which was held in March has already been reported, but I would like to write somewhat in reference to it. Brother Claud Studebaker of Leon, Iowa, was the evangelist and he proved himself to be a preacher of deep sincerity, consecrated to the Master's service. Brother Studebaker has a wonderful command of the Bible, quoting chapter after chapter from memory. Very seldom does he read directly from the Bible, choosing rather to read it from memory. For three weeks Brother Studebaker preached each evening and three times on Sundays. He is also a tireless worker in doing personal work—one of the most pleasing and effective personal workers I have been privileged to yoke up with. He is sound on the Scriptures, thoroughly Brethren, a good speaker and possesses a pleasing personality. I have had Brother Studebaker in two meetings, the one here and one at Pleasant Grove, Iowa. If ever privileged to do so I would have him again. I heartily recommend him to any church needing his services. The outward result of the meeting was six added to the church by baptism. We cannot estimate the spiritual benefit, for we feel that all were drawn closer to the Master.

We are closing our pastorate here the middle of June. Rather unusual circumstances, especially for a minister, have brought this about. The estate property in Ohio has been rented for the past several years with very little profit. For example, last year the renter had out 20 acres of corn and hardly any of it was husked, being almost a total loss to us. There are in the county this year nearly 150 farms that will not be farmed, simply because of a lack of renters. None of the other heirs are in a position to help out in this situation, so I am moving on the place myself. The church here has kindly given me the privilege to leave in June. The Clay City church will be open at that time and solicits correspondence with any minister who may be looking for a location. Direct your correspondence to Martin R. Goshorn, Clay City, Indiana. I feel that this church will not be long in securing a pastor as it is in a fine spirited town of about 1500 where the churches work harmoniously together. If interested, write to Brother Goshorn.

Soliciting your prayers, I am

Sincerely yours in his service,

MARK B. SPACHT,

Clay City, Indiana.

COLUMBUS, OHIO

We want to give the brotherhood some news from the First Brethren church of this city. Brother R. E. Gotschall, our pastor, enthused the members to realize the need of redecorating the church and making other repairs, also of liquidating the debt on the church. We praise and thank God that all has been done, and the mortgage on the church was burned on the eighth of May, when we also observed Mother's Day. It was an all-day service, with Mother's Day program in the morning, a service of rejoicing and mortgage burning in the afternoon, after a happy dinner together in the basement, and a communion service in the evening. Brother G. S. Baer,

president of the Ohio Mission Board, was with us and preached a grand Mother's Day sermon, talked to us again in the afternoon and conducted communion at the request of the pastor, in the evening. Brother S. E. Christiansen was with us and enjoyed the day, speaking in the afternoon and assisting in the communion in the evening.

We are grateful to the State and General Mission boards and to the W. M. S. for their aid. We have found it quite an undertaking to build up a Whole Gospel church in the city. It leads us to trust in God more and to be prayerful. We are greatly encouraged, but we realize we are only at the beginning of the work here. We think with our worthy pastor and his faithful companion that a great and good work can be done. We hope by the help of the Lord that our pastor can be released from his daily labor in the near future, so as to give all his time to the church, but as a congregation we know that we must do our part. Yet we fear that this would not be sufficient; our active members are not very many, though they are willing and faithful. We feel now is the time to go forward, but we need more outside help. It is expensive for a pastor to live in a city, and our pastor has five children. He has already sacrificed much by laying off from work to serve the church, but the demands are so great that calls for him in some homes must go unanswered. We desire the prayers of God's faithful for success in his cause.

MRS. E. J. HORNE.

RESOLVED

By Ord Gehman

I hereby resolve to start over again,
And reset my pace for the run;
My few, numbered years seem in vain,
But the journey has only begun.

I hereby resolve to do better each day,
And be a worthier friend,
So folks can say when my life is over
"His hand he always did lend."

I hereby resolve to live not in vain—
And spend my time upbraiding
The work of someone more worthy than I,
Though to me it may seem degrading.

I hereby resolve to apply myself more,
My heart's frivolous desires denying,
I'll follow close to an inspiring motto—
"Don't try dying, but if necessary die trying."

I hereby resolve to live better each day,
And make the world seem fairer,
I'll follow the One, an example for me,
And I'll be his standard-bearer.
Twelve Mile, Indiana.

GRAFTON, WEST VIRGINIA

We are certainly glad to report the progress of the Lord's work in this part of the brotherhood. While we haven't been heard from lately, our work has been progressing very nicely, with Brother Howell as our pastor and his good wife, who is such a great help to us.

Since our last report we have gained ground considerably. Our Sunday school is quite well attended and is growing all the time. Brother A. D. Hovatter organized another school in a new addition of our city which we are praying may flourish and grow and the fruits of it may be seen in eternity.

We had our week of Pre-Easter services which was well attended considering everything. Two additions to the church resulted and we think quite a lot of others are thinking seriously. At the close of our meeting on Easter Sunday, Brother Gearhart from Dayton, Ohio, was with us and entertained us on that evening with a fine lecture and his stereopticon views, which we appreciated very much. We all certainly did enjoy Brother Gearhart's visit with us and we feel that we have been greatly strengthened by his being with us, and we are greatly in hopes he can be with us in the near future again.

We are planning for our church anniversary, about the last Sunday in June, which we hope to be very fruitful. There are a number of other points that we are looking forward to being of help to when we get through with some of our own work. Our Ladies' Aid is doing a fine work here, in helping in the finances. The Christian Endeavor is taking a very active part in their work; it is filling a real place in the activity of the church. No other organization is set for the same things or aims to accomplish the same work as Christian Endeavor.

Our mid-week Bible study is very well attended, and all our work is progressing very nicely. Brother Howell certainly has labored hard and earnestly since being with us, and I am praying that the church and the brotherhood at large will stand back of him, for he certainly is worthy of all encouragements. We do thank the Mission Board for their help and more than appreciate the encouraging letters and advice given us through them and Brother Trent especially.

Brother Howell has just returned from a few days' visit with the Brethren at Accident, Maryland. He preached three sermons for them while there. We ask an interest in all your prayers for the great work committed to us here.

FLORENCE VANDEGRIFT,
Corresponding Secretary.

FROM AN ITINERATING EVANGELIST

Dear Evangelist:

I have been very busy since my last report. I have been giving a few sermons on the "True Apostolic Church" at the Third Church of Philadelphia. The membership say they have been greatly benefited by them. I preached in Philadelphia over Sunday, but I am now in Delaware, where I had a great meeting last night. Every member gave a testimony after the sermon, even ten-year-old children. To splendid girls confessed Christ, also a mother and daughter expect to be baptized on my return.

As the Lord more and more manifests his power, some who have lost their first love, have become sensational, Pharisaical, encourage all kinds of falsehoods and misrepresentations. They preach about me instead of the Gospel. They belittle the baptismal service, and also speak slightly of the Communion service. I say nothing about them, but preach love for all and God has been very merciful to us and is greatly blessing us. I am trying in the midst of persecution (all unjustly) to speak of no man, but to encourage all to increase more and more in love. It will take some time to solidify the work. But we have already baptized sixteen and have some six or seven more applicants, besides two who were discouraged and have professed a renewal of their faith.

It will require great wisdom and much love to get this work back to where it was four years ago. I came on the field eighteen months too late. More than a hundred people stayed at home looking for a place where they could worship God according to their conscience and as they understood the Bible. My wife and children and a number of our best preachers urged me to throw myself into the breach and save the situation. After four pathetic appeals and much prayer, I reluctantly consented to go to their aid, knowing that I would forfeit the friendship of a few long-loved friends. I feel very sure now, that had I gone eighteen months sooner, I could have saved at least fifty more than I have been able to rescue so far. The Lord is working above my expectation and every indication is for a final victory for the Lord.

I have written this article that the brotherhood may know how to pray for me and these good people. Pray that I may show kindness and true love for the falsehoods and misrepresentations and hate that are shown towards us. ISAAC D. BOWMAN,

Leesburg, New Jersey.

Junior Notes

(Continued from page 11)

and brothers said at the dinner table, 'James is the champion croquet player. He can beat any of us.'

"Then mother said, 'James, do you want to give them the rules to work by so that they can win their games, too?'"

"James told them the rules but he was already ahead of them and he remained the croquet champion."

"That was a nice story, mother. Now I'll go out and see if I can win just like that other James. Will you help me remember the rules?"

Bible References

M., June 6. Our need of patience.
Heb. 10:36.

T., June 7. Working together. 1 Cor. 3:6.
W., June 8. Being generous. Rom. 15:1.

T., June 9. Being earnest. 1 Cor. 9:24-27.

F., June 10. Trying again. Luke 22:31, 32.

S., June 11. Playing fair. 2 Tim. 2:5.

Woodstock, Virginia.

ANNOUNCEMENTS

PLEASANT GROVE IOWA

The Pleasant Grove Brethren church of North English (Rural), Iowa, will hold their communion service the evening of June 12th. Brother Miller of the Church of the Brethren (our temporary pastor) will conduct the service.

We extend an invitation to all of like faith to fellowship with us.

ERNEST MYERS.

NOTICE

Grace P. Shack, our faithful and efficient Bible teacher at Riverside Institute, Lost Creek, Kentucky, has been asked by your Kentucky Committee to do some visiting among our churches during the vacation period. Churches that are anxious to have her tell about the great work that has been accomplished, as well as the needs and possibilities in our Kentucky Mission Field, will please make it known. She is planning to be at the Maryland-Virginia District Conference.

W. A. GEARHART.

EDUCATIONAL DAY
is a challenge to the
LOYALTY
and
LIBERALITY
of every friend of
ASHLAND COLLEGE

"Give and it shall be given unto you"
in Christian Education

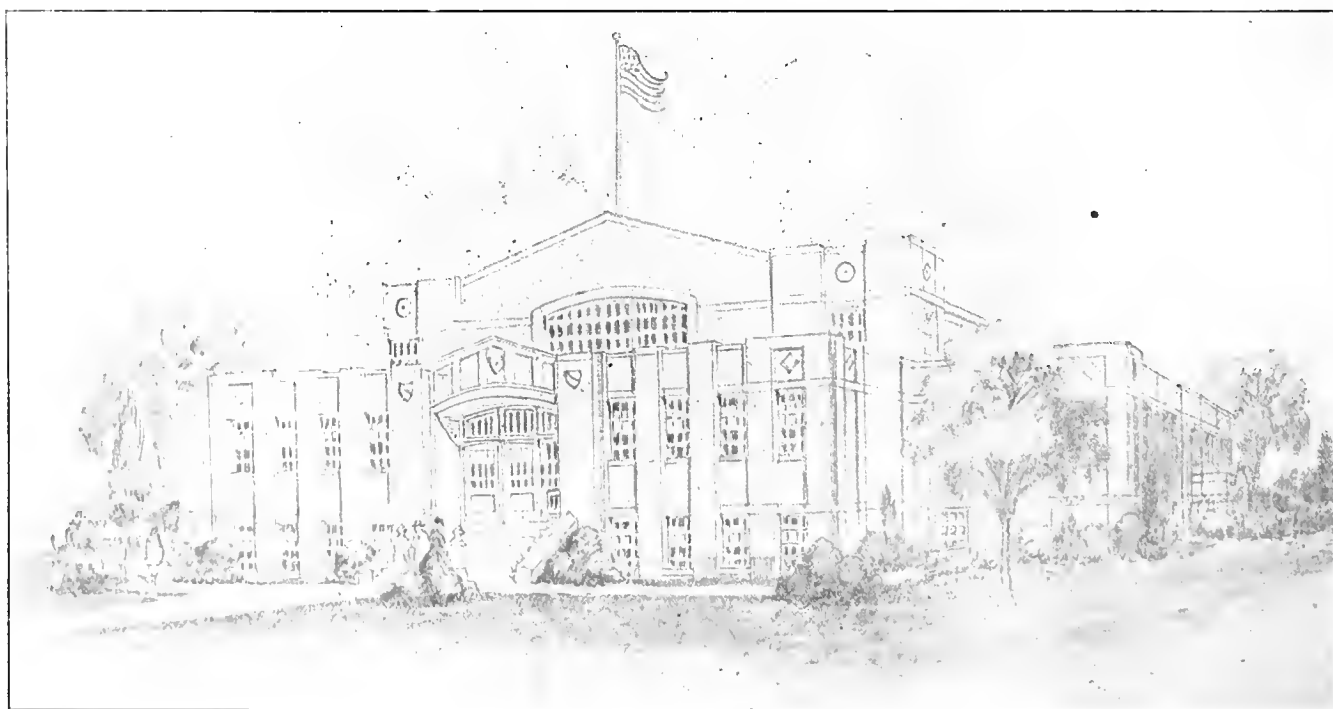


As out of the Ruins of the *Old Gymnasium*
There has Arisen a *New and More Beautiful Structure*

So Let the Churches Rally on Educational Day

That out of the old Financial Hardships and Limitations
May be Brought Forth

A NEW ERA OF EXPANSION AND SERVICE
For ASHLAND COLLEGE



VOLUME XLIX
NUMBER 23

JUNE 11
1927

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

The Children

"Lift up, O Little Children,
Your voices clear and
sweet,
And sing the blessed
story
Of Christ the Lord of
glory,
And worship at His
feet."



But Jesus called them
unto him, and said,
*Suffer little children to
come unto me, and for-
bid them not: for of
such is the kingdom of
God.*— Luke 18:16

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

The Children in the Church

The children are not in the church and most of us are not greatly disturbed about it. But we are greatly annoyed that the young people are not in our church services in any considerable numbers. We feel their loss and complain of their absence. We freely give expression to suspicions that something is wrong with the home, or with the young people, or with the Sunday school, or with outside agencies competing for the attention of young people. And truly something is wrong in all these directions, but the principal thing is that we have neglected the children. We have waited until the trouble was fully upon us, whereas we should have anticipated it and applied the remedy while it was yet in its incipency. And that is the task of the church right now with regard to those who shall be its young people of the next decade. It must secure their attendance and plan to interest them in its services before the habit of non-attendance has become so widely and firmly fixed, and before the child has become so hardened to appeals and so involved in antagonistic influences. Unless the church shall do this, unless it shall undertake to prevent or correct the evil before the individual has passed out of the period of childhood, it will find itself up against a discouraging proposition.

On previous occasions we have stressed this very point, but it is so vital to the welfare of the church that it needs to be often and strongly emphasized. We have had reactions from former editorials dealing with this subject and several of our ministers have expressed deep interest and some have assured us that they are giving serious attention to the matter, trying to encourage the attendance of children at their church services and seeking to provide something of interest for those who do attend. And in some quarters sufficient success is rewarding the efforts put forth to make the outlook encouraging. But there is still in evidence a considerable lukewarmness and indifference, and occasionally even coolness and opposition toward the presence of children in the church services, so that there is still much need of being awakened to the fact of this responsibility.

Pastors, parents and Sunday school teachers, all need to be stirred at this point. We can understand to some extent the parents' lack of interest in the attendance of their children, for it is not always a pleasant and easy task to take children to church and attempt to keep them properly behaved. Often a mother is so dis-

turbed by her children's restlessness in church and feels that she gets so little out of the service, that she prefers to remain at home with her children until they are older. But we are inclined to think that such personal annoyance should be endured for the sake of getting the child started in the formation of right habits, even as parents endure and carry forward many another type of disciplining for the child's sake.

It is not so easy for us to understand the unconcern of the pastor regarding the church attendance of children, in view of the far-reaching consequences upon his congregation. For the habits of the children will be carried over into youth and adulthood, and the attitude that is adopted or encouraged in childhood toward church attendance will likely be continued when manhood and womanhood are reached. It is true, of course, that children sometimes disturb the services and annoy the preacher somewhat by their restlessness, and yet after all the extent to which such restlessness is disturbing largely depends on the preacher. He who has himself well in control, has a stirring message well lighted up with illustrations, and has a Christlike love for childhood and appreciation of its worth, will not have much trouble with the children present. It is largely a question of the appreciation of the importance of children in the church. Where there is a strong conviction that they should be in the church, no little disturbance or extra effort necessary will be allowed to interfere, but rather long strides will be taken toward getting them there.

The Sunday school teacher also has a responsibility for the presence or absence of children in the church services. They should encourage such attendance both by precept and example. The large majority of our Sunday schools are held just preceding the morning hour of church worship, and the teacher's attitude toward the church service will determine in no small way the feeling of the pupil toward it. Not infrequently the teacher, instead of encouraging the child in appreciation of it and with a sense of loyalty to it, gives out the impression that the child is not expected in church, that it offers nothing for him, and that he would be out of place in it, as it is practically a service for adults only. And some teachers teach by their example that it is not really important even that adults should attend, and under such circumstances the children cannot be expected to take an interest. A Sunday school teacher who does not show any sense of responsibility toward the preaching services, but regularly absents herself from them, is by her example working a great injury to the future of the church and should not be permitted to retain her position any longer than a more worthy successor can be secured.

Every one connected with the religious life and instruction of childhood should somehow be brought to realize that the church needs the child and should prepare a place for it, also that the child needs the church, that it has a place in it, a responsibility to it, and that something worthwhile and enjoyable is to be gotten from its services. The child ought to be in the church.

China Wants Missionary Support

Notwithstanding the widely-heralded Chinese attitude towards foreigners, brought on by foreign aggression and disregard of Chinese rights, some of the outstanding leaders of this country recognize the worth of Christian missions and urge that support of such enterprises shall not be withdrawn, claiming that the fierceness of the anti-foreign wrath has about spent itself, and that the mass of the people never did favor such rashness as has been in evidence. W. W. Yen, Ex-Prime Minister of China and under appointment as ambassador to Great Britain, has issued through the American office of Yenching University, a fervent appeal for continued support of the American universities of China. Yenching is the only Christian university in Peking and was formed by a union of the Methodist, Presbyterian, Congregational and London Mission colleges. Following is his earnest and glowing appeal:

"A serious and very injurious effect is felt by institutions established in China purely of an altruistic nature,—such as Yenching and other missionary universities for the education in a modern way of China's young men. Supporters in America begin to withdraw their financial help, and professors and other workers on the spot doubt their own usefulness in helping China under such circumstances. There is a general feeling of uneasiness, discouragement and even despondency.

"All this is understandable. We are in the midst of a great

storm; waves, mountain-high in some places, seem to sweep away and swallow up with seeming ease vessels believed to be staunch in every way. Other ships, manned by brave and noble officers, begin to dread to try their strength against the howling hurricane and the foaming billows, approaching nearer and nearer. The idea is prevailing more and more to give up the fight,—to regard the situation as hopeless and all constructive efforts as futile, at least for some years to come.

"No one would be foolish enough to prophesy that the morrow would see the sun shine on a China with all the symptoms of disorder removed, but he would be a hopeless pessimist, if he thought that the Chinese people had lost all their common sense and abandoned entirely the dictates of reason. As a matter of fact, there is already a pronounced reaction against the excesses of the extremists, never approved of even from the beginning by the large majority of the Chinese people. There are signs, indeed, that the storm has already commenced to spend its force, and in the comparatively near future, the destructive elements will exercise less and less influence.

"I feel confident that the severe test that is applied to the Foreign Missions and their laudable activities in China will only bring out more distinctly the inherent and indestructible worth of such institutions. Much greater and more dangerous trials have fallen to the lot of Christian workers even in their own lands in times of the past, and in every case the true and the good have triumphed over the false and evil. May we not as students of history expect the same course of events to happen in China?"

Ashland College

Attention is called to Educational Day in behalf of Ashland's College,
Situating in the most beautiful section of Ohio's most beautiful city.
Held in high esteem as a healthful and homelike place in which to
Live and labor to secure that cultural equipment so essential to an
Aspiring, achieving, attaining life, and where one may fellowship
with a
Nucleus of the nation's true noblemen, and where men rejoice in
their
Divine dependence and in their discipleship to the Lord Jesus.

And

Consider that Christian Education in a Christian environment in
Our own church school, outstanding for its allegiance to the Word,
Laboring with Lacedaemonian fortitude in the quest and defense
of the truth,
Loyally leading in the propagation of our church plea, and in the
Enlistment and training of recruits for Kingdom extension, obligates us to
Give gratefully and generously of our money, prayers and interest
on
Educational Day for the adequate equipment and endowment of
ASHLAND COLLEGE

EDITORIAL REVIEW

NO PAPER NEXT WEEK

"What must I do to be saved?" is the cry of the weary, restless world; and that is its one fundamental need. Do not feed men the sawdust of theological fancies and quibbles.

John S. Lyon, brother to the late Elder W. M. Lyon, and prominent member of the church at Washington, D. C., died on May 20th after an operation.

From a clipping sent us from a Warsaw, Indiana paper we learn that Brother C. C. Grisso has resigned his pastorate there and is to take up the work at Sunnyside, Washington, September 1.

In reply to inquiries received concerning the condition of Brother Orion E. Bowman's health, we are sorry not to be able to report progress. The latest word is that his condition is quite critical.

"Ask and ye shall receive" is fundamental to the victorious life. The divine promise is "My grace is sufficient for thee," but we must ask if we are to receive it, for the Lord forces his gifts upon no one.

A good sister from Altoona, Pennsylvania, writes of a visit she and a friend made to the Brethren Home at Flora, Indiana, and of the happy impression made on them by what they saw and experienced.

President E. E. Jacobs in his "College News" gives an account of the proposed whereabouts of the various members of the faculty for the summer. They will all be busy and most of them very much in the service of the church.

Dr. W. S. Bell reports his canvass of the churches at Roann and New Enterprise, Indiana. Roann makes a gift of \$800.56 to the Endowment Fund, while New Enterprise, where they are experiencing a struggle to maintain themselves, the amount was only \$57.22.

As we were going to press we received notice that Brother John Perry Horlacher of Waynesboro, Pa., has resigned his pulpit to do further school work and the church is seeking a pastor. Any one interested may communicate with W. E. Minnich, 503 S. Pottomac Street, Waynesboro, Pa.

From Cerro Gordo, Illinois, we have a splendid report of progress and increase. Brother H. E. Eppley was with these people for several months stirring them to renewed activity and baptizing about sixteen souls into the church. He plans to return to them for the winter after spending the summer at Winona Lake, Indiana.

Dr. G. C. Carpenter, president of the Maryland-Virginia district Mission Board, writes of the splendid progress being realized at Winchester, Virginia, and incidentally fulfilled his promise to shout when that mission should reach an attendance of 100 in its Sunday school. He also calls upon all churches of that district to pay up their mission apportionments immediately,

Brother C. D. Whitmer, pastor at La Paz, Indiana, writes that he is closing his work there in August and will consider a call to a full time pastorate. Though busily engaged in clerical work, work, Brother Whitmer has found time for a number of years to serve churches out from South Bend and is at present giving splendid service as writer of the Christian Endeavor lesson helps for the Angelus.

Brother Herman Koontz, pastor at Masontown, Pennsylvania, writes of the good work being accomplished there under his consecrated leadership. He went about the task of acquainting himself with the field in a very thorough way and has succeeded in building up a splendid spirit of prayer and evangelism among the people. During the pre-Easter services in which Professor McClain assisted, nine souls were added which brought the total additions since he took charge to twenty-nine.

Dr. C. F. Yoder forwards a tract that should be of special interest to us as showing the spirit of the Catholicism that prevails in South America and which fairly represents the inherent Catholic attitude toward Protestantism. If the people in Catholic countries are to have the Bible, Protestants must take it to them, and if they are to be taught the true Gospel of Christ Protestants must teach them. And to this end there has been laid upon us a large measure of responsibility in the Argentine.

Miss Mary L. Emmert, who is conducting a mission school in Africa, writes interestingly of the various activities on our African mission field. Every letter concerning the work over there convinces us more and more that our missionaries are laying wisely and well the foundation for a great uplift of those benighted people. The instruction, so evidently necessary in every line of interest is being taken care of as they find themselves able, so that we shall see not only a great turning to God, but ultimately also a notable growth in strength of character, in culture, and in standards of life and industry.

GENERAL ARTICLES

Beauty and Purpose of Christian Baptism

By H. F. Stuckman

(Paper read at Indiana Pastors' Retreat at Shipshewana Lake and voted published in the Evangelist.)

In leading this discussion, I shall forget for the time that you men before me are ministers, and that the things which I say upon the subject are the very ones you have said many times to the people with whom you labor. In other words, I shall discuss this whole matter, as if I were in my pulpit on a Lord's Day morning, speaking entirely to laymen.

When the purpose of baptism becomes apparent, then the beauty is revealed unto us. So I shall discuss first of all the purpose of it. There are a number of events and practices in the Old Testament that in a measure foreshadow baptism.

Paul says that the act of circumcision in a measure was like our Baptism—"In whom (Christ) ye were also circumcised with a circumcision, not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. And you being dead through your trespasses, and the uncircumcision of your faith, you I say, did he make alive together with him, having forgiven us all our trespasses—Col. 2:11-13.

Circumcision was a rite kept by Abraham and his followers to remind them of the covenant of faith, which they had with God. Much the same is baptism unto us—"For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. So as the circumcision became to Israel a sign of covenant faith in God, so baptism has been to us a sign of faith in him, through Jesus Christ, no longer do we have confidence in the flesh.

Paul uses the passage of the Red Sea as a foreshadow of baptism—"They were all baptised unto Moses in the cloud and in the sea" 1 Cor. 10:1, 2. What was involved here? (1) Leaving the Old Life in Egypt. (2) Burying the sinful past in the sea. (3) Emerging into a new life. (4) Obedience in this new life a means by which they were to enter the promised land. In each of these respects, baptism answers the same purpose for us.

Peter makes the ark a type of baptism—"While the ark was a preparing, wherein few, that is eight souls, were saved through water; which is also a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God." 1 Pet 3:21.

Here the points of similarity are: (1) As they left Antediluvian life, so the Christian dies to sin.—Rom. 6:12. (2) As sinful the world was burned beneath the flood waters, so we are buried in baptism into death, Rom. 6:4. (3) As Noah and his family in the ark passed through the flood waters, to enter a new covenant with God, so from the baptismal grave we rise to walk in newness of life, according to Romans 6:4. (4) As Noah and his sons proved their obedience unto God in it all, so baptism is the answer to a good conscience toward God."

As Brother Yoder so clearly points out, these do not represent the triple action of baptism, because God did not reveal himself to men, at that time, as Father, Son and Spirit. But the fact still remains that the Jewish washings before atonement are mentioned by the Hebrew

writer in Hebrews 10:22, as a symbol of baptism, and these according to the best of Jewish scholars were always by the triple action. To this day orthodox Jews continue the triple washing, as a sign of the renewing of the heart. Even Proselytes from Gentile faith were required to be immersed as a sign of cleansing, before they could become Jews, according to Hastings Bible Dictionary.

This hurried study of types and symbols from the Old Testament reveals to us, that God was preparing minds and hearts for the advent of Christian baptism, which was begun with John's baptism and indulged in by Christ himself, and commanded by him in the Great Commission as a part of the great task resting upon the apostles and leaders, "baptising them in the name of the Father and of the Son, and of the Holy Ghost." As we look back over the unfolding of truth on this subject, it is not a far distant leap which was made from Jewish washing, to Christian baptism, indulged in and commanded by Christ himself.

The purpose of Christian baptism is not hard to understand in the light of this unfolding of truth through signs and symbols. But with these we have abundance of evidence, as to its purpose throughout the New Testament itself. To these let us now go for an answer to the first question involved in the subject under discussion, namely, "What is the purpose of baptism?" May I state what I think that purpose is in a few words, and then substantially vindicate myself in the answer which I give by calling attention to certain of the New Testament teachings bearing on the answer?

"BAPTISM IS A SYMBOL OF REGENERATION." Its purpose is to proclaim to us the passing of the believer from the old life of sin to the new life in Christ Jesus. It sets forth the different steps which the believer must take, to experience the new birth.

Baptism means a Death of the old man of sin. Romans 6:11 says, "We reckon ourselves to be indeed dead unto sin." This crucifying the old self is being baptised into his death. In the likeness of Jesus' death," Or are ye ignorant that all we who were baptised into Christ Jesus were baptised into his death?" Rom. 6:3. As Jesus voluntarily gave his life (John 10:17, 18), so we by a voluntary action, forward, are baptised.

Next in turn comes the burial of this old crucified man of sin, represented by putting him in the baptismal grave, Rom. 6:4, "We were buried with him through baptism into death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." This salvation of ours is not only from the penalty, but also the defacement and power of sin in us. Hence our salvation through Christ is not a something that saves for the moment, but something that keeps us saved.

Now with the old man reckoned dead and buried, there must necessarily be a resurrection of the new man in Jesus Christ. This is called a birth by John, as he tells of that memorable conversation between Nicodemus and Jesus. Over and over the regenerated ones are called babes in Christ. (1 Pet. 2:2). From now on we mean to do the will of God. Importance must be attached to this

change that comes over us, when we remember that Jesus said it is necessary, in order to see the Kingdom of God. The water is a symbol of all this cleansing, while the spirit actually carries out the work itself. (Tit. 3:5).

Baptism represents to us the saving work of each member of the Trinity. This fact is passed by lightly by all single immersionists, but is none the less true. The Great Commission gives us the Trinitarian form, not the unitarian one. Time forbids me entering into a discussion of the definite and specific evidence to show that they are separate personalities. To any one who has given thought to the different passages bearing upon this question, the names are not interchangeable. If he had meant a single action, as representing a unitarian theology, he would have said, "In the Name of the Father" and been done with it all. But here he is particular to say that the baptism is to be in the name of the Father, and in the name of the Son and in the name of the Holy Ghost. Necessarily it must represent to us the saving work of each member of the Godhead. What does the New Testament say about the part of each?

The Father accepts the penitent sinner, forgives him of his sin (John 3:16 and Eph. 4:32). These new born babes are accepted as his children (John 1:12). If he accepts us as children, then we accept him as Father. Being baptised therefore in the name of the Father, means that we recognize God as our Father, who will accept us by faith, and forgive us of our sins, and annex us into his household.

The Son works propitiation for our sins (To appease, Rom. 8:3) and bears divine life to us (1 John 2:1, 2). To be baptised in the name of the Son, means that we have faith in him by which God's wrath for sin is appeased, and we have eternal life.

The Holy Spirit, the third member of the Trinity, to be baptised in his name, signifies that we have been convicted of our sins, for that is his office work in the world (John 16:8). The Spirit also magnifies Jesus, and enables us to live the Christ life, by guiding us into all truth (Gal. 5:16-18).

Baptism is presented to us as an attitude of faith, repentance and obedience. "He that believeth and is baptised, shall be saved" (Mk. 16:16). "Repent and be baptised every one of you for the remission of your sins" (Acts 2:8). "And now, why tarriest thou? arise and be baptised and wash away thy sins, calling upon his name" (Acts 22:16). The purpose then of baptism is to symbolize regeneration in all its working to the believer who receives it. To me it is essential to salvation.

The beauty of it now becomes apparent. We see in it God in the role of the Father, anxiously, longingly awaiting the return of the wanderer. And when he does return the Father receives him royally and forgives him. What picture could be more beautiful than that, and that is exactly what baptism should convey to us.

And Jesus in the role of Savior, came forth and offered his life in our stead that we might have our sins forgiven. Until the very life blood within him oozed out in the thought and agony of it all, as he wrestled with the problem of man's sins in Gethsemane.

The Holy Spirit like a good father, guiding his son aright, and pointing out to him the pitfalls along the way, and in the errors which he commits, never allowing him to move on without having the marred places removed, by convicting him of his wrongs.

I am afraid, brethren, that even we ministers have not yet fathomed the meaning of baptism, and been able through our teaching to lead others to fathom it. I wonder if these last observations which I have made, have been a part of our teaching on this matter.

Personally, from boyhood, there has been something about a baptismal service that awed and fascinated me. Many are the times, when I have tried to imagine myself at Jordan when John administered the rite of baptism to Jesus. Over and over have I tried to picture the scenes at the River Eider, when the first little group of Brethren gathered to be baptised. And standing out ever green in my memory are the services at the creek sides I attended when as a boy at home with father and mother we went reverently here and there, as such services were to be carried out.

There is always beauty indescribable in a willing obedient child of God going forth at his call to the commands of the Master. Just as Abraham is beautiful in his leavetaking of Ur of the Chaldees, and Paul setting his face steadfastly toward Jerusalem, that he might finally preach the gospel in Rome, so the faithful child of God going down into baptismal waters at his command, to arise and walk in newness of life in his service, is beautiful to behold.

Goshen, Indiana.

My Father

By C. F. Yoder

(Dedicated to Elder Eli L. Yoder)

My father was a wealthy man and left a legacy,
Such as no Croesus ever can leave to posterity,
Each heir received, not part but all of that great heritage,
And church and state participate in each succeeding age.

My father had a bank account of energies unspent,
A body, strong and sound, was his, and he was well content.
No vices robbed him of his youth, nor claimed his vital force,
And that inheritance of strength continues in its course.

My father had a vast estate, broad acres finely tilled,
A world of mind whose crops are thots, each thot with treasure filled.
No earth-forged fetters ever held that mind to sensual plane.
It rose and soared and still explored the wealth of its domain..

My father owned a precious mine of jewels without compare,
Each jewel created for a crown for sons of God to wear,
On every jewel is engraved an attribute divine,
And Christian character, the name of that celestial mine.

My father held the title deed to mansions in the skies,
By that sane, simple faith he had in life's eternal prize.
'Twas sealed in blood. 'Twas bound in truth. 'Twas certified in Heaven.
And that same heritage of faith to all the heirs was given.

My father was a wealthy man. He sought no sordid gain.
Not skilled was he with dice or cards, nor lured by earth's domain.
For wealth, true wealth, is life divine, in Christ the Lord conferred.
And heirs, true heirs, are they who take by faith the living Word.

(Editor's Note: The above splendid poem arrived too late for the Memorial Day number of the Evangelist for which it was written, but its merit is not dependent upon a particular date, so we gladly pass it on for the appreciation of our readers.)

May I Do What I Like With My Own?

"Hang it all, man, I can surely do what I like with my own." I overheard the word in a political club in the north of England. I can say nothing of the matter they were discussing. That was the only sentence that disturbed the sedate silence of the club room.

It sounded reasonable and defensible in a political club room. The word followed me through the day as I threaded my way through our city life. Yes, that was the tacit understanding on the part of everybody.

As I saw men turn in for a drink or turn aside to register a bet, as I saw women crowd the bonnet shop or file into the cinema, as I saw the coin of charity given or refused in the streets, I understood that we all lived on the assumption that we had a right to do what we liked with that which was our own.

Late that same night I took up a little devotional book and the first word that caught my eye was "stewardship."

Here was a totally different attitude toward life from the one taken by the city I lived in. I read again the story of the talents. Life, my life, my goods, my all, were mine, held as trust and a responsibility.

A trust—that was a very beautiful thought. Someone in the unseen realm of reality had committed into my hands the gift of life. Someone had trusted me with this amazing enterprise of life.

But coupled with this thought was the grave sense of responsibility. Nothing was my own in the sense that I could do what I liked with it. Everything was my own in the sense that I could use it and multiply it.

This sense of trust graciously set my life free from a thought of indifference on the part of God. At the same time it set life sternly forth as an accountable affair. If life is a trust, then I can deal with the discouragement or even despair of the one-talented. If life is a responsibility, then I can deal with the pride of the five-talented.

There is a word that runs, "Some are born great; some achieve greatness, and some have greatness thrust upon them."

Most people prefer to think of themselves as in the second category. Men like to recall their personal achievements. The possessions won by their own efforts seem so indisputably their own. Even when you point out the advantages of birth and parentage, they give one the impression that they showed their wisdom even in the choice of their parents!

But here is another attitude toward life—that all I have, all the initial advantages, all the talents of industry and intelligence, are a gift to be held in trust, for which I shall be held responsible at the last day. Life is mine to trade with. My time is mine only to use. I must give account of my leisure. I must redeem the time.

My experiences are mine to trade with; even the dark-er experiences. What have I done with the bereavement, the disappointment of the tragic happening? Did I find treasures in darkness and the hidden riches of secret places?

I must give account for the deeds done in the body, even when the body is torn by a cross that was fashioned for my hurt by another. I hold all in trust—my handicaps and superiorities. By the providence of God and the necessity of nature we are born into an unequal world.

Legislate as you will, men can never have the same chances, the same opportunities. Here is the ground for injustice and for bitterness. Here is the ground for exploiting, for arrogance, for divisions and strife.

Yet how wonderfully our Lord has anticipated all our present difficulties in this idea of life as stewardship. How this thought smites the disdain of the mighty, the heed-

less contempt of the strong, the complacency of the prosperous, and how it lifts into dignity the handicapped, those who seem to have been forgotten and overlooked when the prizes of life were distributed. The one-talented were not overlooked. The talent was a gift, and they are so far accountable.

I sometimes wonder in these years of rapid success, when so many of our own people have shot up into stations of life, new and wealthy, whether this sense of stewardship does hold with them. How quickly they pass from smaller to larger houses, from two-seaters to expensive cars, from this to that more costly furniture.

It is not a question as to whether they are giving more proportionately to the church, but whether the idea of responsibility is with them as a sober thought or not.

I remember one very wealthy man in London who had been persuaded by his minister to look at some sketches a young girl had done. She was in financial need. The man of wealth bought one or two and allowed the girl to name her price. They were mediocre art, but the girl asked an extravagant price. The wealthy man was troubled, though he paid.

Talking to the minister afterward on the subject, he said, "I have made much money, but I feel I hold it all as a trust, and I shall be held responsible for the way I have spent or given my money. In this matter I feel I have been careless and squandered money."

It is a sober way of looking at things. I remember as a youth hearing the Rev. John H. Goodman, to whose preaching I would have walked further than to that of any other man in our ministry.

He was speaking of buying books. He said, in so many words, "I stand outside a bookshop. There is a book I want. It will cost five shillings. If I take the trouble to find out, I can discover five men who want a dinner. Ought I to spend five shillings on a book?" "Yes," he said, "If I am sure that the deep motive with me is so to equip myself that I shall be a better minister of the gospel, a gospel that can deal with every problem of moral and every other need."

That is dangerous arguing for any but sincere men. It is holding life as a trust.—A. E. Witham, in "The Methodist Recorder."

A WARFARE

"The beginning, the progress, and the end of the Christian life is no day draem. It is a warfare. Not alone for ourselves, but for our loved ones, for this nation and for its moral leadership in the world, I plead that you now venture your souls on Christ's power. Launch out, quit skirting the inlets, put your helm hard about and steer straight into the unfathomable ocean of Divine Love. No lesser course of faith will serve in the present emergency."—Dr. S. Parkes Cadman.

Conventional ministers, satisfied with little essays on modern socialism and untouched by great, deep passions of salvation, are nothing more than animated scarecrows in the pulpit. Formality is an evidence of spiritual death. It makes the altar a coffin and the church a corpse. If Christianity had been one tithe as much interested in building itself into the hearts of men as it had been in building monuments to itself in cathedrals of stone and brick, the World War never would have been fought.—Rev. Dr. George Hugh Birney.

Desertion from God. II Timothy 4:10

By Mrs. Edna Nicholas

"For Demas hath forsaken me having loved the present world." This scripture implies "desertion from God" and the truth will apply to all of us.

We have often wondered why a deserter from the army should meet such terrible punishment, but the study of the above text will help us to understand why.

All of God's people have enlisted in the army of the Lord, and you are, if you are his child, in that army, battling for God's cause—for the cause of Truth and Right. You are using the weapons God has given you and these weapons must be used faithfully to the honor and glory of his name.

Every young man who enlists in the army of his country must pledge his allegiance to his nation, the people whom he serves. He becomes a servant of his country. He takes upon himself an oath to sustain at all hazards and under all conditions the integrity, the honor and standard of his nation, even to the laying down his life, if need be.

When a man deserts the army, that deserter having been caught, is courtmartialed, convicted and punished, and in many instances his life is forfeited. Surely it is one of the most terrible things we can contemplate, a betrayal of trust. In military circles this means disgrace and a violation of the oath of allegiance.

Every Christian has pledged his allegiance to the Great King—you are pledged to maintain the standard of God.

If you enlisted in his army you are his—your life is subject to his commands. This life is not ours. "You have been bought with the price."

Having been purchased you belong to God and his work. The greatest work of this life is to maintain the cause of our King. Shall we do it or shall we not?

Our text tells us Demas left the hallowed association of the apostles because he loved the world.

We know very little of this man but the little that is given is favorable up to the last hour. He had been closely associated with the apostles, stood high in the spiritual life and in association with the men of God in that age!

You see that even association with good people does not always save men from breaking with God and deserting his cause. You may be in good company and still be bad at heart. A man may be in very good company and fall into deep disgrace as in the case of Demas.

We stand, if we stand at all, not by the force of considerations or condition, but by the force of real character, for what we really are.

It is quite common to hear men say, "I will be saved, I am in the church." My friend, there is a possibility that you are not in the church in the sense Christ intended you should be. You may have taken your vows before men and still not be a member of Christ's body. Outwardly you may appear to be a very good soldier but you have never entered into the spirit of his work or become engrafted into the true and loving vine. Every effort put forth should be to the glory of God and the salvation of men.

The departure of Demas teaches the strongest to take heed lest he fall, the happiest to rejoice with trembling and to keep his garments unspotted from the world. If we do not keep ourselves in control we may yield to temptation; we may desert the army of the Lord.

Those who are enlisted in the army of the Lord are expected to be battling soldiers of his army, you must be

up and doing, you are using God's weapons and are supposed to be executing his commands.

If you ever desert his army there will be some cause. I believe the greatest cause for desertion is cowardice. Many a man has gone from God because he was afraid to take upon himself all the obligations of a Christian. Many say, If it were not for the humiliating obligations of the church, I would be a Christian. They are afraid to show the world they have put on Christ.

There is no other pathway through which we can travel but the pathway that will lead you to the Cross of Christ.

Some may have deserted because they neglected to pray. "Pray that you may enter not into temptation," that you may not be overcome in the heat of the battle, that you may successfully maintain the "Standard" of the King. The poor Hindu will not enter the ranks of battle without first having prayed to his god as best he knows, then he goes forth fearlessly. If we win we must go forth in the strength of Israel's God; this strength comes through prayer.

Demas loved the present world—like many today, he loved the alluring pleasures of the world—they desert their Lord, they forfeit their right to eternal life.

It is not the world, nor its money, nor its honors, nor its enjoyments the Bible condemns, but the love of them. The world is yours, but not in the sense that we should center our affections on it. It is yours in the sense that you belong to Christ. It is yours to use to the honor and glory of God. "Whosoever loveth the world is not of the Father." Give your hands to the world but keep your heart for God who loved it with such love that he gave his Son to die for it.

There is no reward in the army without service faithfully performed—no reward without hardships and bravery in keeping the emblem of his country to the front and in maintaining the standard of his people.

It takes fortitude and strength to maintain the Standard of our Lord before the world, but if we are to win a reward, we must stand fast and faithful to his principles and teachings—we must be never-failing in executing his commands. If we are to receive a crown, we must bear the Cross. Through much tribulation we come into the Kingdom of heaven.

A soldier who deserts the army, who betrays the trust his country has given, who breaks his oath of allegiance, lives in dishonor and dies in disgrace.

The man who deserts the army of the Lord, breaks his covenant with his God, betrays his trust and tramples on all righteousness,—having loved the present world—he forfeits his interest in heaven—eternal life.

Elkhart, Indiana.

WHY HE BELIEVES BIBLE INSPIRED

The fact that the Bible has lived through the centuries, despite the many attempts to destroy it; that it is the most highly respected book in the entire world today; that it has the power to convert men even without the aid of a minister; and that it consists of 66 books written by 40 different authors during a period of 1,600 years, and yet dovetails each book into the other, as if written by one author, with the exception of minor differences of style, is sufficient proof to me that it is the Word of God and that its authors were inspired men.—Dr. A. A. McGeachy, Presbyterian pastor.

THE BRETHREN PULPIT

How to Shine

Brightly--Conspicuously--Individually--Constantly

By D. A. C. Teeter

TEXT: Even so let your light shine before men; that they may see your good works and glorify your Father who is in heaven.—Matthew 5:16.

It is the design of God that his true followers should show the world around them what they are; that they should not possess unto themselves alone the qualities of faith, love and the other fruits of the spirit, but should manifest their Christian character to the world and let it be seen that they are of such and such a temper and will, that they have such and such affections, aims and hopes. It was never intended by God that religion and goodness should be a secret locked up in the heart itself, that none should know of it but the individual self, but that it should remain from birth to the grave an unseen treasure. It was intended by God that goodness should be seen and that the sight of it should inspire others and that the mind of others should be raised and their affections warmed by the sight of it—that every servant of God should spread a circle of light around him.

We are intended by God to be witnesses for him in the world, witnessing to the truthfulness of Christianity and to the power and excellence of the Gospel, and to that end it is necessary that the light of our good works shall shine before men. The greatest testimony that can be given is a life. We are bound then to give this testimony and give it with a purpose that others shall see and be influenced by it.

When the Son of Man came into the world to save sinners, he said, "I am the light of the world." When he would give us a conception of heaven, he said it was a place of light. There shall be no night there and they need no candles, neither light of the sun, for the Lord God giveth them light and we shall reign for ever and ever. In the strictest sense Christ is the light of the world. As the moon and stars reflect the sun, so the followers of Christ reflect his light. Therefore he said, "Ye are the light of the world." But along with this fact, he said, "Let your light shine." This duty enjoined is imperative and every Christian should follow the command.

Note first the positive injunction, that Christians are to do everything in their power, that their light shall **shine as brightly as possible**. This is to be done, first, by the position we assume. A lamp on the floor will not send its rays as widely as if it were suspended from the ceiling. So every Christian should connect himself with the church and should do this not only for the sake of the Master, but also for the sake of the outlying world, and should accept any place in the company of the faithful to which he may be called.

Secondly, by the character which we form. The influence that a man exerts depends on his character. Even as the fragrance of a flower depends on its nature, or the fruit of a tree on its kind.

Third, this injunction is to be obeyed in the exertion of effort for the conversion of our fellowmen. Look at the negative side of the injunction which requires that we remove everything which tends either to hide or obscure our light, or which so affects its shining as to make it suggestive of ourselves rather than God. That means that we should get rid of that self-consciousness and that self-centeredness by which multitudes are characterized

and which keeps the true light of character from shining with as powerful an influence for good as otherwise it might. This injunction implies that we should avoid all self-display. The purpose of letting our light shine, is that God, not ourselves, may be glorified.

Astronomers tell us that some of the smallest stars among the heavenly bodies have the brightest light and are of the most service to the world. In order to have our lights shining brightly there must be no obstruction in the way, nothing to dim the light that is in us. This figure of light is quite common with us. If the wicks of our lamps are not trimmed and the chimneys are not clean the light will be dim. It cannot shine brightly. So it is with our hearts. If we are to shine brightly we must have clean hearts.

Solomon said, "Keep thy heart with all diligence for out of it are the issues of life." David prayed, "Create in me a clean heart, O God and renew a right spirit within me, then I will teach transgressors thy way and sinners shall be converted unto thee." David realized if sinners were to be converted it was necessary for him to have a clean heart and a right spirit. So it should be with us. It is not the enlargement of our endowment that we have to consider, but the transparency and luster of our lives.

We are to shine conspicuously. This large and animated gospel view is opposed to every corrupt notion of the human heart, that a man may be a true Christian and a secret Christian, that he may be a true Christian by a mere inward feeling and sentiment which he has cherished through life without any active manifestation of his course and standard of life. In a word, the idea that a man may be a true Christian and yet not a witness to Christianity is false and an impossibility. The text declares that the goodness must be visible, must show itself and must be an object for the mind for those around to rest on, otherwise there is no effective goodness.

This is what Christ meant when he said, "A city that is set on a hill cannot be hid." It is the duty of every Christian to place himself where he can shine **conspicuously** for Christ. This does not mean conceitedly, but conspicuously. There are conspicuous places and I believe the most conspicuous place in all the world is the home. The home is the center of all society. Well did Talmage say, A republic within a republic, a country within a country, a state within a state, a city within a city is spelled with four letters, H-O-M-E. We have heard people talk about the church being in a precarious condition and that Christianity is losing ground. That statement is possibly true, but may I say there is no time when individual efforts count so much as in time of peril. Certainly individual light is demanded at the present time. Were you ever on an ocean liner in the midst of a storm when the wind was blowing hard and the waves rolling high? At such a time every officer and sailor is at his post. Individual effort counts wonderfully.

We are to shine individually. Dr. Wharton tells of a storm that occurred one night when one of our ocean

steamers was in danger of being lost. The whole crew was individually at work. One of the sailors fell and hurt himself and could not do much, but was willing to stay by his post and do all that he could. But the captain ordered him to his state room. He was depressed that he did so little to save the ship. While meditating he heard a cry, "A man overboard." He instantly was buoyed with a noble spirit and lighted his little lamp and held it at the port hole. The feeble rays of light fell on the water so the other sailors could see the drowning man and save him. This is what God would have us to do. While our individual efforts may not be seen to count for much, they may bring great results when faithfully exercised.

Let your lower lights be burning. If you are a light, "SHINE." The light-house keeper is not able by taking pains to cause the ships tossing away out at sea to behold the beam that shines from his lamp. All he has to do is to feed it and tend it. And that is all that you and I have to do, is to tend the light, not like cowards, cover

it up, and it will shine. Modestly, but bravely he must let the light of his Christianity shine by abstaining from "fleshly lusts which war against the soul." "That with well doing ye may put to silence the ignorance of foolish men." "Love the brotherhood." "Fear God." Be not as a dark lantern burning with the slides down, illuminating nothing and nobody. **LIVE YOUR CHRISTIANITY.** Remember that candles are not lights merely to be looked at and admired for their beauty. They are lit that something may be seen. So live that men may see God through your conduct and words.

Lastly, we must shine constantly. There is much spasmodic Christianity. We have what is called the up-and-down Christians and some of them are down more than they are up; up when things are going well, down when they are going hard. It is no wonder that the Apostle Paul said, "Let us hold fast the profession of our faith without wavering." Constant effort is the essential demand of Christianity. Let your "light shine" constantly for the Master.

I remember reading about two men who had charge of a revolving light in a light-house on a storm-bound and rocky coast. Somehow the machinery went wrong and the light did not revolve. They were afraid those at sea would mistake it for some other light, and they worked all night through to keep the light revolving around, so those at sea might have a safe voyage.

This constancy, this faithful continuing in well-doing is the demand of the Master, so those out upon life's billows may see "OUR LIGHT" and thereby be brought to the "Lamb of God" that takes away the sins of the world.

Thus we may shine, Brightly, Conspicuously, Individually, and Constantly, until the ransomed church of God is saved to sin no more.

Roann, Indiana.

REMARKABLE REMARKS

Gathered Here and There

The Cross is of all our problems the most baffling, or, it is the solution of them all.—P. T. Forsyth.

* * * *

The inherent goodness of human nature is divinely implanted.—Mencius.

* * * *

The crown of thorns has become the crown of glory and a gibbet has become a symbol of salvation.—Amiel.

* * * *

Ideas which are not constantly applied, take on a toxic character, and produce fever.—Romaine Rolland.

* * * *

If thine eye offend thee, pluck it out; if thy reason offend thee, join the Roman Catholic Church.—Heine.

* * * *

People will always listen to a voice, though they may grow weary of mere echoes.—Carter Helm Jones.

GOD AND ETERNITY

Remember that God is working for eternity, and has eternity to work in. It takes centuries to make an oak tree; things without worth complete their life-course in a day or a week or a year. As for yourself, have patience with yourself, for you are building up a character which shall have eternal worth. Have patience with God in the working out of his purpose, for he is making a kingdom which shall endure forever. . . . Be patient with other people, and out of the patient expectation try to help them.—James Iverach.

Our Worship Program

DAILY READINGS AND COMMENT
(Clip and put in your Bible for convenience)

MONDAY

FOLLOWERS OF CHRIST—Mark 1:16-20. Instead of planning our own life and activities, every sincere soul should ask, What would Jesus have me do? He knows best; he has a plan for every life and he will make it known.

TUESDAY

THE TEST TOO SEVERE—Matt. 19:16-26. "Go and sell that thou hast, and give to the poor, . . . and come and follow me." Nothing can be allowed to stand between the disciple and his Lord; anything that would separate, must be given up. This is a test too severe for many, and they prefer to go their own selfish, unsundered way.

WEDNESDAY

FULLY YIELDED—Acts 9:1-9. "Lord, what wilt thou have me to do?" That is the question of a surrendered man, ready to be directed by the Lord Jesus. When one has reached that point through prayer and meditation; when he has come from the presence of Christ with pure heart and shining face, he is ready and willing to undertake whatever task awaits him.

THURSDAY

VINE AND BRANCHES—John 15:1-10. "As the Father hath loved me, so have I loved you: continue ye in my love." Here we find the secret to that vital union suggested by the "vine and the branches"—it is love. That is the power that binds the Christian to his Lord and makes fruit-bearing possible. And "we love him because he first loved us."

FRIDAY

THE DISCIPLE'S REWARD—Matt. 19:23-30. "Every one that hath forsaken, . . . for my name's sake, . . . shall receive an hundred fold, and shall inherit everlasting life." Jesus makes very exacting requirements for discipleship, but his rewards are as generous as his requirements are exacting. We cannot refuse the one without being denied the other.

SATURDAY

CHRIST'S EXAMPLE—Phil. 2:5-11. "Let this mind be in you which was also in Christ Jesus." What a challenge that mind of humiliation and service is to every Christian disciple! He who was equal with God, was willing to divest himself of glory and become a servant to the humblest child of earth.

SUNDAY

LOVE AND SELF-DENIAL—Rom. 14:16 to 15:3. "And not to please ourselves." But that is the very thing we like to do—to please ourselves. The reason is, of course, that our love is directed supremely towards self, rather than towards others. Rather than denying self, we seek to pamper self—we do until our hearts have been regenerated and flooded with self-denying love.—G. S. B.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for June 26)

Review: Life and Letters of Peter

Devotional Reading—Isa. 55:6-13.

Golden Text—Come ye after me and I will make you fishers of men.—Matt. 4:19.

Review Suggestions

It is often said that Scripture truth is hard to understand because it is so unlike anything else men have known. Just as Jesus spoke as never man spake before, so the truths he uttered were unlike any man had known before. In that sense Scripture truth may be difficult. It is the Infinite God revealing himself to finite beings—a tremendous undertaking even for God.

But in the lessons of this quarter much of this truth is exemplified in the life of a man, and that makes it much easier to understand. We can so much more readily grasp the meaning of a thing when we see it done than when we are merely told about it. Peter experienced many of the fundamental experiences of men in his call, his discipleship, and his apostleship; and the lesson which we have studied reveal the effect of Scripture truth in and upon a life that honestly and sincerely strove to live after the manner of Christ. Let us study this character from several viewpoints.

1. Study Peter's strong points. First of all he was not an idler. He was engaged with his father and brother in the fishing business. He was open-minded. When Andrew told him of Jesus he was ready to investigate the claims made for him. After he had satisfied himself of the truth of Jesus' claims he was ready to forsake his business for the greater thing to which he was called. He was enthusiastic, heroic, and loyal to his Master, and had all the qualities which made him the leader among the apostles.

2. Study Peter's weak points. He was impulsive sometimes to the point of rashness. He was conscious of his own importance, as when he advised Jesus not to think of the cross. He suffered from discouragement when he was rebuked or failed in what he undertook. Nor was he always master of his former life and early habits, as is evidenced by his behavior in the high priest's house at Christ's trial.

3. Construct his character from what he reveals in his epistles. He expresses his faith in Jesus Christ, his love for the Savior, his assurance and abiding hope, the high dignity of the Christian, the meaning of trials, the need of a holy life for the believer, the blessedness of suffering for righteousness' sake, exhorts believers to live in the will of God, to be subject to human ordinances, to live useful lives, warns against false teachers, and inspires saints to lives of steadfastness. What manner of man would write such letters?

4. Study Peter's life from its experiences. He witnessed the transfiguration, saw the crucifixion, had a personal interview with Christ after his resurrection, and was miraculously delivered out of the hand of Herod. Only a great life can have great experiences.

5. An interesting slant on this character may be had by studying some of his expres-

sions. He made five statements to Jesus himself which are illuminating. Two he made in connection with the healing of the lame man, and one in the home of Cornelius. All these with many others will well repay a careful study.—The Otterbein Teacher.

Peter's Characteristics

This form of review, which is especially adapted to the older classes, will study different phases of Peter's many-sided character, each phase being illustrated from Peter's entire life, and applications being made to modern Christians. The following list will be suggestive, the topics to be divided among the members of the class:

1. Peter's Impetuosity
2. Peter's Leadership
3. Peter's Loyalty
4. Peter's Readiness
5. Peter's Affection
6. Peter's Courage
7. Peter's Cowardice
8. Peter's Changeableness
9. Peter's Perseverance
10. Peter's Insight
11. Peter's Outspokenness
12. Peter's Lovableness.

—Illustrated Quarterly.

A Children's Day Service That Was a Bit Different

By E. J. Betterley, in Lookout

Would Children's Day be really Children's Day if we could not have the masses of flowers that always beautify our churches now, and sweet, eager voices piping up from behind fragrant blossoms in the children's concert? Probably, those same earnest, willing children have spent the previous day gathering flowers and carrying them to the church where older hands arrange them in front of the altar. And before that, over and over again the children have "said their pieces", and rehearsed them for the teacher.

Oh, the infinite patience, and the hours of planning and preparation that go into a real concert. Verses, monologs, songs, marches, Scripture, it matters not through which mediums the sentiments of the day are expressed, the loving work has been done by patient faithful teachers. Their reward comes during the concert when up front the children praise God, and down in the audience happy, proud parents and friends lift their hearts in silent praise that glows and shines upon each face like a benediction.

And the children, do they get any lasting benefit from the concerts? I am sure that they do. Certainly we can look back to the days when we "spoke pieces", and still feel the mingled spirit of importance and peace. The praise and peace and happiness of our pieces sank into our hearts to stay, though today we remember not a word of our verses.

These ideas worked about in the mind of one Sunday school teacher until she determined to try something a little different,

A Living Religion

"Christianity is a living religion. The way of entrance is that of death, but it is the way that leadeth into life. This was so in the work of our Lord. In order to save, he died. The salvation into which he brings men through his death is that of life, and that more abundantly. So with all who receive that salvation. The condition upon which they do so is that of death, the self-denial which is the ending of all confidence in self, and all endeavor to win life by effort. When that condition is fulfilled life is received as a grace-gift of God. Then dedication begins. This is an important distinction. When the soul yields to Christ, it is not giving anything to God. It has nothing to give. It is sinful unworthy. It yields just as it is because it cannot make itself worthy, and because in grace he calls for its surrender and trust. When this surrender of a sinful and unworthy being is made he takes the polluted life and pardons, cleanses and renews it. Now the renewed, cleansed, pardoned one is called upon to present himself or herself to God as alive from the dead. 'Just as I am,' I cannot dedicate myself to God, but I can yield myself to the Savior. When I am what the Savior makes me I can present myself to God and I shall be accepted in the Beloved. Such dedication is implicit in my yielding to Christ. It must be explicit in the resulting life."—G. Campbell Morgan.

hoping to accomplish two things at once.

Those who have grown up in church work realize the importance of learning Scripture when young. How many times, in the struggles of later life, do the comforting encouraging passages return to help us. Yet what child likes to be compelled, or forcibly urged in any way, to learning so, how much of it is retained long in the memory?

The previous Christmas concert, a class of boys had told the tale of the Nativity by each reciting in turn two or three verses from the second chapter of Luke. One of the boys had also received for a Christmas gift a booklet giving the same story, taken from the same passages, but told in rhyme. How eagerly that boy went over every word to note the difference. So, argued the teacher to herself, the children do take an interest in Bible verses. Now, how to make it interesting to learn them.

For the Children's Day concert, then, she arranged the entire spoken concert to be given in Bible verses, interspersed with the usual Children's Day music. In some cases, entire classes stood up together, each having one or more verses to say. In other passages two or three children recited the verses. Occasionally, one child would recite alone a Psalm, or portions of one. She chose "Children," "Love," and "Praise," for the keynotes, and these were the passages distributed among the children to learn: Mark, 10:13-16; 2 Timothy 3:14-17; Psalm 34 (entire Psalm); Ephesians 6:1-4; Proverbs 15:1, 2, 5, 6, 7, 13, 14, 16, 17, 18, 23; 1 John 4:7-13; 1 Corinthians 13 (entire chapter with

(Continued on page 15)

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

The Christian Endeavor Pledge

By John Visick, Intermediate C. E., First Brethren Church,
Long Beach, Calif.

(An address given in The Intermediate C. E. Oratorical Contest, Long Beach California, taking second place in the contest).

Friends: my topic this evening is, "The Christian Endeavor Pledge."

This organization here represented is but the result of a simple pledge, yet a pledge simple only in words, for it bears every distinction of being a divinely-directed author. It has led some millions of young people to a more happy life in Christ, through the medium of Christian Endeavor. It has established the principles for the simplest and finest Christian life. It is not every organization that has to its credit such worthy accomplishments and principles as have been carried forth on such a plan as this.

Christian Endeavor has not prospered by means of financial aid, neither has it endured because people of exceptional genius are at its head, but the secret of its success rests solely in the first clause of its pledge: "Trusting in the Lord Jesus Christ for strength."

It has been said that all the duties of the Society are embraced under this head and are interpreted by this clause, for without him to whom the pledge refers, the whole organization would have been a complete failure.

We are satisfied that no genius or combination of genius could have in forty-five years introduced into every land a movement so great as this, covering seventy denominations in over sixty countries.

It does not matter what the nationality may be, the pledge of Christian Endeavor has been adapted to all races as well as to all churches and ages. It is safe to say that the Christian Endeavor pledge does not involve any creed or dogma, for in nearly a half century of use there have been no disputes as to creed; there have been no matters of religious difference to adjust, but the Christian Endeavor pledge has pointed to Christ as the foundation stone of the organization.

The success of any Society is attributed to the keeping of this pledge.

Even though the pledge has been called "Iron-Clad" by many, yet it has not changed its original form. There have been criticisms leveled against it, and some of them multitudinous, but the pledge has continued to keep its original form and it does work advantageously wherever it is used.

Christian Endeavor goes beyond the wilful antagonist who would seek to evade the high purpose of the organization and who would offer in its stead something supposedly more interesting for young folks.

Dr. Clark has said that Christian Endeavor glories in the fact that it is distinctly, decidedly, and rejoicingly a religious society. It does not seek to camouflage its religion with worldly attractions; it does not bait its hook with doubtful amusements. Worldly attractions have never made the Christian Endeavor compromise nor lower the principles that it should maintain.

Christian Endeavor is not the debating society or "pink tea" that some would make

it, but it is an organization with a purpose,—"For Christ and the Church"; and a method,—"By Prayer."

The founder, Dr. Clark, has discovered that a prayer meeting can be made more interesting than a debating society, and that young people even of today, have a religious nature that religion only can reach and effect. He has therefore given it this high purpose and adopted this method.

It can be truly said that prayer has made the Society in its numbers, its spirit, and its cause, and we are always glad to recount the number who are in the ranks of Christian Endeavor. But we are more seriously inclined to forget the greater number that are outside of any young people's religious organizations whatsoever.

Let us therefore, every one, make it his solemn duty to God and to humanity to show others the Christ who is in Christian Endeavor.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for June 19)

What Does Reverence Mean?

Ps. 19:14, 95:1-6

In a certain town there once lived a number of children who were very good little children but they did not know how to be respectful and reverent as they should be in God's house. They talked and laughed and so became very, very noisy.

One Sunday evening there were a number of these children out for Junior Christian Endeavor. The superintendent looked them all over and said to herself, "I believe that this would be a good time to teach these children that lesson about reverence that I have been feeling that they need."

When it was time to start the meeting, she told the pianist that she wanted her to take the children and teach them some music. Then while the rest of the children were singing, the superintendent selected four and told them to come with her for she had some special work for them to do.

She took the children with her and they went up to the church proper, for the Juniors met in the basement. When they had gone upstairs, she said, "Now, children, we are going to practice a little play that we will have for the rest of the children. Our play is going to be called, "Reverence." First, Mary, you go back to the door and come into the church. As you come in, you are to laugh and call across the church to someone that you want to sit with. Next, James and Robert, you come in talking together. Just as you get inside the church door you are to begin arguing about something. You may talk very loud and be very cross at each other. Then last of all, you may come in, Catherine. You are to be

carrying your Bible, and as you come in I want you to smile as though you were happy but walk very quietly as you go up front and take your place. You other children should wander around awhile before you finally sit down. Now we will go through it once before we call the other children up."

When the little play had been practiced they sent word to the other children to come upstairs. All the Juniors except Mary, James, Robert and Catherine were told to sit up in the very front of the church where they could see the whole church.

The children who were in the little play acted their parts very well. Each of them did just as he or she had been told to do. It was only a short time until it was over and the four children had seated themselves in the church. Then the superintendent said, "This little play is called "Reverence." Which of the children who came into the church just now was the most reverent and which of them were not respectful?"

"Mary and Robert and James did not act nice. They were not a bit reverent," said one Junior.

"I think that Catherine was reverent," said another Junior.

"I think that everyone ought to act quiet and nice like Catherine did when they come into church," said another of the Juniors.

"That is fine," said the superintendent. "That is what I hoped that you would say. The church is God's house. We come to the church to worship God and when we come into it we want to remember where we are going. We show our respect for God when we come into his house quietly and think of him while we are here. Now before we go downstairs for our closing song, I want all of you to go outside of the church and come in the way that you think God would like you to come into his house. Remember that he wants you to be happy, but see if you can remember to show your respect for him by being quiet in his house."

All the children went out of the church and came in as nicely as they could, and they resolved that never again would they be noisy in church.

Bible References

- M., June 13. Respect for God's house.
Ps. 84:10.
- T., June 14. Respect for God's day.
Exod. 20:8.
- W., June 15. Respect for God's Word.
Rev. 1:3.
- T., June 16. Respect for sacred things.
Matt. 7:6.
- F., June 17. Respect for parents.
Exod. 20:12.
- S., June 18. Respect for old persons.
Prov. 16:31.

Woodstock, Virginia.

DREAMING AND DOING

Dreams and visions have their use and time, but we can not "sit and sing ourselves away to everlasting bliss" when the fields are white unto the harvest and there is a shortage of workmen. The church is a labor guild, and to every one, even the humblest follower of Christ, comes the injunction, "Go work today!"—*Intelligencer*.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Missionaries as Catholics See Them

By C. F. Yoder

The following is the translation of a part of a tract widely distributed in Argentina. It carries the notice that it has been blessed by "his holiness Pius 11th" and the faithful who recite the prayers accompanying it are promised plenary indulgences, applicable to the suffering souls in purgatory.—C. F. Y.

"In the last four hundred years of European history there is no spectacle more sorrowful than Protestantism. When Europe was marching forward in civilization and was on the point of blossoming out into the sciences and arts, marching into the fields of peace after an interminable series of wars, suddenly a galaxy of men of low passions and stupendous pride, Luther, Calvin, Henry the 8th, and others like them, appear and pervert the half of Europe.

But the Protestantism of today, thanks to the destructive germ which it carries in its bosom, is divided into hundreds of warring sects. These, however, may all be divided into two groups. One includes the learned people who sincerely seek the truth and when they find it return to the mother church. The other group go the length of their errors even to atheism.

"To be a Protestant is for many to protest against the authority of the church and make a boasting show of false patriotism, becoming ordinarily, in their incursions in Catholic countries, agents for great commercial enterprises.

"Well has it been written, 'After the Bible comes the dollar, after this the machinery, the capital and the bank, then monopoly, trusts and the law of the strongest, and then will come the embassies, the impositions, the warships and the oppression.'

Awaken them, above all, you Catholics of South America. Refuse all dealings with this aggressive and mercantile sect from the north which seeks to destroy the faith of your fathers, and will then suck the blood from your veins and will leave you in subjection and misery."

Now, brethren, do you think we should withdraw from this field and leave it to these truthful, loving priests! Or shall we go forward with that same Bible which has made the wonderful difference in the civilizations of North and South America?

A Letter from Miss Emmert

Yaloke, March 27, 1927.

Dear Friends:

Sometimes when we think everything is running smoothly in its regular routine, then the most unexpected things take place. The Hathaways had returned from their visit to the stations and the Conference; the trip had been made to Bangui for business; and Mr. Jobson taken back to Bassai. Mr. Hathaway was expected to return the next day with the auto, and all would be back to normal. But he didn't return at the appointed time. Two or three anxious days passed by. Surely he was sick or else the auto had broken down a long ways from nowhere, or else it had met with some worse mishap. Can you imagine four days without news in such circumstances? The fifth day brought a runner saying that Mrs. Jobson was ill and that it was deemed best to have the auto close in case a trip to Bangui were necessary. The same day brought the auto back, and who should step out of it but Miss Myers. Mrs. Jobson had recovered and Miss Myers had come to Yaloke to go on an evangelization tour with Miss Tyson. Perhaps you can imagine the joy in seeing her and in knowing that Mrs. Jobson was all right again.

Since then the girls have gone on their itinerating trip. They have gone towards Carnot and will probably reach there tomorrow. As you remember, this is where the Gribble party waited for so long. On a previous trip in that direction we found that the people were very responsive to the Gospel and we have been anxious ever since that some one might go to them again.

I can not itinerate while school is in session, as my forty little live wires keep me rather occupied. They are real boys, only more so, I think at times. In school hours I can keep them fairly straight, but after

school hours in work and in play their village training is very apt to come out and there are always fights and quarrels to settle. The encouraging thing, however, is that after they have been here awhile and heard daily preaching and seen the example of those who have lived here longer, they become a bit tamer, and gradually learn that one can enjoy themselves without picking a quarrel with someone else. Nearly all of them are already Christians, but of course it will take more than two months of training, or even two years of training, to make them strong, proficient workers. Pray for us.

At present we have three chair makers from Boali to teach the boys to make chairs. We call them Mission furniture for fun, but they are really reed chairs, the framework of which is heavy wood. They will be nice for the church platform and for the verandas. The school boys take quite readily to the work, especially since their practical work before consisted of carrying brick and ant hills. You will wonder why we want ant hills, and what they look like. They are a mushroom shaped hill that the ants make out of dirt and secretions of their own. When pounded and sifted it makes an excellent mortar for the brick buildings. The scholars work three hours a day to help pay for their food, but on Saturday afternoons they have the chance to carry a few of these ant hills to earn money. Yesterday I told all those who wanted to work to commence and that in the evening I would go to see what they had done and mark them. Much to my surprise I found that Bombo was one of those who had worked. He had been too sick to come to school Thursday and Friday, and upon questioning him Saturday morning I suspected he was getting the measles. I told him to go and stay by the

fire, but he recovered rapidly when it came to earning money.

I must tell you a joke. I suppose it is on me. Mr. Jobson was traveling toward Bossangoa, when a soldier stopped him at one village to read a paper. The soldier said that one of the men of the village had brought him this paper saying that the white man thereby gave permission to this man to take a woman of the village as his wife without paying for her. The soldier was much perplexed because he couldn't read and he was afraid to disobey the white man. This man already had his wife but the father was objecting and trying to collect money for her. Mr. Jobson took the paper and found that it was headed Des Moines and addressed to me. Some one had helped themselves to my wastepaper basket and put the paper to good use. Usually they like scraps of paper to make bill folds in which to guard their money, but this was a new and original idea, which would probably in time lower the high cost of living in these parts.

We have a new evangelist here at Yaloke. He is the captain of the stone workers and has supervised several of the new foundations. He has not been converted more than a year, but his growth has almost been visible since that time. His name is Volongou and he is from Yaloke's village. He is a middle aged man and one very much respected by the villagers, always quiet, and not at all forward. We are hoping that he will be much used amongst this tribe in particular. You know that our most faithful evangelists until this time Yolo, Jodawan, and Yama, respectively, have been from the Baya and Boufi tribes.

The building work is going on as usual. The church is completed except windows and doors. It will probably be dedicated Easter Sunday. The dispensary is going up quite rapidly, but at present no other building work is in progress. At Bossangoa I believe they are working on their first dwelling house.

We are all well at this station and trusting that they are at the other stations also. The Lord blesses and undertakes for us in a marvelous way day by day and we are happy in his service.

"A NEW CREATION" ON THE NIGER

The Church Missionary Society calls attention to the transformation which has taken place in the Owerri district of the Niger Diocese, West Africa, in the last quarter of a century. Then it was the general custom at the funeral of any important man to capture a slave. In the course of the burial rites a luxurious meal was laid before the captive; immediately afterwards, he was bound hand and foot and thrown, as he was, into a deep grave, the coffin being dropped on to his living body, and the grave filled in. Today in this same district there are connected with the C. M. S. Mission a hundred churches in different stages of progress, all of them places in which the Gospel of Christ is being preached. Pastors and catechists and schoolmasters all are housed and provided for by the people themselves. Another district of ninety churches has also been taken out of the original district, and is now self-supporting and developing rapidly.—Sel.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Roann and New Enterprise and the Endowment

Roann, Indiana Church

This is one of the oldest churches in Indiana and its name is familiar to the brotherhood. It is located about 35 miles south of Winona Lake.

This church like many others has suffered loss by death in its leadership and financial supporters. The membership showed interest in the College and gave every courtesy.

Brother D. A. C. Teeter is pastor and is dividing his time between Roann and New Enterprise churches. I have worked with Brother Teeter before and it was a real pleasure to make the canvass with him, in which he gave me every aid.

The total gift of the church to the endowment was \$800.56.

New Enterprise, Indiana

The church is located in the country, about five miles from Roann, and its membership is made up of people living in that locality. They have a small membership here and are having a struggle in keeping up their services and running the church. This church is being served by Brother Teeter with half time service. It is their love and associations with the church here that leads the people to maintain their work and not uniting with the Roann church which seems the inevitable in time. Because of their members and the heavy local financial burdens, I was unable to receive but little for the endowment, their gifts being \$57.22.

W. S. BELL.

three year course. The class is held during the Sunday school hour and has an average attendance of twenty-five. This year the class is using as a text-book Evans' "Great Doctrines of the Bible."

During the Easter season the church held a two weeks' revival. The services during the first week were in charge of the pastor. Prof. Alva J. McClain of the Seminary at Ashland concluded the meetings with a series of his thought provoking and inspiring Bible lectures. Nine persons made the stand for Christ, which brings the total of new members up to 29. Since the special services an increased interest in the study of the Word, and an added devotion to the cause of Christ are very apparent.

In the winter a Sunday school was started in a nearby mining town and it continues to perform a valuable service to that community. From forty to sixty attend every Sunday afternoon and show a pleasing desire to learn the Gospel.

This church is located in a big field of labor, and demands the earnest and untiring efforts of both pastor and his people if it is to fulfill its task.

HERMAN W. KOONTZ, Pastor.

LA PAZ, INDIANA

There has been nothing written about the LaPaz work for some time, therefore,

as I am their pastor for the remainder of the church year, I feel that I owe them these few lines.

Some people seem to have the opinion that there isn't much here to write about, because of some trouble they have had concerning their house of worship, but I want to inform the readers of the Evangelist that there is as fine a bunch of Brethren at LaPaz as can be found anywhere. It is a mission point and you know how difficult a work mission work is. It is true that there are but a few people, but they are loyal to their faith in spite of their trials.

They proved true to Dr. Bell and the College, as five men gave about Two Hundred Fifty Dollars to the College. Last Saturday evening, I conducted their spring communion for them, and great interest was shown. I have been giving two Sundays each month to their work and then I have been preaching twice each month for a Community church about seven miles north of South Bend.

I am closing my work at these places in August, and I wish to state now, that I will be ready to accept a call from some church for full time work if God so directs. I would also suggest that some pastor should write to the good people of LaPaz concerning the pastorate for next year.

I would appreciate corresponding with some church concerning a full time pastorate. You may write to me at the following address:

C. D. WHITMER,

217 E. Dubail Ave., South Bend, Indiana.

MASONTOWN BRETHREN CHURCH

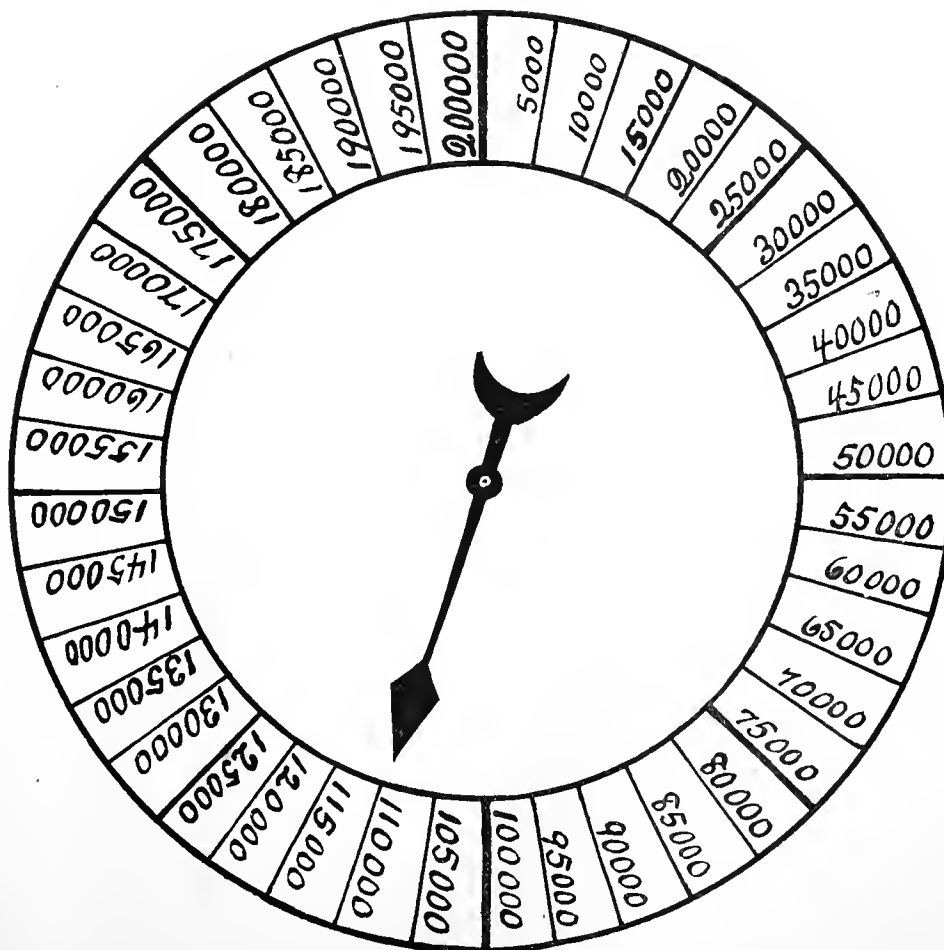
The Masontown Brethren church extends greetings to all the churches of the brotherhood. We rejoice to read in the "Evangelist News" of the continued blessing of God upon you all, and we join with you in praising him for his gracious presence with us.

The Masontown church is composed of a splendid band of loyal workers who have evinced an inspiring spirit of cooperation with their pastor. Upon their arrival, the pastor and his wife received an indication of their future kindness and generosity in the splendid shower given them, and many other instances have since occurred to prove this fact.

During the first weeks of the pastorate, in order that the pastor might become well acquainted with his field, a church canvass was made in which a number of the members assisted. In this way the location and number of families, as well as the number of church members were placed on record, and this has been a constant source of help to the pastor.

The mid-week prayer service is composed of an enthusiastic and earnest group of people, a large percentage being men and young people. Cottage prayer meetings beginning with one a week, and growing until two or more are held weekly in different localities, have been instrumental in adding members to the church.

At the beginning of this year a Teacher's Training Class was organized. The interest in such a class is intensely gratifying to the church. Thirty people signed to take a



CERRO GORDO, ILLINOIS

It has been a long time since the readers of The Evangelist have heard from our church, located in the heart of Illinois great corn belt.

We were without a pastor the first few months of our church year, but we gave Rev. H. E. Eppley a call to serve as our pastor for a period of three months, and he accepted, preaching his first sermon on February 13th.

The field here is not new to Brother Eppley, as he served the church as resident pastor about nine years ago.

After his coming this spring our Sunday school attendance was greatly increased, weekly prayer service has been held and a Young People's Christian Endeavor Society formed. We have a splendid group of young people and Brother Eppley organized a Chorus class and trained them in singing sacred songs.

In spite of a bad rainstorm late in the evening, there was a good attendance at our spring communion service. Some fifteen or sixteen converts were baptized by Rev. Eppley during his stay.

Mrs. Eppley and daughter were with us four weeks, and Monday they returned to their Winona Lake home for the summer, but we are looking forward to their return in September. The plans are that they be with us until the spring of 1928.

We are earnestly praying for a successful revival campaign Rev. Eppley expects to conduct soon after his return.

Yours in his Service,
MRS. LLOYD CRAW.,
Recording Secretary.

REV. C. C. GRISSO ACCEPTS CALL FROM FAR WEST

"Rev. C. C. Grisso, pastor of the Brethren church in East Warsaw, has accepted a call from the Brethren church at Sunnyside, Washington, and will take up his work there on September 1. The Sunnyside church is one of the largest churches of the denomination and is located in the heart of the world-famous apple region of Washington, being 100 miles south of Spokane. The church provides a fine modern, furnished parsonage for the pastor.

"Rev. Grisso will conclude three years of service as pastor of the Warsaw church on September 1. During that time the church has moved forward with perfect harmony and has grown in membership and strength. About 75 new members were added during Rev. Grisso's pastorate.

"The call from Sunnyside came to Rev. Grisso entirely unsolicited and as the result of the unanimous action of the large congregation of that church. Members of the Warsaw Brethren church and citizens generally will be sorry to learn of the contemplated removal from the city of the Grisso family, but all will be pleased to know that Rev. Grisso has an opportunity to advance to a larger field."—From the "Warsaw Union."

WINCHESTER, VIRGINIA

It was our privilege to be present during a part of the First Anniversary Day program of the First Brethren church of Winchester. There are many signs of progress and the congregation and pastor deserve our hearty congratulations. Of course they with us desire to give God the glory. The Maryland-Virginia District ought to be glad and greatly rejoice in the growth of this mission church. And some of the members

of the church are already predicting that this church will not long be a mission church.

The church membership has been more than doubled during the year. The Sunday school enrollment has likewise been more than doubled. The Christian Endeavor is young but promising.

At the dedication one year ago the writer promised to shout when they had in Sunday school an actual attendance of one hundred. A few weeks ago they had 98, but on this Anniversary Sunday they went over the top with 110, and the promise to shout was fulfilled. We said "Hallelujah! Praise the Lord!" and then asked all to join in the shout by singing "Praise God from Whom all Blessings Flow." The faithful pastor, Brother Emerson J. Rohart, deserves much credit as does the enthusiastic superintendent of the Sunday school, Brother Charles Buhl, and as does practically the whole membership of the church, the loyal women included. Great things are in store for this church if they labor on with the Lord as leader.

And out of gratitude to God for his blessings upon this church which is being aided by the Maryland-Virginia District every Brethren church in the district ought to pay up its district mission apportionment in full and be credited in red on the chart at the coming District Conference at Linwood, Maryland on June 14-16. All working together in Christian cooperation assures success.

G. C. CARPENTER.

A VISIT TO THE BRETHREN HOME

Dear Evangelist Readers:

I am writing this letter in behalf of the Brethren home, at Flora, Indiana, where

Brother and Sister Briggs are the caretakers. They are certainly capable people for the place.

Sister Sollenberger and I were out at the home on a visit May 1st and 2nd, and we certainly did have a fine visit. Such hospitality is wonderful; we were all through the building and found it a wonderful place. They have plenty of everything. Just shelves upon shelves of bed clothes and everything in the cellar one would want, milk, butter, canned goods, jellies, meat, potatoes, all kinds of vegetables. Plenty of everything except towels, they would appreciate it if some church or society would send some towels.

The inmates are a cheerful and happy crowd of people, and speak highly of their treatment there. Their one request is that more of the people from different Brethren churches come to see them. One bed room is kept up by the Goshen church entirely. One of the most beautiful sights we saw was the big lawn by moonlight. It was covered with dandelion flowers and looked just like bright yellow stars among the green grass. One must surely see this place to appreciate it.

We were at the Brethren church in Flora, Indiana, on Sunday and there we received just such a friendly welcome as we did at the home. We were invited to attend the Junior part of the Sunday school and here we found everything working fine.

After church we returned to the Home for dinner, which was a bountiful one, enjoyed by all. After dinner we left for the train and our trip home, feeling that our visit was time well spent, and anyone going out there can be sure of a hearty welcome by both caretakers and inmates.

Just to see the country was worth the

Indiana's Day of Fellowship and Worship**In Nature's Beautiful Temple**

Or in the Commodious Tabernacle at Shipshewana Lake
the churches of Indiana and others nearby are

Invited to enjoy

A Day of Great Spiritual Uplift

July 17th, and Remain for
The Week of Religious Education

trip. The country was new to us and we enjoyed every minute of the trip.

MRS. S. J. DAVIS,

2915 Walnut Ave. Altoona, Pennsylvania.

COLLEGE NEWS

Faculty

The whereabouts of the Faculty members for the summer, will be as follows:

I shall spend some eight weeks on my trip to California, where I have been invited to take part in the Conference of the Southern California church, held at Long Beach. It is my plan to drive and take my family along. I will teach three weeks in the Summer school before starting, and return in time to help close the school and attend Conference.

Dr. Miller will teach in the Summer school and also spend a week with our people at the Shipshewana Conference.

Dr. L. L. Garber will teach in the Summer school.

Professor J. A. Garber will teach in the Summer school and also direct the Vacation Bible schools of the city and later spend a week at Shipshewana.

Professor Haun will teach in the Summer school and later spend some time at Shipshewana.

Professor DeLozier is studying in France but will return in time for the opening of school.

Professor Anspach will complete his residence requirements in the University of Michigan by the end of the summer.

Professor Puterbaugh will teach in the Summer school.

Professor Mason likewise.

Professor and Mrs. McClain will go to the Coast preparatory to remaining there.

Professor Black will study in the University of Michigan.

Mrs. Leslie will be in Chicago University.

Fred Schmuck, coach, will be in some coaching school not yet determined.

Miss Brauer will go to her home in Texas. Miss Fowler, the new teacher of Voice, will be here for the Summer school.

Miss McCoy will spend her vacation near Washington C. H., Ohio.

Dr. Shively will remain in Ashland at his usual work.

Everything promises well for next year. The gymnasium is progressing and everything seems bright for September.

We need your constant interest and prayers.

EDWIN E. JACOBS.

REMARKS ON "CHRIST'S APPEAL TO YOUTH"

610 Franklin St., Johnstown, Pa.,
May 23, 1927.

Dear Brother Baer:

I wish as a Brethren and a Christian to make a few remarks on the article "Christ's Appeal to Youth" in "The Evangelist" for May 21.

It seems to me that we are on most dangerous ground when we speak so much of the humanity of Christ, and so very little of his deity. This is evident in a lot of the so-called religious literature of our day. The book, "The Man Nobody Knows", is an example of this. Now we Brethren have always been known as a people who stay very close to the infallible Word. Let us be careful to exalt him. Even Napoleon Bonaparte, though not a Christian, had a

most noble estimate of the Lord Jesus Christ. He said, "Here I see nothing human. Everything is above me."

Christ surely did know everything that was to occur in his life on earth. Why not? Is he not God? And would he the self-existing one need problems or variety to furnish him with inspiration?

"In the beginning was the Word", the definite article before "beginning is not found in the Greek so literally this is," In beginning was the Word." This takes us beyond the first verse of the Bible. "In the beginning God created the heaven and the earth", this is the beginning of creation, but here is another beginning, a timeless beginning.

He who is the Word was in the beginning. He who is before all creation has no beginning.

The word "flesh" as applied to him does not mean that he took on "sinful flesh." His was a holy body, a prepared body. When the angel spoke of him to Mary he said, "that Holy Thing", a being which cannot be classified. The blood that he shed was the blood of one who was not man only, but God.

He was able to carry on the work he had started, not because of personal magnetism or his ability to recognize hidden capacities, but he was able because he is God!

The human mind cannot fathom the depths of the incarnation of Christ. When we meditate on it, we do not dare to compare him in any way, with any other man who ever trod the earth. The incarnation brought God to man, but it required something more to bring man to a holy God. He came to put away sin by the sacrifice of himself. He, the Author and Prince of life, came that he might give his life a ransom for many.

Let us exalt him more and more.

Sincerely,

MRS. CLARENCE MILLER.

A CHILDREN'S DAY SERVICE THAT WAS A BIT DIFFERENT

(Continued from page 10)

word "love" in place of "charity"); Psalm 67 (entire Psalm); Psalm 91 (entire Psalm); Psalm 9:1-6, followed by prayer.

Scripture concerts have the whole Bible to draw from. There can be the stories of Ruth, of Daniel, of Joseph. There can be recitations of the Commandments, the Beatitudes, the twenty-third Psalm, Lord's Prayer, and other subjects generally taught in classwork. There can also be concerts of Psalms only. Parents enjoy hearing Bible verses from their children's lips, while the children not only memorize their own passages, and become familiar with those spoken by the other children, but also are led to glance at, and read, other passages of the Bible as they hold the Book to learn their concert piece.

And who can tell when, years later those same Bible "pieces" will return to mind to help the child full-grown? Who can tell when temptation may flee before the thought of one's little child, bravely facing the audience and talking of God's love? No one can tell just how much good each verse may do, but Sunday school teachers have this way of making the memorizing of Scripture interesting for children who already "have" to learn so much at day school. Speaking pieces isn't work, it is a privilege to be sought for, a friendly com-

petition to see who shall speak the best.

Flowers and Scripture on Children's Day, with children all eager, and parents so proud. "Just pieces" may please, and sound very sweet coming from childish lips, but nothing sinks in as does Bible verse spoken by children surrounded by nature's praise to God, the flowers.

FOR OUR BOYS AND GIRLS

JONNIE THE JOKER

By Elizabeth Annie Slater

Jonnie Jones came down the back walk looking very much as if he had lost his last friend; mother saw him coming as she glanced through the kitchen window, and wondered what had happened, and when Jonnie took his seat upon the lower back door step and sat looking gloomily across the yard toward the house of his nearest neighbor, mother thought perhaps she had better go out and see what was troubling him.

"I am troubled, mother," said Jonnie thoughtfully when his mother questioned him, "because Lucy played an April fool trick on me. She—she—put a brick in a box and placed it on the sidewalk right before our gate, and—and—of course, I tried to kick it out of the way and stumped my toe."

"Well, now," laughed mother softly, "everybody has to watch out for tricky folks on April the first, and Lucy I'm sure didn't mean to hurt you."

"But she laughed when I stumped my toe," said Jonnie with a little tremble in his voice, "and—and—it hurts, too."

"You'll have to think up some way of playing off on Lucy, I guess," answered mother softly, "but I'm not strong for April fool tricks; sometimes folks play jokes that hurt when they don't intend it that way at all."

"Yes'm," answered Jonnie with another glance towards the home of his playmate—"but I—" For a minute the boy sat silently regarding the aching member of his foot, then he reached down and put his shoe back on—"I was just thinking, mother, about the Sunday school lesson we had last Sunday—about 'do unto others'—and—some way I don't think Lucy would like if I played off on her like she did me."

Then mother laughed outright. "I have it, sonny," she said pleasantly. "Suppose you play a lovely trick on Lucy instead of a bad one, to even the score."

"That would be one way of showing that I remembered the Golden Text, wouldn't it?" answered Jonnie—"but—what can I do?"

"That sounds like a problem," replied mother Jones, "but I'm sure you can think up the trick," and then before Jonnie had time to make a reply, his mother went into the house and closed the door behind her.

Just how long Jonnie sat on the back step mother Jones never knew, but when she happened to glance through the window again, a glow of happiness filled her soul, for to her delight she saw Jonnie with Fido beside him, carefully gathering the choicest buttercups growing in the row he called his own, and placing them in a box, and then she went back to her work.

When dinner time arrived Jonnie came to

the table wearing a broad smile that seemed to affect everybody present, and a joyous meal followed, and just as they had finished eating, the back door opened and Lucy King came in, and everybody stared in amazement at the unhappy expression on her face.

"Oh, Jonnie," she exclaimed eagerly, "you've made me so ashamed of myself ... I'm so—so sorry I put that brick in your path, but I've learned a lesson—from now on I, too, am going to play off on my friends at April time with a lovely deed instead of an ugly one."

And then mother Jones learned that Jonnie had slipped the box of lovely buttercups inside of Lucy's front door and left her to solve the problem of where they came from.

But don't you know it took Lucy a whole year to think up a nicer trick than that to play on her friend Jonnie—but that's another story.—Evangelical Messenger.

THE TIE THAT BINDS

CLEVELANDER LEWIS Thursday, March the seventeenth, Mr. Lucy Cleveland and Miss Dora A. Lewis, both of Racket, W. Va., were joined together in the bonds of holy matrimony. Miss Lewis is a member of the Mt. Olive Brethren church near Racket, W. Va. Hoping that this union may prove a blessing to the community, and be a means of helping both to a better life, we earnestly desire and wish them a pleasant journey through life. N. D. WRIGHT.

GARIBETT THOMPSON Monday morning, May twenty-third at the Oak Hill Brethren parsonage occurred the wedding of Mr. Charles Garrett and Miss Lida Thompson, both of Salem. These are well known and popular young people of the community. The bride is a member of last year's graduating class of the Oak Hill High School. The best wishes of their friends accompany them through life. Ceremony by the writer. FREEMAN ANKRUM.

HILDEBRAND AREHART—At the home of the undersigned, in Johnstown, Penna., on Sunday afternoon, May 29th, occurred the marriage of Mr. Dyoll W. Hildebrand and Miss Carrie Arehart. The groom is the son of Mr. and Mrs. Levi Hildebrand of the Third Brethren church of this city and a grandson of Elder Stephen Hildebrand, an honored pioneer preacher of the Brethren church. (Incidentally the groom is also a namesake of the officiating minister.) The bride is a daughter of Mr. and Mrs. Russell Arehart, also of this city, and a young woman of grace and charm. Both are members of the Third Brethren church. They will go to housekeeping in Flint, Michigan, where the groom is employed as a brick-layer. The best wishes of their wide circle of friends accompany them to their new home. May peace and prosperity accompany them to their journey's end, and the overshadowing of an all-wise providence keep them faithful in their obligations to each other and their Master. "Till he comes." DYOLL BELFATE.

IN THE SHADOW

SELLERS David Sellers passed away March 22d, 1927 at the home of his daughter, Mrs. Harry Swope, at Fort Seneca, Ohio, aged 82 years, 7 months and 3 days. Brother Sellers was a Civil War veteran. He was one of the charter members of the Fremont Brethren church and served as deacon in the congregation. He was a fine Christian gentleman, and as a final tribute a large attendance of his old friends and neighbors were at the funeral at Fort Seneca. He, although isolated from the church of his choice, kept in touch with the work, by attending the Love Feasts and homecomings. He was a diligent reader of the Brethren Evangelist, and often spoke about the sermons and the church news. He attended the local Ft. Seneca M. E. church until his health failed him. He is survived by four daughters, four brothers and one sister. Services by the writer and Rev. Hahnen, pastor of the Fort Seneca M. E. church. S. C. HENDERSON.

ASHMAN George R. Ashman was born at Bridgman, Mich., May 15th, 1858. He departed this life to be with his Lord, April 26th, 1927. Had he sojourned with us until May 15th his years would have numbered 69.

He leaves to mourn their loss, the wife, one sister, three sons, two daughters, twelve grandchildren, and a number of other relatives and friends, who shall miss his congenial personality and Christian helpfulness. The deceased was the father of Brother Charles Ashman of Johnstown, Penna. He enjoyed a life of exceptional health and activity, until the moment of his sudden departure. He was energetic. Within the last year he visited his only sister in California, at the commemoration of her 75th birthday. He made many friends because he was friendly.

He was always interested in the promotion of community interests, and his advice and leadership will be missed. For a number of years the deceased has been an active member of the Brethren church at New Troy, Michigan. His faith in Jesus Christ and the Bible was genuine and strong. Now he is absent from the body, but at home with his Lord, in the blessed hope of the resurrection. His body was laid to rest in the New Troy cemetery in the presence of many friends, April 28th, 1927. Services by his pastor. J. H. ENGLISH.

LYON—John S. Lyon, son of Iliam and Margaret Lyon, was born in Greenland, Grant County, W. Va., October 20, 1868, and departed this life May 20, 1927, aged 58 years, 6 months and 24 days. September 26, 1899, he was united in holy matrimony to Miss Florence E. Reeves. Since then he has lived in Washington, D. C., working as a clerk in the Judge Advocate General's office of the War Department.

As a young man he felt the clear call of the Savior and followed him. Most of his church life was spent as a parishioner in the congregation of his late brother, Rev. William M. Lyon, organizer and long pastor of the Washington First Brethren church.

From our midst has gone a loving and faithful husband, a cherished friend, an esteemed citizen, a Christian gentleman. To mourn his departure, he is survived by his widow, two sisters, Mrs. J. L. Hott of Keyser, W. Va., and Mrs. Fannie Bate of Burlington, W. Va., besides other relatives and a host of friends.

The funeral service was conducted by the writer and interment was in Cedar Hill Cemetery beside his beloved brother. REV. HOMER A. KENT.

CROUCH—In the Warsaw congregation on May 26, 1927, Mrs. H. C. Crouch passed on to her eternal reward at the age of 64 years. Her former husband was Michael Mitterling who was called home on June 1, 1910. She was the mother of six daughters, all living and members of the Brethren church. She was a member of the Brethren church for many years and was faithful in all her relations to God's house. Funeral services were held in the Warsaw church on Sunday, May 29 in the presence of a large throng of people, conducted by the family pastor, assisted by Elder B. H. Flora. C. C. GRISSE.

RIDDLE—Infant child of Arch and Lena Riddle of Tanner, W. Va., the young couple's first child, just in the home one night and passed on May the sixth, 1927. We certainly sympathize with them in their disappointment and bereavement. Funeral services by the writer at the Mt. Olive church near Racket, W. Va., with a host of friends and relatives. N. D. WRIGHT.

SCHINDLER Miss Alice Schindler passed to her heavenly home on May 6, 1927, at the age of 83 years. She was for many years one of the most faithful members of the First Brethren church of Hagerstown, Maryland. She lived a consistent Christian life and hers was a happy and glorious home-going. There remain one brother, Benjamin F. Schindler, and two sisters, Miss Fannie Schindler and Mrs. Nora Reed, all of Hagerstown. The funeral service was conducted by her pastor and Dr. J. M. Tombaugh. Text: "Precious in the sight of the Lord is the death of his saints." G. C. CARPENTER.

BOWERS Esta Mack Bowers, daughter of David and Ida Mark, was born at the home farm, near Glenford, Ohio, August 8, 1897, and departed this life January 31, 1927.

About 18 years ago she confessed her Lord in the Brethren faith at Barracra, was baptized and received into full fellowship. She remained true to her calling until death called her home.

She was united in marriage to J. W. Bowers, November 29, 1916, and to this union was born a daughter, Dorothy Louise. This couple were very much attached to each other. Harmony and goodwill in home life, church life, and social life was always evident.

This sister met her death through the explosion of an oil can in preparing a fire. Her testimony amid her suffering was, "I am not afraid to die." She leaves her husband, daughter, father, mother, three brothers, two sisters, a number of relatives, and many friends. Services were held at Glenford church by the writer. R. F. OWENS.

(The above obituary notice by Brother B. F. Owen, was received a number of weeks ago, and publication was delayed through misplacement of copy, for which we are sorry and ask the pardon of Brother Owen.—Editor.)

WESCOTT Edith M. Lester Wescott was born at Duane, New York, November 7, 1847. She departed this life April 14, 1927. She was married to D. M. Wescott at Malone, New York, August 18, 1870. At an early age she confessed her Lord and united with the Methodist church. Mr. and Mrs. Wescott came to Sunnyside, Washington on May 12, 1905, where they resided at the time of her death. In December, 1913 both Mr. and Mrs. Wescott united with the First Brethren church of Sunnyside. Sister Wescott was a great sufferer for a number of years, but through it all she gave a real testimony and although she was not able to be in the public services she continued to be interested in the church to the end. She is survived by her husband, three sons, three brothers, one sister, and nine grandchildren. Funeral services were conducted by the writer from the First Brethren church of Sunnyside. J. C. BEAL.

ANNOUNCEMENTS

GARWIN, IOWA

Brother Claud Landis has handed in his resignation as pastor of the Brethren church at GFarwin, Iowa. The church is in need of a pastor for another year, beginning September 1st, 1927. Any one who would like to consider holding a pastorate at this place may write to Chas. McCune, at Garwin, Iowa.

CLAY CITY, INDIANA

As announced in the Evangelist recently, the Clay City church is without a pastor, now that I am leaving the field, and any one interested the pastorate is invited to communicate with M. R. Goshorn, Clay City, Indiana. MARK. B. SPACHT.

NOTICE

My work at Washington C. H., Ohio will close the last week in August. I am ready to communicate with any church in need of a pastor. S. E. CHRISTIANSEN, Washington C. H., Ohio.

PORTIS, KANSAS

The First Brethren church at Portis, Kansas, is in need of a pastor for the coming year. Any pastor interested in the work may write Dell G. Lemon, Portis, Kansas, Chairman of Ministerial Committee.

FOR YOUR INFORMATION

CALENDAR OF SPECIAL OFFERINGS

Rayman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana. General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio. White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio. Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio. Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Florida, Indiana. Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California. Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rench, per dozen, 25 cents. Baptism, (8 pp.) by Gillin, per 100, 50 cents. Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents. Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents. The New Testament Teaching of the Lord's Supper, (6 pp.) by Rench, per 100, 45 cents. Doctrinal Statements, (52 pp.) by Miller, per dozen, 75 cents, single copies, 10 cents. Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid. Advantages of Being a Member of The Brethren Church, (18 pp.) by Rench, per dozen, 25 cents. The Brethren Church: Why? (4 pp.) by J. Allen Miller, per 100, 30 cents. A Brief Sketch of the Brethren Church, (6 pp.) by J. Allen Miller, per 100, 60 cents. Christian Baptism, (8 pp.) by J. F. Garber, per 100, 50 cents. The Law of Baptism, (12 pp.) by J. B. Wampler, per dozen, 10 cents.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, who have no clear idea of the peculiar doctrinal teaching of the Brethren.

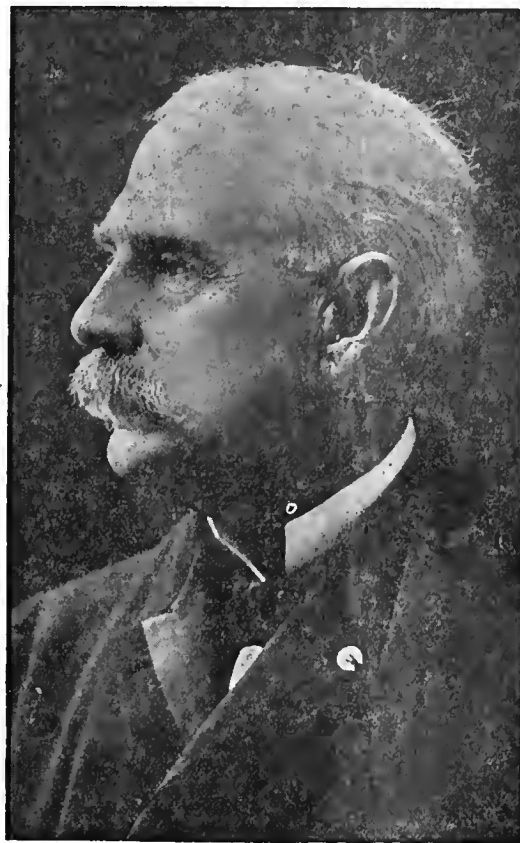
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JUNE 25
1927

The BRETAREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -



The Late Dr. Francis E. Clark

Founder of Christian Endeavor, President for forty years of the United Society, President Emeritus at the time of his death and President of the World Christian Endeavor Union.

Born, Sept. 12, 1851

— Died, May 26, 1927

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

Are Our Preachers Mercenary

It is not uncommon to hear that preachers are mercenary, as much so in their way as men in other professions. This impression has grown largely out of the struggle the preacher has been compelled to make to secure for himself a barely living salary in the midst of the rapidly rising prices of the last decade. He has, unfortunately, found it necessary to champion his own interests in the main. There is no labor union to speak in his behalf, and the church, a few happy exceptions notwithstanding, was not disposed to pay him more than he asked. He had therefore to make his own demands, or to quietly leave the ungenerous pastorate and seek one that was more willing to deal fairly with him. It is unfortunate that the readjustment had to come about in this manner, for the unthinking and unsympathetic were given the impression that the preacher was in his profession for the most he could get out of it financially.

Even yet there are some churches that are disposed to drive sharp bargains with their ministering servants, who find themselves faced with the necessity of making their own demands or of denying themselves and their families of many things needful for their physical and intellectual welfare. We are of the conviction that the pastor is not to be criticised for insisting on a salary adequate to meet not only his daily physical necessities, but to secure for himself a home, to educate his children and to keep himself mentally equipped and spiritually refreshed by means of new books, magazines, attendance at conventions, pastors' conferences, Bible conferences and an occasional summer school of religion. And the church that is wise, even if not moved by the higher motives of fairness and justice, will not deny its pastor his right. We are not disposed to make a suggestion as to what an adequate salary might be. It varies with localities and individuals. But it can easily be ascertained by any intelligent, fair-minded committee of laymen. We are disposed however to urge that churches shall take this matter upon their hearts and act voluntarily and relieve pastors of the necessity of making demands out of self interest. Some of our churches have dealt very considerably with their pastors, and there is a growing disposition on the part of many other congregations to deal more generously than in the past. But there is still no small number of churches that need to revise their attitude, and instead of bargaining with their pastor for the least

he will possibly agree to, they should endeavor, in so far as they are able, to make it possible for him to be relieved of financial worries. In this way they will get better service and will also lessen the occasion for the impression that the minister has his eye upon salary advances.

In this connection it is only fair to say that the minister ought also seek to avoid giving the wrong impression so far as possible. He is human and it is quite possible that he may lose sight to some extent of the high urge that pressed him into the ministry and allow the popular pulpit and the large salary to influence him unduly. There are occasionally those who do lose the spirit of sacrifice and the joy of service and fall into the grip of the mercenary motive. While we believe in the right of the pastor to an adequate salary and freely urge it, yet we are convinced that the spirit of sacrifice and self-denial must never be lost to the ministry, and the preacher who has the mind of Christ will never desire to avoid the necessity of it. When he loses that, he will lose the thing that gives him power with God and causes the world to reverence his calling above all others.

But the ministers who become mercenary are decidedly the exception. There are not many who lose the spirit and desire for sacrifice, though in some it takes deeper root than in others. There are not many who are in the ministry merely as a profession and seeking to use it to their highest material advantage. The insinuation of the thoughtless and the cynical that the preacher is influenced by the dollar sign as much as men in the professions and in business is not true; the very nature of his calling, if he is sincere, precludes it. The very fact that the occasional individual who leaves the ministry for purely financial reasons is widely talked of and his case is gathered up by the newspapers as good news is evidence that he is the exception, and that the average man who remains in the ministry is not actuated largely by pecuniary considerations.

A writer in the Christian Advocate some time since told of a man who brought upon himself a good deal of criticism by leaving the ministry and going into business and by frankly stating that he had left the ministry because the pay was too small. This writer, without criticising the man or his decision, then told why he had reached the very opposite conclusion, namely, that he was going to stay in the ministry because "the pay was too big." Then he explains what he meant by saying:

"I was called one night to find a boy. He had been in our Sunday school at one time, but evil companions had stolen him away, and for some time past he had been pretty wild. His mother, a widow, was almost frantic. I found the lad in the city jail, where he confessed the whole sorry business. The next morning I appeared in court and pleaded for him, with the result that he was paroled to me. That was four years ago. Today he is a university student, with a fine record, and well on his way to a successful manhood. I invested less than forty hours in that boy, and his mother and I have today two friends for life—a boy's confidence, a mother's gratitude, and a huge draft on the Bank of Satisfaction, besides a lot of valuable experience. That's pretty good pay for forty hours' work."

The writer went on to tell of other inducements to remain in the ministry, the opportunities that come to him, as they do not to men in any other vocation, to minister to the sick and sorrowing, to give wise counsel to the perplexed and tempted, to strengthen faith, to bring new light and joy in times of darkness and discouragement, to skillfully strengthen home ties and prevent disruptions, and to help men get a new grip on themselves and bring moral victory out of threatening defeat. He said:

"I am going to stay in the ministry because of the burdens it imposes. I stand with my people in their moments of highest joy and deepest grief. I see the human soul laid bare. I hear confessions poured out without reserve that could never be wrung from the people by the best criminal lawyers in the land. I share the worries of fathers out of work, mothers of prodigals, wives of drunkards, children of divorcees, employers who want to run their business on Christian principles, workmen with wives in the hospital, policemen who want to do their duty, students who have flunked and are afraid to write home, and all the anxious cares of the boys and girls who have come down from the country to the big city to find a job. It is under this load of woe that I find another of the rewards of the ministry.

"I am glad to stay in the ministry because I am striking at the very foundation of evil—the wrong principles of living. I never find a man in trouble that I do not discover the cause of it in some mistaken ideal of life. In the New Testament I find the right ideal and undertake to make him understand. Other agencies will relieve him of many of his difficulties, but I know that I have the cure."

And truly says The New Outlook, in commenting on this testimony to the values of the calling of the ministry, "These are not mercenary rewards, and they may not appeal to the man of mercenary spirit, but if the truth were told they are among the chief inducements that hold ministers to their divine calling in the face of considerations which offer what may seem to be an easier task." The appeal of the ministry would not be strong were it not for these rewards, but when these are understood and appreciated it has the mightiest appeal of any calling in which man can engage. These make it truly a spiritual ministry.

The Bible Conference at Shipshewana

We recently got a glimpse of the program of the Bible Conference to be held at Shipshewana Lake, Indiana, July 10 to 17, and we were impressed with the strength of the program. If the Brethren of the Indiana churches and those nearby in other districts were made to realize what a treat is in store for them, we feel they would gather there in large numbers and stay for the entire week, but we fear not enough has been said about the conference program as a whole, and so we wish to say a word about it and urge upon those who can possibly attend to allow nothing to prevent it. We do not have the program before us as we write, and do not recall all who are to have a part on it, but we recall that Dean J. Allen Miller is scheduled for about a dozen lectures during the week, and a number of these will deal with his travel experiences in Egypt and the Holy Land. It will be a wonderful opportunity for any one to sit under the teaching of Dr. Miller for a week, whether bringing interpretations from the Book, or from the Land of the Book, and if those who are to be favored with this opportunity do not take advantage of it, they will be guilty of gross neglect of their spiritual enlightenment and welfare, and of failure to show appreciation of a man of God who has a great message. He is to give two lectures each day. We recall that on the closing Sunday of the Bible Conference, July 17th, Prof. J. Rayfond Schutz is to be one of the speakers, as has been previously announced, and it is needless to tell our Indiana Brethren that he is well worth hearing; they know it. Also the name of Dr. G. W. Rench, one of the most widely-loved preachers of the brotherhood, appears as one of the preachers for the week. And if our memory serves us right as to what we saw in that single glance at the program, other Indiana pastors who will be there with strong messages and will deserve a good hearing, are Brethren Grisso, Leatherman, Maus, Wirick and Clark. There may be others whose names we do not recall, but these are sufficient to warrant a large attendance on the part of the conference constituency.

Then following the week of Bible Conference is the week of Religious Education, about which much was recently said in "The Angelus" and which has the heartiest commendation of "The Evangelist." Young people will find it very much worth while to take advantage of this week of instruction under such capable men as Prof. J. A. Garber, dean of the school, and the other efficient members of the teaching staff, who are Prof. R. R. Haun, of Ashland College, Prof. W. I. Duker, Revs. George H. Jones, E. M. Riddle and N. V. Leatherman. Churches will find themselves greatly profited by making it possible for their young people to take advantage of this school. Each student will pay a registration fee of two dollars and it is said the board and room will be kept within the total cost of eight dollars. It is a fine opportunity for recreation and religious training and deserves large support. Remember the date of the entire program is July 10 to 24.

EDITORIAL REVIEW

We learn that Dr. W. H. Beachler, pastor of the Dayton church, was compelled to submit to a rather serious operation. Pray that he may successfully undergo the ordeal.

The informing report of Miss Myers, one of our pioneer missionaries to Africa, of an itinerating trip made by Miss Bickel and herself, will be read with much interest.

Brother C. F. Yoder writes more encouraging news of the work in Rio Cuarto, Argentina. Notwithstanding the fact that it is harvest season when many are away from the city, the membership and attendance of the mission are increasing.

We are glad to report that word from Dayton brings the good news that Brother Orion E. Bowman is greatly improved and is expected to fully recover. His condition had been despaired of, but now is said to be improving rapidly.

Brother E. M. Riddle issues his "Last Call" in behalf of the International Christian Endeavor convention to be held at Cleveland, July 2 to 7. It is a great opportunity and ought to be largely taken advantage of.

According to news relayed by Dr. Gribble from the African field, the work there is going forward in a splendid way. Brother Sheldon, who suffered his first serious illness since being upon the field, was raised to health again. During his illness Mrs. Sheldon single handed, courageously coped with the emergency of responsibilities.

In this issue is to be found the financial report of the secretary of the Superannuated Ministers' Fund. The response to the call for funds for this cause seems to have been very creditable. Doubtless many have not yet made remittance to the secretary, and he is likely anxiously waiting for it. No one ought to fail to do his duty at this point.

Brother James S. Cook writes of the progress of the work at Martinsburg and McKee, Pennsylvania, where he is the enterprising pastor and where, as he says, though the churches are neither large nor wealthy, they have a mind to work, and we should say also, a mind to give. The Martinsburg group, on top of all the rest that they have done, are now remodeling their church at an anticipated cost of "six or seven thousand dollars."

Prof. J. A. Garber gives another installment of his valued Sunday School News and among the items that ought to have the prompt attention of every superintendent and pastor is the request for the return of the long delayed statistical blanks. In a number of instances the work of the Brethren has been made to appear disappointing when general church and Sunday school statistics have been broadcasted because Brethren leaders are so careless about filling out statistical blanks. This ought not so to be.

Dr. W. S. Bell, Endowment Campaign Secretary, reports a gift of \$725 from the Sidney, Indiana, congregation, of which Brother George Swihart is the capable pastor, and who gave every cooperation in the canvass. Dr. Bell's commendatory words of Brother Swihart, who recently came into our church and ministerial ranks from the Church of the Brethren, are in accord with our own pleasant impression of him received a year and a half ago while permitted to speak in his church at Center Chapel. The gift of Sidney makes the Endowment Fund among the churches total \$110,732.94.

President Jacobs reports the events of commemorative week at Ashland College and we are glad to witness to the highly satisfactory manner in which the entire program was rendered, and also to note that the school year just closed was so successful both from the standpoint of attendance and finances, notwithstanding the loss of the old gymnasium by fire and of the athletic coach by death. The total enrollment for the year was 729 and the total number of graduates this June was 70. The announcement that Prof. Alva J. McClain has resigned the chair of Old Testament Theology in the Seminary will be received with general regret. Not only will his place in the Seminary be hard to fill, but he and Mrs. McClain will be greatly missed in the Ashland church where their services were highly valued. Brother McClain, in a conversation with the editor, told us that he deeply regretted leaving this highly important place of service in the church and that the condition of his health alone had brought him to this decision. He assured us that he would continue to be a strong booster for Ashland College and that he believes the future of the college is assured. Brother and Sister McClain are traveling leisurely across the country as his physical condition may dictate, toward sunny Southern California, visiting relatives and friends on their way, and may possibly arrive at Sunnyside, Washington, his old home, in time for the district conference at which he is scheduled to give a series of Bible lectures. Then they will make their way on to Los Angeles, where the climate serves him better and where on to Los Angeles, where the climate serves him better and where he has accepted a teaching position in the Los Angeles Bible School.

GENERAL ARTICLES

The Future of the Church in the Childhood of Today

By Nora Bracken Davis

"The boys and girls of today are the men and women of tomorrow." Thus, the church of the future depends upon the nurture and training of the children. The training of the children in the church is an infinite task. We sometimes give little thought to this great work until we look into the city homes and streets and over the countrysides of our nation and then over other nations and see what a vast multitude of children there are. As we look out among this multitude of children and see the great number who are not in the church, some of them who were once under the care of the church but are gone, and then look back into the church and see the few children we have, we are made to feel in a measure the greatness of our responsibilities as church leaders.

And while we still have this panorama before us there arises these questions: Why are there so many children outside the church? Why are not more of them sheltered in the fold?

Probably we work half heartedly or probably we do not understand how to care for the children and away they go like "The Gingerbread Junior."

Once upon a time there was a little, old Sunday school, and one of the little, old teachers took a boy and pinched and shaped him to suit herself. She stuffed him with traditions and taught his lips to repeat several ingenious Bible acrostics. She had him sing "Fast Falls the Eventide," at nine forty-five in the morning, and she told him that it was wicked to play ball. Then she looked at him and said, proudly, "Now, I have a Junior after my own heart."

But, as she spoke, away ran the Junior boy. The little, old teacher ran after him, but he just laughed and said,

"Run, run, as fast as you can,
You can't catch me, I'm a Junior, I am!"

And she could not catch him. They ran until they met the minister in the doorway, and the minister said, "Stop, Junior boy, I want to ask you if you are a good boy."

But the Junior boy said, "I've run away from general discomfort, hymns that have no meaning for me, a misunderstanding about ball, and I can run away from you, I can!"

"Run, run, as fast as you can,
You can't catch me, I'm a Junior, I am!"

So the minister joined the little, old teacher and they ran and ran. Soon they came to the courtyard, and the temperance superintendent was just coming up the path.

"Stop for about half an hour, Junior boy, while I read you some statistics concerning intemperance," he said. But the Junior boy called back as he ran, "I've run away from general discomfort, hymns that have no meaning for me, a misunderstanding

The Silent God

By C. F. Yoder

You say you are a Christian
And you ask me to believe
Your loving Heavenly Father,
And you ask me to receive
The Bible as the story
Of his dealing with mankind,
And yet with all my searching,
Your God I cannot find.

I look in all directions,
But no deity I see.
I cry aloud and listen,
But no voice responds to me.
Nor touch nor taste nor smelling
Reveals this silent one.
If he loves me as a father,
Why hide from me, his son?

I search the starry heavens,
But I cannot find his throne.
I explore the depths of ocean,
But I find myself alone.
Alone amid the forces
That with unchanging laws
Proclaim that there is nothing
Without preceding cause.

Creation is a unit,
And law must rule the whole.
If part is ruled by forces,
The rest can have no soul.
A silent God is useless.
Why does he never speak?
Just show me how to find him
And I will humbly seek.

My doubting friend, come with me
And if you are sincere,
Your quest shall be rewarded,
For God is very near.
He is no silent being,
A father deaf and dumb.
He speaks with myriad voices
To call his children home.

He speaks in voice of nature,
In his good providence,
In voice of human conscience,
In rod of punishments.
He speaks in voice of prophets.
The Bible is his Word,
And Jesus Christ our Savior
Speaks as our living Lord.

Not the senses for the forces,
But the conscience we must use
To discern the eternal Spirit,
Who can love and think and choose.
He that willet to obey him
Shall discern him, and shall know
What it is to have communion
With him in this world below.

You say, "Show me the Father
And I will serve him too."
I say, "Seek first the kingdom
And God will come to you.
For he is not more silent
Than you are deaf to hear.
Just love, obey and trust him
And you will find him near."

about ball, the bother of deciding whether or no I am a good boy, and I can run away from you, I can.

"Run, run, as fast as you can,
You can't catch me, I'm a Junior, I am!"

So the temperance superintendent joined the little, old teacher and the minister and they all ran and ran. At the gate they met the missionary superintendent, from whose hand fluttered a long paper, and he said, "Wait, Junior boy, while I read you this list of diseases that it is possible for missionaries to contract. I will also note the climates that have proved to be the most unhealthy for missionaries." But the Junior boy tossed his head and said, "I've run away from general discomfort, hymns that do not apply to me, a misunderstanding about ball, the bother of deciding whether or no I am a good boy, an intemperance talk, and I can run away from you, I can!"

"Run, run, as fast as you can,
You can't catch me, I'm a Junior, I am!"

By this time the Junior boy was in the street, feeling very sure that he could not be caught by anything, when suddenly the billboards in front of a moving-picture palace caught his eye.

"Stop, Junior boy," they said, "while we show you a picture about the smartest way of running away from home and Sunday school. It might appeal to you at this time."

The Junior boy looked over his shoulder and saw that the general discomfort, hymns that did not apply to him, the bother of deciding whether or no he was a good boy, an intemperance talk, and a list of diseases were still running after him, so he put his missionary offering through the ticket window, went in and sat down. As the picture carried his interest along, the thought of running away impressed him more and more deeply.

"Dear me!" he said, "my interest in Sunday school is decidedly dampened." And as the plot grew deeper and deeper he said, "Why! I'll never waste time going to Sunday school again." And the Junior boy was all gone!—*Elizabeth Colson.*

It behooves us to open the doors for the children, gather them in and tenderly care for them. If we want our Brethren denomination to live we must do our part in caring for the children. We must hold our children. We must Brethrenize them. If we would train and hold the children in the church we must make the church a place for them as well as for adults. They must be taught that the church is God's house, a place where we meet with the heavenly Father to worship and praise him and to study his word. They must be made to feel that the church is theirs as well as it is ours and that they should have a part in supporting it and keeping it up. They must be so filled with enthusiasm and liking

for the church that they will not want to stay away from it.

As the Sunday school and Christian Endeavor society are the two training schools of the church, for the children, it is through these organizations then that we must win and hold the children. It is therefore necessary that much thought and time be given to the work of these organizations. We must provide our very best of teachers, materials and equipment.

Our future church does not depend wholly upon the training of the children in the church but it depends also upon the cooperation of the parents with the church and the training of the children in the homes. Parents must find their respective places in the church, show interest in it and attend services with their children. Staying home to cook Sunday dinners, entertaining and various other things when mothers and fathers should be at church with their children is a detriment to the church and also to the home. Parents, we must see our responsibilities of the training—of the religious training of our children. If we would expect our children to grow and find themselves fitted for their places in life—in society and the church—then we must find time to truly live with them, work with them, study with them and play with them; indeed, we must be real companions with them.

Pastors, are the children of your parish looking up to you as their shepherd? Are you feeding the lambs?

Teachers, you who have the opportunity to lift "the little fledglings to the angel's seat", are you striving to do the best of your ability?

Parents, you whose opportunities are the greatest of all, are you trying to so live, and do all that is in your power to help those little lives unfold into the fulness of the highest type of Christian manhood and womanhood?

Thus by daily leading them to him who said, "Suffer the little children to come unto me," shall they find their places in his fold; then shall the church fully realize her future in the children of today.

Johnstown, Pennsylvania.

Keeping the Boy in Our Sunday Schools

By Prof. Arthur P. Petit

In this brief article we shall proceed on the granted premise that if we do not lose the younger boys from the Sunday school, we shall be able to keep them in the church through manhood. A big problem facing leaders of Christianity is to secure more men in the church. Hence, if we can keep the younger boys, ages from 8 to 14, in the Sunday school, we will have solved a long standing problem of the church. This treatise will not solve the problem. Its purpose is to point out how we may help in solving it.

To plunge immediately into the problem, we will come to the conclusion that the way to keep the boys is to make the Sunday school such that they will want to attend of their own free will, which at once leads us to the question: How shall we attract the boys to Sunday school?

The first thing to be done to keep the boys in Sunday school is to secure younger teachers for their classes. Sunday school classes of boys are often taught by older men so far removed from the youth both in age and mental makeup that they have little or nothing in common. Teachers who have just passed through the boy stage themselves will be better able to understand the attitude of the youngsters. If the young teacher is of a discreet but firm and admirable disposition, the boys

will do anything for him. Boys are by nature hero worshippers and if a fine upright young man can be secured to teach a Sunday school class, he can mold the life of every one of the boys into a manly man.

Too much stress cannot be placed upon the selection of the teacher for boys. We do not realize the importance of this work of training Young America. Many times when teachers are to be selected for Sunday school classes, the best trained are picked to teach the Adult classes and the Junior classes must select from the residue. It is this class that really needs the trained teacher but it only gets what is left.

Three precautions should be laid down in selecting a teacher. (1) Be sure the prospect is upright. He is destined to mold by his every word and action, the lives of the young people he comes in contact with. (2) Be sure he understands boys. Boys will not respect a grouch. He must know how they will react to a given stimulant. He must be ready to help the boys in their childish troubles and he must "stick up" for them. Boys like a defender who does not order them around. (3) He must be heart and soul in the project of conserving young men for the church. He must use as much vigor as if he were

making a fortune for himself in money instead of in young lives.

The second way in which the Sunday school can be made more attractive to the boys is by fitting it to suit the nature of the boys. This includes activities both inside and outside of classes. The outside-of-class activities should be of the nature that boys enjoy. Hikes, baseball games, and many other things can be devised to help the boys. If the church is alive to its opportunities, it will provide a playground for the boys where they can play much as they want, as long as play does not become violent and dangerous. The wide awake Sunday school teacher will be out there with his boys often, acting in an admirable way so that he may be admired by the youngsters. He can forget dignity in the work of God. Hikes can be planned with a good "feed" at the end and one will be surprised how the boys will respond. Where boys are concerned, it pays to be generous. They are ever watching and they overlook very few things that one does. One can get into their confidence easiest by rough and tumble hikes into the country, or in games as mentioned before.

In class is another place the nature of the boy should be respected. Too many times, Sunday school teachers come into classes and at once begin to ask hard questions of the boys. Now, boys seem to instinctively hate lessons. They get their fill when they are forced to study and in nine-tenths of the cases the Sunday school lesson is neglected. And anyway, what does a boy care whether the earth was created in 4004 B. C. or not. It means nothing in his young life. Teachers sometimes think they are doing just the right thing in asking dates in classes of younger boys when, in truth, they are doing more harm by far than good. A good variation and one which never fails when in capable hands is to go over the lesson in story form with illustrations from everyday life interwoven among the facts. To secure the cooperation of the boy in class, one must appeal to the experiences he has had.

A boy is naturally full of "pep" and we often try to curb it in a Sunday school class. It is the job of the teacher not to curb the pep but to divert it into wholesome channels. To expect the boy to sit still in Sunday school is impossible. He has just climbed out of bed, swallowed his breakfast, and hustled to Sunday school. He is just beginning to wake up. A good plan for diversion is to spend the first five minutes of the study in a talk about hikes, parties and the like and then settle down to the study. Always encourage the boy to give any experience he has had and discuss it with him and you will not be bothered by any surplus "pep".

The last suggestion is that the wrong appeal is made to boys. If we would show the boy where Christianity will help him in his life instead of merely telling him he will go to heaven, we would have established connections with him. When the latter appeal is made, the boy, sharpwitted and shrewd, will begin to figure how long it will be before he will get there and finally give it up as too much effort. Often heaven is pictured in a distorted manner also and the boy loses interest thinking that the least mistake he might make will disqualify him.

Another wrong appeal is in establishing a flock of "DON'TS" for boys to follow if they are to receive the Starry Crown. The boy doesn't go back to Sunday school any more because he has enough negative orders at home. Make your appeal positive, not negative.

Don't talk above boys. Talk so they can understand it and you will put the thing across.

Fathers seldom have any time to be a father to their sons and of course the youngsters must give vent to their energy some way and it is turned into evil channels. It is the job of the Sunday school teacher to bring this diversion into legitimate channels which work for good. A boy revolts at force, but satisfying his desires will go farther than anything else. It is to this end that the Sunday school should strive and we shall be able to hold the pride of our schools, the boys.

Mount Eaton, Ohio.

The Secret of True Substantial and Abiding Happiness

By Thomas Gibson

The great object of life is happiness. It seems to be the ruling passion of the heart. Men and women are in pursuit of this priceless gem. Priceless, because money can't purchase it. But in the pursuit of happiness few are overtaking it, because it is not being pursued in the right direction.

Some think to find it in wealth, so they are striving to acquire riches. Some hope to find it in worldly amusements. Some think it is found in the dance hall. Some expect to find it in the movies. Some hope to find it in traveling abroad. Others think it is found at the gambling table.

No doubt some happiness can be found in all of these things, but there is no substantial and abiding happiness to be found in any of these things. The happiness found in these things is like "the dewdrop that clings to the newly born rose, which glistens for a little, but when the rays of the morning sun meet it, it vanishes forever.

The pleasures of sin are all fleeting,
They have nothing for yesterday's pain,
But, hope of tomorrow receiving,
And then it's tomorrow again.

The happiness sought is still far ahead.

King Solomon, who desired not riches, but wisdom, received from God a double portion of both wisdom and

riches. So, having great wealth he had access to all that his heart desired.

He was arrayed in fine garments, he indulged to his heart's satisfaction in all material things, even to the gratification of his fleshly appetites and passions.

And concerning the glory of his kingdom the Savior said, when speaking of the beauty and loveliness of the lily, "Solomon in all his earthly glory was not arrayed or adorned like one of these."

And the queen of Sheba, when she beheld the glory of his earthly kingdom, declared "the half had not been told." But after he had indulged his heart's desire in everything that could be found, after he had tasted the sweets and the bitters of life, we hear him crying out: "All is vanity of vanities, all is vanity and vexation of spirit!" Nothing substantial, nothing durable, nothing permanent or abiding!

And towards the end of his empty, wasted, unfruitful and unprofitable life, he found the true solution of the problem—the secret of a happy life—when in his prayer he besought the Lord that he would give him neither riches nor poverty, but "feed me with food convenient for me lest I be full and deny thee, and say who is the Lord. Or lest I be poor and steal, and take the name of the Lord in vain."

He knew that riches tended to forgetfulness of God and that poverty was a temptation to steal. So he found a happy medium between riches and poverty. And the true solution as he summed it up was: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man."

Part of the conservation between Jesus and his disciples "in the upper room"—was pertaining to the solution of this great problem. He told them that true happiness would come to them by doing the things which he had commanded them to do. We often sing: "I'll do what you want me to do, dear Lord—I'll say what you want me to say—I'll go where you want me to go," etc. That is a beautiful sentiment, and it expresses a lovely frame of mind. And when we reach that condition of mind—and we are willing to do, to say and to go where the Master wants us, then we experience true, substantial and real abiding happiness!

David says: "Happy are the perfect and sincere who walk in the way of the Lord." "Happy are they that keep his testimonies—and that seek him with the whole heart." "Happy are those who trust, fear and delight in God."

Some other things that are essential to happiness: righteousness, uprightness, faithfulness, poverty in spirit, meekness, mercyfulness and the spirit of peace and peace-making.

Our happiest moments are those in which we are trying to bring happiness to some one else. I have experienced this a number of times recently. Not long ago I learned that unconsciously I brought happiness to a soul whose spirit was sorrowful. Being cast down by gloom and depression, I was singing a song of praise to Jehovah in my room which adjoins the room of this soul. She heard my singing, and it brought joy and gladness to her soul. She has requested me to continue my singing. "Oh, the good we all may do, while the days are going by!"

There is a dear old Mother in Israel here in the Old People's Home, where I am. She is a shut-in, and is deprived of the blessed privilege of worshipping with us, in our public devotions. But she is fondly cherishing the hope of eternal life. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail." She requested me to come into her room and pray with her—which I did. "And the God of all comfort brought great comfort to her soul by the comfort wherewith we ourselves are comforted of God." The love of Christ was rekindled in her heart, filling her soul with joy and gladness. If we manifest a cheerful, happy spirit some one else will imbibe it and will be constrained to glorify God with us.

1055 N. Kingsley Drive, Los Angeles, California.

The More Excellent Way

There is a great passage in Paul's first Corinthian letter in which he sets forth the various gifts that have been conferred upon individuals by the head of the Church for the perfecting of believers and the upbuilding of the whole body. But after unrolling the long list of lesser gifts and greater gifts and their interrelation, he suddenly sees, with his heavenly vision, the supreme thing which makes a man a son of God, and which makes a church the bride of Christ, and without which best gifts are unavailing, and he bursts forth with the words, "but I will show you a more excellent way." We all know, or should know, his more excellent way. It is better than tongues of men and of angels, it is greater than gifts of prophecy and all knowledge of mysteries, it surpasses even faith that could move mountains, it outreaches the philanthropy that gives and sacrifices. It is the perfect which comes when the things that are "in part" are done away. It is the face to face life with God when the dark mirror, which gives only distorted reflections, has been given up. It is the completed thing which comes after the childish things have been put away. It is the last, best, highest, divinest, heavenliest fruit the soul ever wins and that toward which the whole Divine purpose moves—love. "Follow after love," he says, and the other apostle of love says that this is the test of sonship—"he that loveth is born of God."

There can be no perfecting of saints without it, there can be no bride of Christ without it. It is easy to baptize, it is easy to eat the bread and drink the wine, it is easy to sing the psalm and chant the hymn, it is easy to wear the garb and say the phrase, it is easy to pray with the lips and to speak words; but the finished Christian is known by the love which suffereth long and is kind, hopeth all things, endureth all things—and this is hard to attain. It comes not by an easy method. It comes not from the laying on of hands, it is not given as a prize for strict orthodoxy, nor for eagerness in pursuing what is new, it is no gift of priest or church.

It is the fruit of being born of God, it is the perfume which comes from a transformed life, it is the glorious sign that a human life has been changed until it has received the mark of the divine nature—love; for God is Love. It is not puffed up, it is not provoked, it vaunteth not itself, it seeketh not its own; it constructeth, it cements, it unifies, it vitalizes. Christians are told to love even as Christ loved! If they once fulfilled this command they would become an irresistible spiritual power, and the realm of the King would widen beyond all conception. This is "the more excellent way," and yet we try the other way instead!—*Rufus M. Jones, in Christian Work.*

CHRISTIANITY A FIRE

Prof. James Moffat, who has given us that excellent translation of the New Testament, has recently been among the Methodists in Belfast, Ireland, and in an address given at the Garrett Biblical Institute said, among other things, the following: "Men and women, the Christianity of the Lord Jesus Christ is a fire which he came to kindle. 'I came,' he said, 'to kindle a fire.' You and I are not like a group of men upon a lonely moor kneeling down to prevent a little spot of fire being blown out by the great winds of the world, although to listen to some people you would think we were. The Christian Church is not nervously engaged in trying to prevent the extinction of Christianity from the universe; Christianity is in far wiser hands than ours, as it has always been. What you and I have to do is to keep in touch with the fire. The fire will always burn in our lives, whether in our devotion and thought and perseverance it has material for its use that will enable God to do the work of lighting and warming our age. That is the problem for our service, and that is where we are to learn again the great truth that the Christian religion, the Christian service implies first-hand acquaintance with God."—*The Methodist, Australia.*

THE BRETHREN PULPIT

A Radio Message of Hope

(Broadcast over K. T. O. N. from Long Beach, Calif., by Louis S. Bauman, D.D., April 14, 1927)

Into the short space of seven days,—one week,—the saddest and the gladdest events of all human history were crowded. The events of that week began with the triumphal entry of the Lord of glory into the royal city of David! Palm Sunday! What a day it was! What tragedies the world has known as the result of the decision men made on that day! The most heart-breaking scene this world has ever known came at the moment Jesus, the Christ, journeying from Bethany, reached the summit of the old Mount of Olives, and beheld the city lying there in all its glory before his eyes. Almost instantly, he burst into grief uncontrollable. At the tomb of Lazarus, Jesus wept softly and silently. But as he stood there looking out over the beloved city, and then looking far into the future as he only could, and beholding the awful scenes ahead, his heart broke. He knew that the palms laid in his pathway for his feet today would be turned into nails for his hands tomorrow. Yet, not for that reason did he weep. He wept because he knew that the peace of the world for twenty centuries to come would depend upon the acceptance or rejection of himself by the officialdom within the walls of Jerusalem that day. "O Jerusalem, Jerusalem, if thou hadst known, at least in this thy day, the things that pertain unto thy peace; but now they are hid from thine eyes!" And with that cry, his heart broke!

On, on, to the city rode the Prince of Peace! By every possible sign, he offered himself to Israel as their King and for their peace! And in the peace of Israel is bound up the peace of the world! But, they, not the mass of the people, but officialdom, took up the cry: "We will not have this man reign over us! We have no king but Caesar!" And, the Lord of glory was doomed to die! He wept not for himself, but for others—for men, women, and children, whose blood would mingle and flow through the streets of the nations as rivers of blood,—all, ALL because they would not have this Man to reign over them!

And, the Lord of glory stands today, as he stood then, looking down upon the city, and offering himself as the Prince of Peace! He weeps now as he wept then, because they will not have this Man to reign over them! He stands on the Palisades of the Hudson and looks down upon the mighty metropolis of our nation, New York, and weeps! He stands over and above the mighty skyscrapers of all our cities from New York to San Francisco, and weeps because they will not have the peace he has to give! He stands, as it were, on the brow of our own Mt. Wilson, from which men peer up to study the heavens he created—he stands there, looking down upon the marvelous glory of Southern California, and weeps because "we will not have this Man to reign over us!" O World, World, World! Could you but know, in this thy day, the things that belong to thy peace!

A sorely troubled world today needs peace, prays for peace, longs intensely for peace, works for peace, legislates for peace, and even fights ostensibly for peace,—but, strangest of all the strange things that be,—the world rejects the Prince of Peace! The wisdom of that Prince is not accepted in their counsels. His declared purposes are rejected as fables. His way to peace is a way of foolishness. Nor is it the great common people that are rejecting him,—it is the "high lights," the in-

tellectuals, the men of boasted position. Christ is being rejected in the legislative halls, and in the scholastic halls, and, we are sorry to say, from many a high pulpit. The people in the streets would proclaim him! but, as of old, "My shepherds lead my people astray!" As it was in A. D. 30, so it is in A. D. 1927.

It does not take an unusually far-sighted person to see today, as he looks upon the ways of the world, that man is at his wit's end,—that he seems to be coming to an end of himself. He has tried to save himself by his own invention for centuries. His eugenics have availed him little or nothing. Sin, crime, greed, poverty, lawlessness, slavery, misery, distress, and discontent, still run rampant over the world. Democracy, that doctrine of human government in which we have hoped for so much, is fast falling into disrepute, and right here in America, the stronghold of democracy, the name of Mus-

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

SERVING IN THE CHURCH—Acts 2:42-47. The church is different from every other institution on earth and nothing else can take its place as a saving agency in the world. No one can properly profess to be serving the interests of the Kingdom of God and ignore the claims of the church.

TUESDAY

SPIRIT-PROMPTED SERVICE—Acts 13:1-12. Here was a group of Christians who took their religion seriously enough to engage in fasting and prayer over the task of missions, and in this story of the sending of Paul and Barnabas we have the very essence of the missionary spirit.

WEDNESDAY

EXALTED WORK OF THE CHURCH—Isa. 52:1-12. Life is one continued series of separations. Over against sin and worldliness are set God and holiness. The church is called to be a separate people unto God and holiness.

THURSDAY

HOLY SPIRIT AND WITNESSING—Acts 1:1-11. The coming of the Holy Spirit into the life of a Christian drives him to witnessing for the Master and he immediately begins at home, where often the greatest courage is required. He who avoids his Jerusalem does not heed the Spirit.

FRIDAY

PROMPTING HARMONY IN THE CHURCH—Matt. 18:15-20. "Go tell his fault between thee and him alone." But we usually tell it to every one else but him. How much trouble might be avoided if we followed these very plain directions of our Lord!

SATURDAY

CHRIST THE HEAD OF THE CHURCH—Col. 1:9-23. If we were ever conscious of the headship of Christ our dominant desires and strivings would be more spiritual. This consciousness led Paul to desire for the Colossians that they might be "filled with the knowledge of his will."

SUNDAY

PAUL'S PRAYER FOR THE CHURCH—Eph. 3:14-21. What we are grounded in makes a difference as to what appears above the surface. If we are grounded in love, as Paul urges, it will influence every expression and activity of our lives. "If we contend for the faith" we will do it in the light of 1 Corinthians 13.—G. S. B.

solini is becoming more and more to be praised! If democracy should fail, it will be a confession that men and women are unable to govern themselves, and that may be! When the sovereign rights represented by the ballot box are not esteemed, and the people are too busy here and there with the smaller things of life, to go forth and speak their sentiments at the ballot box, when the good stay at home and let the gangsters gather the crowds that do vote,—then democracy must fail as a system of government.

As a matter of fact, all forms of government have been tried, and all have failed, not because some of those forms have not been good, but because of the failure of the individual. Governments can control men in part, but they have learned that, as governments, they are unable to subdue the passions of men. When they damn back the corruption of the human heart at one point, it bursts forth at another point.

As for education, it is good. And yet, an educated head over a bad heart is a dangerous combination, as we are learning only too well. Men are learning that their boasted arts and sciences are but reflections of their own natures, and partake of their own corruptions.

The outlook may be dark. All may seem futile. And many men in the world are in despair. But man must learn that he was made to be God's fellow,—to work with God,—and that so long as he leaves the Godman,—the Savior of the world,—weeping outside his cities' walls, he will continue to fail!

Man's great trouble has been that he has been unable to remove from his own individual heart the root of all the worlds' sorrow and woe—SIN! Fools may mock at sin, but the whole world is face to face with its awful realities today. We must open the gates, and receive Jesus Christ into our political, educational, social,—and must I say,—religious life today, or there is no hope,—the world ripens fast for judgment! And, in order that he may find his way into our political, educational, social, and religious life, he must find his way into the individual life. Let us see to it at this time—during the holy week,—that Jesus Christ does not stand weeping outside the walls of our own individual hearts!

The gladdest event that ever took place on this earth, took place when the seal of imperial Caesar broke, and the stone rolled back from that grave just outside the walls of the royal city of David, and the Son of God arose in triumph, a victor over death. In that resurrection, lies the hope of the world. He is not dead—he is a living Christ. He not only arose from the grave, but he arose into heaven, giving assurance to all men that they shall not only arise from the dead, but they shall arise into heaven, into a new life and a new world, wherein the glory of eternal youth shall rest on every brow. Man may fail; but God shall not fail! His eternal purposes do not rest upon the arms of flesh. Though all the world take counsel against him and against his anointed, yet he will set his King upon his holy hill of Zion. And they who have trusted in his salvation, shall not trust in vain. May his salvation, the gift of God, speedily come to earth; and may Jesus reign soon where'er the sun, doth his successive journeys run! Amen!

Long Beach, California.

Did you ever see an ungodly man who was happy? He may ride around in fine cars and have a beautiful home and plenty of money, and he may deal in cotton futures and slip and slide about—and he is happy while the sun is shining; but when darkness and sorrow comes he has no anchor.—Rev. D. G. Phillips.

OUR DEVOTIONAL

The Responsibility of Training Children

By Mrs. Harry L. Berkshire

OUR SCRIPTURE

Train up a child in the way he should go, and when he is old he will not depart from it. (Prov. 22:6.) For I know him that he will command and his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him. (Gen. 18:19.) For I have told him that I will judge his house for the iniquity which he knoweth, because his sons made themselves vile and he restrained them not. (1 Sam. 3:13.) He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord. (Psalm 113:9.) Verily I say unto you, whosoever shall not receive the kingdom of God, as a little child, he shall not enter therein. (Mark 10:15.)

OUR MEDITATION

The proper training of children is a supreme duty of all Christian parents. The greatest mission, we as parents, can perform in this world, is to train our children for a life of usefulness. I fear few parents are conscious of the great responsibility resting upon them in this most important matter. The future of our state and church depends largely upon the principles instilled into the minds of the rising generation. The great work must be done by Christian parents in Christian homes. What may be the moral and religious condition of the world in the next generation, if parents of the present age fail to give their children proper training?

Those who truly love their children will train them up, not in the way they would go, but in the way they would have them go.

We are aware that early training is more effective than later in fixing the child's character. When the ground is moist and mellow, the good seed should be sown. Can we begin by teaching our children love, kindness, respect for the aged and above all reverence for God and his house of worship, at too tender an age?

Children are close observers, and are ever ready to imitate our words and actions if they be good or bad. Boys are most eager to do as their father does, while girls watch their mother and try to imitate her. This being the case, parents should be very careful of their example. To teach by example is more effective than by precept.

Observation teaches the sad fact, that many who have chosen the way of life, have had a hard struggle against certain passions and evils, which have come to them by inheritance. Had the parents been conscious of what the effect of their indulgences would be upon their offspring, they undoubtedly would have used restraint and thus counteracted the evil effects to a greater or less degree. From the Christian homes come faith, love, virtue and duty.

While the mother has the greatest influence over the child, yet both parents are responsible to God for the moral and religious training of their children. With but few exceptions the men who have been the greatest blessings to humanity, were men who had good mothers. At the starting point of nearly every minister's life there stands a Christian mother. A wicked mother is one of Satan's worst agents to lead souls to ruin. Personally, to my mind, there is nothing more wonderful than a

righteous, loving mother, and nothing worse than an immoral, unrighteous mother.

OUR PRAYER

Dear Father in Heaven: We do thank thee for the many Christian parents, who are by thy strength, endeavoring to found Christian homes in which to rear and train children for a life of usefulness in this world.

Grant, dear Lord, that children shall be considered always as blessings, and may they be the foremost of concern in every home. We thank thee that so many have been intrusted this blessed privilege and make us worthy to be called mothers and fathers. These blessings and favors we ask for Jesus' sake. Amen.

Masontown, Pennsylvania.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for July 3)

Saul Chosen King

Introductory Note:—This quarter we cover a long stretch of time—a hundred and twenty years of great activity. The reigns of the three great kings of the United Kingdom, who organized the nation, gave it laws, an organized worship, a marvelous temple, vast power among the nations, and a large sweep of territory. The change from the Theocracy was great, but God still controlled the destinies of the nation, and it won or lost, flourished or suffered, as the rulers and the people followed or wandered away from the commands of Jehovah. There are four great lessons for modern rulers and people; for though "the mills of God grind slowly, yet they grind exceeding small." No one can defy God safely now any more than in the early days of Israel.

SCRIPTURE LESSON—1 Sammel chapters 9-11.

PRINTED TEXT—1 Samuel 10:17-25; 11:12-15.

DEVOTIONAL READING—Psalm 119:1-8.

GOLDEN TEXT—What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God. Micah 6:8.

I. SAUL WAS CHOSEN KING

"See ye him whom the Lord hath chosen." 17:24. God sometimes disappoints us by exceeding our expectations, as well as by falling short of them. Saul went to seek his father's asses, but found a kingdom and a crown. Well for him would it have been, had he shown the same solicitude in fulfilling his duties as king all the remainder of his life, as he did in seeking his father's asses; but alas! this station required a higher grade of qualifications than he appears to have possessed or sought for. Strength and stature might help him in the former; but the latter required wisdom and prudence, and the fear of God, so as to make him yield in obedience to his Sovereign no less implicit than what he required of his own subjects. The following incident was told and published by Rev. Samuel Scoville, Jr., and illustrates this point, apropos. One needs to read carefully chapter 9 in the study of this lesson! Let us take 9:25 and 27 as key texts.

"Stand thou a while, that I may show thee the word of God." Vs. 27 Samuel communed with Saul. V. 25. During the year 1862 the hopes of the North were at their lowest ebb. It was in that year that the second battle of Bull Run had been fought and lost. McClellan was entrenched before Richmond, and the strength and resources of the nation seemed to have been fruitlessly wasted. Henry Ward Beecher

was then in Brooklyn and was perhaps more prominently associated with the cause of the North at that time than any other minister of the Gospel. He had preached and lectured and fought its battles in pulpit and press all over the country, had ransomed slaves from his pulpit, and his convictions and feelings were everywhere known. Late one evening a stranger called at his home and asked to see him. Mr. Beecher was working alone in his study, as was his usual custom, and this stranger refused to send up his name, and came muffled in a military cloak which completely hid his face. Mrs. Beecher's suspicions were aroused, and she was very unwilling that he should have the interview which he requested, especially as Mr. Beecher's life had been frequently threatened by sympathizers with the South. The latter, however, insisted that his visitor be shown up. Accordingly the stranger entered, the doors were shut, and for hours the wife below could hear their voices and their footsteps as they paced back and forth. Finally, toward midnight, the mysterious visitor went out, still muffled in his cloak, so that it was impossible to gain any idea of his features. The years went by, the war was finished, the president had suffered martyrdom at his post, and it was not until shortly before Mr. Beecher's death, twenty years later, that it was known that the mysterious

stranger who had called on the stormy winter night was Abraham Lincoln. The stress and strain of those days and nights of struggle, with all the responsibilities and sorrows of a nation fighting for its life thrust upon him, had broken down his strength, and for a time undermined even his courage. He had traveled alone in disguise and at night from Washington to Brooklyn to gain the sympathy and help of one whom he knew to be a man of God, engaged in the same great battle in which he was the leader. Alone for hours that night the two had wrestled together in prayer with the God of battles and the Watcher over the right, until they had received the help which he had promised to those who seek his aid. Whatever were the convictions and religious belief of Abraham Lincoln, there is no doubt that he believed in prayer, and made that the source of his strength.

II. SAUL WAS ANOINTED FOR THE POSITION.

"Samuel took a vial of oil and poured it upon his head." 10:1. Priests, prophets and kings were thus designated to office. The oil was significant of the gifts of the Holy Spirit necessary to qualify them for their work. "And kissed him." The cordiality of Samuel towards Saul was wonderful! Just as Saul had no birthright claims, nor any inherent fitness for the position, so are we, as sinners, "strangers and foreigners," Eph. 1:19, "chosen" in Christ, Eph. 1:4, to be "kings and priests unto our God." Re. 5:10. There is no supreme King save our God. Have we become his sub-

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Church School News

By J. A. Garber

Our church schools are busily engaged with summer activities. These are too engaging to permit a summer slump.

VACATION SCHOOLS

Judging reports an increased number of vacation schools will be conducted this year by our people. In some instances the local church will have a school of its own. In other cases the church will cooperate with other churches in promoting a community school. All such schools should be fully reported to the undersigned that he might report this work of the Brethren to the International Association of Daily Vacation Bible Schools. Don't you want others to know what we are doing in this regard?

STATISTICS AGAIN

One dislikes to be so pointed in his remarks, but such references seem necessary when superintendents permit requested reports to go by default. Months ago we sent out the statistical blanks, and asked for a

prompt reply. Not more than half of our schools have sent their reports up to this writing. How can a secretary report for an organization when the workers do not supply the necessary data? Once more we humbly beg superintendents to check on their statistical report. Let us know also your standing on the Standard of Excellence..

SHIPSHEWANA CAMP

In cooperation with the Indiana Conference the National Sunday School Association is promoting a summer camp for Brethren young people and their leaders at Shipshewana Lake. The date is July 17-24. Pre-services in the evening will form a part of the program for Brethren Day on Sunday the 17th. Registration will follow on Monday, the 18th, by which time all delegates should be present. Camp will break at noon, Sunday, the 24th. Young people of 15 years and over are invited to attend; also their teachers.

J. A. GARBER, President
Ashland, Ohio

E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Last Call for the International C. E. Convention--Cleveland

All friends and young people are invited to this great convention. If you are interested in Christian service, especially for young people, you will be pleased with what this convention offers. Even every Sunday school is urged to have representatives in Cleveland. An advance registration total, far in advance of any previous convention is reported for the Cleveland meeting.

REGISTER NOW

Railroad rates of a fare and one-half for the round trip in connection with the International C. E. convention are available, but you must register now, so as to get your certificate.

PROVISIONAL PROGRAM

The provisional program is now at hand. It promises some great treats. A few high lights are: Dr. Daniel A. Poling, President of United Society; Dr. F. W. Burnham, President of United Christian Missionary Society; Dr. Wm. Hiram Foulkes, Vice-President of Christian Endeavor; Mrs. Ma-

bel W. Willebrandt, Assistant Attorney General of the United States; Dr. Wm. C. Poole, President of the World's Sunday School Association; W. W. Alexander, Director of Commission in Interracial Cooperation; Fred W. Ramsey, Convention Chairman, and one more I shall mention, Percy S. Foster, famous song leader.

There will be hundreds of other prominent leaders and religious teachers whom I cannot herein name.

Music, chorus of 1,000, banquets, classes, conferences, open forums, wonderful civic demonstration on July Fourth, will help make this a convention of exceptional worth.

We write this last call to Brethren Endeavorers while touring in the East and at this moment have heard the wonderful reception tendered by New York to Colonel Lindbergh.

All aboard for Cleveland! Meet Brethren Endeavorers at the International Convention.
E. M. RIDDLE.

Death of Dr. Clark

Manuscript supplied by Union Christian Endeavor Society.

Rev. Francis E. Clark, D.D., LL.D., founder of Christian Endeavor, died May 26 at his home in Newton, Mass., at the age of seventy-five years and eight months. He has been failing for some time and in the past year has had one or two slight hemorrhages of the brain, which, however, did not disable him. He suffered from arterio sclerosis, but the immediate cause of death was kidney trouble, and came after only a few days' illness.

Francis E. Clark was born at Aylmer, Quebec, on September 12, 1851. He was the child of American parents. His father was Charles Carey Symmes, of Winchester, Mass., and his mother Lydia Fletcher Clark. He was orphaned at the age of eight and went to live in Auburndale, Mass., with his maternal uncle, Rev. Edward Warren Clark and adopted his foster father's name. On his father's side he was descended from Rev. Zechariah Symmes who was driven out of England under the persecution of Archbishop Lund. His mother came of old Puritan stock.

He was educated at a small academy at Claremont, N. H., then in famous old Kimball Union Academy, and at Dartmouth College. He received his theological education at Andover Theological Seminary.

On February, 1881, Dr. Clark, then pastor of Williston Congregational Church, Portland, Me., organized the first Christian Endeavor Society with about fifty members. News of this society and its aims spread abroad, and other pastors tried the same methods. Thus the Christian Endeavor movement was born. In a few years hundreds of societies were formed, not only in America, but in China, Great Britain, India, and other lands. Today Christian Endeavor societies are found in about eighty different denominations and in every country on the globe. There are about 80,000 societies with approximately 4,000,000 members.

At the Christian Endeavor Convention at Portland, Oregon, in July, 1925, Dr. Clark

resigned the presidency of the United Society of Christian Endeavor, and was elected

(Continued on page 15)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for July 3)

How to Be Good Americans Isaiah 26: 2-7

Once upon a time there was a little boy and his name was Elan. When he was a tiny baby his mother and father took him on a long trip across the ocean. Elan was not even old enough at that time to become excited over the trip from his homeland to a new country. The new country to which he was taken was our own United States.

Now Elan's father and mother could not talk English and so it happened that Elan was old enough to go to school he found it pretty hard to learn to talk like other people. So it took much more study for him to get his lessons than it did the other boys and girls. The teacher tried to help him for she knew that he was trying hard. She sometimes kept him in after school and he often stayed in at recess. Soon the children began to tease Elan. More than once when he came out of the school room they called out, "Here comes Elan. He had to stay in."

So it happened that Elan's school days were not very happy ones. But he soon learned to like to study and so he avoided the other children as much as he could and studied more and more. In a year or two he had learned to speak English well enough that he did not really have to study any longer than the rest of the children to get his work. Nevertheless he kept right on working hard. As the children became older they learned to understand that Elan was a foreigner and so they continued being unkind to him. They would not let him

play their games so he was always an outsider.

One day the teacher announced, "We are going to have a contest. I want to find out which of you pupils can sing our National Anthem best. First, what is our National Anthem?"

One little girl said, "Our National Anthem is 'The Star Spangled Banner.'"

"That is right," said the teacher, "and I am going to give you a week to study the song and the music. Then we will see which of you can sing it best."

Every little boy and girl became interested at once. They liked contests. Soon someone asked, "What is the prize that is to be given to the winner?"

"The winner will be called upon to sing at the big town celebration on the Fourth of July. That will be quite an honor."

Now Elan was very much interested in the contest too, but he thought to himself, "It is so hard for me to memorize. How can I possibly learn that as quickly as the others. If it was in my own language I could do it easier." When he got home from school he told his mother and father about the contest and they promised to help him. He started working at once. He liked to sing so he decided that he would learn the tune first and then put the words to it. So Elan worked hard each evening but the other children were working too and Elan became quite discouraged sometimes.

Finally the week was up. The first thing in the contest all the class sang the song together and those who forgot the words when singing with the others lost out. That was hard for Elan for he was not used to singing with others. He succeeded in remembering all the way through though.

Then they began singing alone. Some forgot parts of their words. Others missed the tune at places. In fact nearly everyone missed the tune at one place or another and a good many of them missed the words. Finally Elan's turn came. Now, Elan liked to sing so that the tune was very easy for him so he only thought about the words and about telling the story that the words give. When Elan started singing all of the children looked up in surprise for they realized that Elan's voice was very pretty and that he was singing our own National Hymn even if he was a foreigner. Elan sang so well that even the children realized that he deserved the prize.

When the teacher announced that Elan had won, she said, "I hope that you children will give Elan a prize too. I want you to make Elan happy by no longer calling the little boy a foreigner who can sing 'The Star Spangled Banner' better than our own American boys and girls." So Elan received two prizes for his hard work and soon he learned to love his new country as every American boy and girl does.

BIBLE REFERENCES

- M., June 27. Attending church. Heb. 10:25.
T., June 28. Honest in business. Prov. 11:1.
W., June 29. Obedience to parents. Eph. 6:1-3.
T., June 30. Obeying the law. 1 Peter 2:13-15.
F., July 1. Helping others. Gen. 41:53-57.
S., July 2. Following Jesus. Heb. 12:1-3.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Dr. Gribble Writes Again

42 Rue Pierre Nicole,
 Paris, Vme, France.
 June 2, 1927.

Dear Evangelist Readers:

Once more I have the privilege of compiling for you recently received letters from the field.

Under date of March 16th, Brother Jobson writes from Bassai: "You will be glad to know that the school permission for Bassai is well under way. The application was filed at Bossangoa in December and was forwarded by the Lieutenant-Governor with his approval to the Governor General at Brazzaville on February 2nd. This is in principle, permission."

"The church is growing in numbers and grace. Yakanenzi and seven others are proving themselves as sincere workers and giving their time more and more to the preaching of the gospel."

Mrs. Sheldon writes from Bossangoa under date of March 23: "Mr. Sheldon has now been back at work after his recent illness for more than a week. During his illness it was necessary for me to be nurse, doctor, housekeeper, preacher and superintendent 130 workmen!"

We hope to have the house finished by May first. Foundation of red stone, roof of sawed or hewed lumber. The walls will be of clay, such as the natives use for pottery. It will be plastered *with lime made of mussle shells* from the river, and will be screened.

"Mr. Hathaway and Miss Myers came to help us during Mr. Sheldon's illness, Brother Hathaway to superintend the workmen and Miss Myers to help in the nursing. But by the time they arrived Mr. Sheldon was well! They went on to Yaloki the next morning. Miss Tyson and Miss Myers will then itinerate in the direction of Carnot."

We praise God for his goodness to those on the field and for his delivering power in illness and other forms of opposition. Marguerite and I continue to be blessed and to appreciate more and more the faithfulness of our God.

We thank you for your letters received from time to time, and for your prayers continually ascending for the work.

Faithfully yours,
FLORENCE N. GRIBBLE.

An Itinerating Trip

By Estella Myers

Yanbenou, February 22.

The dry season is drawing to a close and the natives are burning grass and hunting every day. Big fires are seen most every night. Some days we can hardly see the sun for the smoke that fills the sky. It is a time of the year when the people have a rest from the work of the government and we are taking this opportunity to visit the far villages with the gospel.

Miss Bickel and I started yesterday with our porters and loads. Our first stop is Yanbenou. We left Bassai after prayers in the afternoon and arrived here about sunset. The people were just returning from their work. We sat around the camp fire with them and told them of Jesus. We then returned to the rest house for the night.

In the night we heard a great noise and upon asking the natives this morning what it was they said that the chief had returned from Lia. He had been in prison for two weeks. Years ago this chief had killed a white man and had given his guns and trunk to the big chief Nocawin at Bozoum. Nocawin hid the guns underground and refuses to tell where they are. He blames all the affair on Yanbenou and they both were put in prison by the administrator who heard about the guns. Yanbenou says that his trial is not over and that Nocawin affair is larger than his. He says that the administrator can not get Nocawin to tell the truth and he is in a dark place.

Today we visited a cave where they told us they used to hide when the country was ruled by military government. Many people were killed those days and each village had its hiding place.

We preached to the chief and his people and visited the villages of the captains

this evening. One village was some distance from here and when we arrived we saw the shumaili boys engaged in one of their sinful dances. Shumaili is a school of the devil taught by the old men. The boys are taught sin and are privileged characters. They are permitted to do anything they like while in this school. The women are afraid of them as well as those who have not been to shumaili. For months they live out in the bush and dress and act like demons. When they saw me coming they ran as hard as they could to the bush. The rest of the crowd went with me to the village where we had a meeting in spite of the opposition of the evil one. Jesus was with us and four accepted Christ at that village. We stopped at another village last night and by the light of the camp fire told the story of Jesus' love again.

Miss Bickel had gone to another village. She arrived in the village just as they returned from the hunt and brought with them a leopard tied on a pole. They had smothered it in a hole with smoke and were getting ready to skin it. They promised to sell her the skin after it was fixed and that the chief and father of the hunter had seen it. It is a custom in the tribe that whenever a man kills an animal he must give it to his father and he divides or controls the selling of it. All they get must go to their father who in return gives back to them what he wishes. All bargains must go through the father.

Danta, February 23.

We are quite a ways from home. The run today was long and hard. We had a late start for we preached to the people before leaving. It was hard to keep the crowd for they were thinking of the leopard

and that they had killed the day before. We hardly had finished singing the last song when the drums began to beat and all the people ran to the dancing ring. The drummers beat the drums to the tune that they had killed a leopard, a man eating animal and the women and children and the rest of the men formed four rings and danced single file around the drummers. Such a sight! I was sorry I did not have a kodak with me. This dance was to continue all day they said. I left them. We were so tired when we arrived here today we could hardly talk to the small crowd that gathered around to hear. Our last service with them today was held with the lantern at 9:30 P. M. The big buffalo that they killed here recently scented the whole village, and every breath revealed to us what they had for supper. They painted the head of the buffalo red that they might kill another, they said.

Danta, Thursday.

Preached many times today.
 Treated the sick.
 Several accepted the gospel.
 Both of us very tired.

February 25.

We preached to the people this morning before breakfast that we might have the crowd before they went to work or hunt. The sick were cared for and personal work was done all day long. In the evening while we were preaching after dark we heard mourning and were told after the services that a baby had died. We went to the hut where the people were wailing to comfort them. Just back of the hut two men were digging the grave while another kept a light by burning grass. We talked to the women a while and they stopped their wailing. We did not go into the hut to see the child but took their word that it was dead. The wailing stopped in the night and after we left the village our toipoi boys said the child came to life again. We are sorry that we did not see the child that they thought was dead or did not know before we left the village that it was yet alive. We were so interested in the morning services and teaching the new converts that we had no thought of the child that was reported dead to us.

We had a short run this morning and will have time for rest and writing. This evening we will preach here and a nearby village.

The two evangelists that we have with us do good work. Last night we asked them to tell the people why they had accepted the gospel. They said, "We find the Bible tells the truth. We believe it. We give thanks to Jesus for leaving heaven and coming to earth to save us. We know he only has made the way to heaven and we want to obey his word. Our idols never gave us anything. The affair of the old men can not give us a good place after we die. Jesus only and we want his good news. Our earthly parents can not care for us when we go far from home. They have no strength. God can and goes with us no matter where we go. He is big, strong and exceeds all. He cares for us when we are sick. Our idols can not hear or eat or talk. God never fails us. Some day we will read the Bible then we will know

better the things of God. We do not want sin, we want to work for our Savior. We have come here to tell you that Jesus died for you and want you to go to heaven, etc."

Yambia, February 26.

Last night two villages were visited and many listened with interest, but alas the devil was on his job for the drummers of shumaili began their noise. All night long they danced and yelled and were too tired to come to the service this morning. Nevertheless a small crowd came and we rejoiced when five little boys and the captain of one of the villages said they wanted to accept the gospel. We talked to the captain a long time for he had one wife to give up. He said he would obey the scriptures in all things and we rejoice to know he is willing to give all to the Lord and follow him. He is the second captain to accept the gospel. So far we have no chiefs that are Christians. This captain will have a great influence in his village and the boys say he is already warning his people and preaching to them to travel the good way. The captain's name is Yiripi from Yambia village. May God keep him although far from the teaching at Bassai.

At noon we walked to the edge of the village to see the shumaili boys. They came home from their school and had a sort of

dance that is called the coming home of the shumaili boys. They all looked thin, dressed in loin cloths and bodies painted in red. They danced until the drummers gave orders for them to go and off they went to their village or home. For five months they have been out in the bush. The school is over for this year. Oh, to save the children from this teaching!

Today the boys brought us a little animal that is covered with pricks. When touched it rolls up in a ball and nothing can harm it for the pricks save it. The boys say it eats ants. When not molested it runs with its little feet and looks so funny.

Sunday.

We had well attended meetings last night and this morning here. What joy there is in working for the Lord. How often our hearts are sad when we see the work of the devil here and see people place themselves in his hands. Truly the way upward is narrow and the way downward broad. Pray that the devil's power in the lives of these people may be defeated. Out of all the darkness around comes some one who wants to be Christ's child and how we long that more will step out from the bonds of Satan and follow the Lord.

The service for the crowd was held about six o'clock. We then had breakfast and

had Sunday school for our porters and boys. Tonight will be our last service here and we will leave early in the morning for the next place.

(To be continued)

Rio Cuarto, Argentina

May 17, 1927.

During the past month several more have made public confession of Christ and several new families have begun to attend. One family of eight have returned to Rio Cuarto after living some years in Tucuman. Brother Alloca, the father, conducted meetings there in his own home during these years and will be a faithful helper here. He owns his own little home here and is planning to build a room to it for a branch Sunday school, as it is seventeen squares from our central school.

On the other hand some of our people are absent, working in the corn harvest and others have been sent to other places by the railway for which they work.

I am to go to Laboulaye next week to dedicate a new hall there built for the Sunday school in his home by Brother Perez. It is likely that I will go on to Buenos Aires and I will write of the trip later.

C. F. YODER.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

SIDNEY, INDIANA

The Sidney church is located about 12 miles from North Manchester in a small village of about 500 people. They have a very neat building and the work has a future.

The membership is small, but loyal to all the interests of the church and cooperated in the endowment with a fine interest and made my work pleasant and easy.

Brother George Swihart is their pastor. It was my first opportunity to get acquainted with Brother Swihart, who until about two years ago was a minister in The Church of the Brethren. I found him a man of God, consecrated to the cause, a Bible teacher and preacher. He is doing good work at Sidney and the other churches which he is serving. For many years he was one of the prominent leaders in the old church as evangelist, pastor and serving on Mission Boards. He has a fine family and a man of excellent judgment; his home is at Roann. I consider his coming into our church an asset to our ministry and believe as our churches get to know him better, his name will become more familiar to the readers of the Evangelist. Brother Swihart gave me splendid aid in working through his churches of which he is pastor.

The gift of the Sidney church to the College was \$725. W. S. BELL.

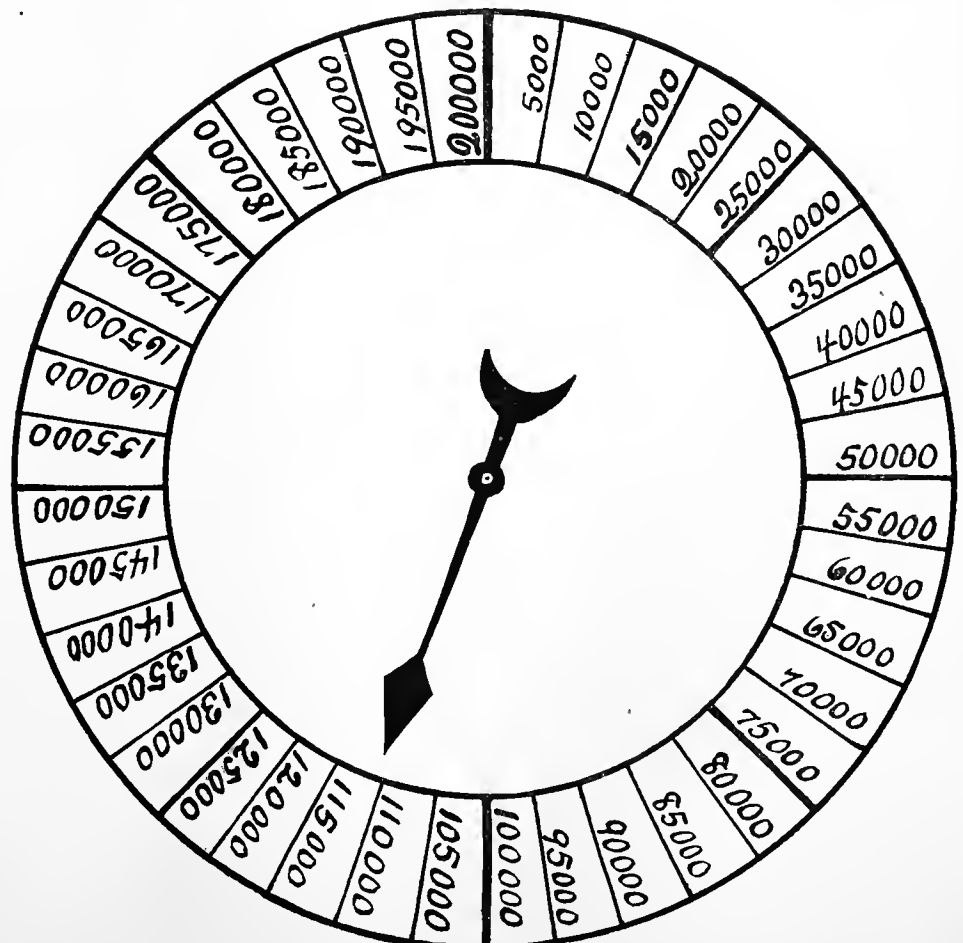
NEWS OF THE COLLEGE

COMMENCEMENT WEEK

Beginning with the Junior-Senior Banquet, May 26th, the events of the commencement season went forward in order. This banquet was especially attractive, known as the Rainbow Banquet, due to the very beautiful decorations.

Then followed the graduate recitals in the various special departments. On June 2d were held, the pageant, the baseball

game with Kenyon in the afternoon and the Senior Class Play in the evening. All three events were all that could be wished for. Miss Eulala Tombaugh was crowned queen before the largest crowd ever assembled on the campus for that purpose.



Ashland defeated Kenyon 14 to 4, thus ending a very successful season. In the evening the Senior class put on their play in the Opera House before a large audience. It was perfectly executed. On Sunday, June 5th, Prof. Alva J. McClain preached the baccalaureate sermon to an unusually large audience. His theme was, "Some Current Tendencies Which Obscure the Christian Appeal." It was of unusual merit.

Tuesday at the chapel hour we observed Recognition Day, when the athletic, glee clubs and debating awards were made. At that time the following scholarships were announced: The Ira C. Wilcox Seminary Award was given to Frank Gehman, of Indiana; John C. Myers Senior Scholarship was divided between Helen Garber and Pauline Culberson, both of Ashland; the John Lichty Scholarship was awarded to Maurice Stahl of Savannah.

Tuesday evening at our new church, the annual Alumni Banquet was held, Professor Landis Bradfield being the chief speaker. It was well attended, but not so well probably as last year. The following nominations were made to be voted on by mail: for president, Russell Barnhard, Charles LeRoy Anspach; for vice-president, Clayton Starn, John Lehman; secretary-treasurer, Leslie Lindower, Georgie Hartman. About one hundred were present.

Wednesday at 8 A. M. Mrs. Jacobs and I were hosts to the Senior Class for breakfast in the Tea Room of the College. There were 51 present.

At 8 P. M. President George Zook of Akron University gave the annual Class Address in our new church on Park Street. He spoke upon the topic: "Colleges and the People." It was a splendid address and well received.

Thursday morning at 9:30 the following Class Day program was rendered in the Chapel:

Processional Cassel Jacobs
Invocation...Pfor, Alva J. McClain, Th.M.
SalutaryNellie Magers
Mantle Oration.....Shelley Garber
Vocal SoloMr. Louis Pete
Bachelor's Oration.....Franklin Black
Presentation of Class Gift..Merrill Hiner
Acceptance..President E. E. Jacobs, Ph.D.
Valedictory.....Edith Garber
Conferring of Degrees

President E. E. Jacobs, Ph.D.
Benediction.....Prof. J. Allen Miller

The Class Gift consisted of endowment pledges to the amount of \$1025 and also eight evergreen trees to be set out around the new gymnasium. Both very appropriate and very much appreciated gifts.

A list of the graduates follows:

President, Shelley Garber; Vice-President, Merrill Hiner; Secretary-Treasurer, Helen Mandeville; Class Advisor, Professor E. G. Mason.

Classical, A. B.—George Allarding, Middlebranch; Norma Atherton, Felicity; Ralph Buzard, Ashland; Arthur Cashman, Dallas Center, Iowa; Pauline Cuppy, Savannah; Carl Edwards, West Salem; Edith Garber, Leon, Iowa; Shelley Garber, Ashland; George Gongwer, Ashland; Gaynell Heppard, Ashland; Merrill Hiner, Ashland; Kayuza Imai, Japan; Nellie Magers, Eldora; Floyd Taber, Long Beach, Calif.; Helen Mandeville, Ashland; Helen Orr, Glenford; Helen Price, Nappanee, Ind.; Egidio Romanenghi, Buenos Aires, Argentina; Allan Weber, Sullivan; Donald Welch, Ashland; John Wolgamuth, West Salem.

Classical Divinity, A. B.—Elmer Keck, Tegarden, Indiana; Ida Lindower, Canton; Floyd Seibert, Donaldson, Indiana;

William Schaffer, Allentown, Pa.; Ada Zellner Taber, Allentown, Pa.; Eleanor Yoder Romanenghi, South America.

Education, B. S. in Ed.—Leland Detrow, Nova; Esther DeFord, Ashland; Franklin Black, Shiloh; Bertha Hoon, Johnstown, Pa.; Harry J. Dotson, Mansfield; Lena Johnson, Mansfield; Flora B. Lentzy, Mansfield; Wade Stoffer, Homeworth.

Oratory, Bachelor of Oratory—Fada Anderson, New York.

Voice, Bachelor of Music—Mabel Beer, Ashland; Marvill Harmon, Savannah; Bonita Myers, Ashland; Louis Pete, Ashland.

Violin, Bachelor of Music—Georgia Romig, Ashland.

Two Year Education Course—Mary Beatty, Wellington; Wreatha Botdorf, Sullivan; Lucille Dill, Fredericktown; Davina Duncan, Ashland; Ruth Florian, Mansfield; Frances Freer, Ashland; Thelma Frietchen, Mansfield; Florence Hendee, Wellington; Dorothy Hildie, Ashland; Helen Hines, Fredericktown; Corrine Lawrence, Mansfield; Myrtle Roose, Nappanee, Ind.; Dorothy Smith, Mansfield; Twila Snyder, Morrill, Kans.; Genevieve Thatcher, Ashland; Miriam Weber, Sullivan; Gladys Willet, Shiloh.

Finishing Diploma Courses, English Divinity—Winnie Hale, Roanoke, Va.; Lester Myers, Williamsburg, Iowa.

Piano—Elizabeth Haun, Woodstock, Va.; Florence Huffman, Ashland; Cassel Jacobs, Ashland; Genevra Lovering, Ashland; Helen Price, Nappanee, Ind.; Eleanor Romanenghi, Argentine, S. A.;

Voice—Ethyl Johns, Mansfield; Eileen Link, Canton; Gay Spencer, Ontario.

Thus ends what I regard as our most successful year. The enrollment was about as large as usual and was as large as it ought to be considering our facilities. The total for the year was 729, distributed as follows: College, 316; Saturday, 76; Summer, 273; Music not counted elsewhere enough to make 729.

We sustained both the loss of our gymnasium by fire and our athletic director by death. However, we were enabled to make a good showing in our athletics notwithstanding.

During the year we have increased the assets more than \$175,000 by Dr. Bell's campaign and the local one. Whether next year will make as good a showing, I can not now forecast but if we even approach the coveted goal, viz., entrance into the North Central Association of Colleges and Secondary Schools, I shall be completely satisfied.

It is generally known that Mr. and Mrs. McClain are leaving the school and will reside in California. Their removal is due wholly to the matter of Professor McClain's health. We regret exceedingly to have them leave, but it seems for the best. However, we are casting about now for a man to take his place and he will be here and ready for the opening of the school, September 13th.

May God continue to use the school and may you continue to pray for and be interested in your college.

EDWIN E. JACOBS.

RECEIVED FOR SUPERANNUATED MINISTERS

Br. Ch., Campbell, Mich.,	\$ 27.13
Ellen G. Lichty, Pasadena, Calif., .	5.00
1st Br. Ch., Muncie, Ind.,	30.00
Br. Ch., Loree, Ind.,	27.86
1st Br. Ch., Johnstown, Pa.,	126.25
County Line Br. Ch., County Line, Ind.,	3.00

2nd Br. Ch., Los Angeles, Cal., ...	50.00
Br. Ch., Leon, Iowa,	38.91
Br. Ch., Whittier, Cal.,	100.00
JZ. R. Brower, Brethren, Mich., ..	1.00
Br. Ch., Altoona, Pa.,	25.00
J. R. Brower, Brethren, Mich.,	1.00
Frank M. Cooper, Cassopolis, Mich.,	50.00
Mrs. Seltha Dawson, Marion, Ind., ..	1.00
Carrie M. Stoffer, Lost Creek, Ky., ..	1.00
Thomas Gibson, Los Angeles, Cal., ..	1.00
C. M. Beachy, Wichita, Kans.,	10.00
Etta Studebaker, Mulberry Grove, Ill.,	1.00
Mr. & Mrs. C. K. Kelsey, Swanton, Ohio,	2.00
Mrs. E. Crook and Mrs. E. E. Moyer, Argos, Ind.,	1.50
A Member, Columbus, O., .....	.50
Mrs. Ellen C. Greaves, Phila., Pa., ..	5.00
A Member, Springdale Ch., Long Beach, Cal.,	5.00
Mrs. Anna E. Grubb, Ashland, Ore., ..	1.00
Mr. & Mrs. W. W. Helman, Oakland, Cal.,	10.00
Br. Ch., Ft. Wayne, Ind.,	16.00
Br. Ch., Roanoke, Ind.,	3.00
Mr. & Mrs. C. P. VanLear, Fort Republic,	1.00
Mrs. E. G. Goode, Harrisonburg, Va.,	1.00
Br. Ch., Mexico, Ind.,	40.00
Mrs. Orpha Beechley, Ashland, O., ..	3.50
Br. Ch., Martinsburg, Pa.,	24.59
A Friend, Martinsburg, Pa.,	165.00
Bethel S. S. and Ch., Berne, Ind., ..	30.00
New Enterprise Ch., Roann, Ind., ..	12.75
Aaron Showalter, Adrian, Mo., ...	3.00
1st Br. Ch., Elkhart, Ind.,	75.00
J. W. Beer, Nickerson, Kan.,	2.00
Br. Ch., Beaver City, Neb.,	10.00
Br. Ch., Warsaw, Ind.,	9.00
Scott Michael, Polk, Pa.,	5.00
Br. Ch., Gratis, O.,	11.25
Br. Ch., North Manchester, Ind., ...	120.00
1st Br. Ch., Roann, Ind.,	9.96
Mr. & Mrs. John Lowman, Roann, Ind.,	2.00
Corinth Br. Ch., Twelve Mile, Ind., ..	15.00
Mrs. Mollie R. Griffin, Smithfield, Pa.,	1.00
Br. Ch., Clay City, Ind.,	2.25
Br. S. S., New Paris, Ind.,	114.65
N. Vandegrift, Ch., Vandegrift, Pa., ..	5.00
Br. Ch., Hamlin, Kan.,	15.85
Bethel Br. Ch., Mulvane, Kan., ...	4.15
Mr. & Mrs. Monroe Jones, Roann, Ind.,	2.00
Pleasant Grove Br. Ch., N. English, Iowa,	16.19
1st Br. Ch., Hagerstown, Md., ...	75.00
Estate of Jesse Eymann (Deceased), Washington Court House, O., ...	596.94
Mr. & Mrs. W. D. Pletcher, Cameron, W. Va.,	5.00
Mrs. W. C. Perry, Grand Bay, Ala., ..	1.00
Br. Ch., Berlin, Pa.,	41.95
1st Br. Ch., Portis, Kan.,	15.70
Br. Ch., Fort Scott, Kan.,	1.00
Br. Ch., Conemaugh, Pa.,	26.25
Br. Ch., Allentown, Pa.,	11.75
Liberty Cong., Quicksburg, Va., ..	7.70
Br. Ch., Sergeantville, N. J., ...	5.75
Mrs. S. W. Wilt, Juniata, Pa., ...	1.00
St. James Br. Ch., Lydia, Md., ...	5.68
1st Br. Ch., Mt. Pleasant, Pa., ...	31.05
Br. Ch., Maurertown, Va.,	13.10
Br. Ch., Dallas Center, Iowa,	5.75
1st Br. Ch., New Lebanon, O., ...	8.32
Middle Branch Br. Ch., Ashland, O., ..	11.00
Br. Ch., Oakville, Ind.,	25.86
Br. Ch., Milledgeville, Ill.,	17.77
1st Br. Ch., Uniontown, Pa.,	32.00
1st Br. Ch., Bryan, O.,	25.00
Br. Ch., Carleton, Neb.,	16.89
Br. Ch., Canton, O.,	21.25
A Member, Bellefontaine, O.,	1.00
Br. S. S., Meyersdale, Pa.,	74.75
Raystown Br. Ch., Saxton, Pa., ...	3.75
Jones Mills Cong., Jones Mills, Pa., ..	2.00
1st Br. Ch., Goshen, Ind.,	64.08
1st Br. Ch., Flora, Ind.,	29.65
1st Br. Ch., Washington, D. C., ...	33.21
Gretna Br. Ch., Bellefontaine, O., ..	19.45
Br. Ch., Limestone, Tenn.,	4.50
Br. Ch., Morrill Kan.,	16.07

Br. Ch., Louisville, O.,	20.25
S. M. M., Louisville, O.,	10.00
W. M. S., Flora, Ind.,	10.00
1st Br. Ch., Fremont, O.,	4.40
Br. Ch., Lathrop, Cal.,	15.50
1st Br. Ch., Waterloo, Iowa,	53.45
1st Br. Ch., South Bend, Ind., ...	24.00
Br. Ch., Danville, O.,	12.50
W. Kittanning Br. Ch., Kittanning,	
Pa.,	15.29
Br. Ch., Tiosa, Ind.,	9.50
Br. W. M. Society, Wooster, O., ...	5.00
1st Br. Ch., Philadelphia, Pa., ...	57.50
1st Br. Ch., Ashland, O.,	44.50
3rd Br. Ch., Johnstown, Pa.,	9.25
Mrs. Ada Keller, Winchester, Va.,	1.00
Br. Ch. Campbell, Mich.,	-16.70
Br. Ch., Yellow Creek, Pa.,	2.50
W. M. S., Roanoke, Va.,	5.00
1st Br. Ch., Pittsburgh, Pa.,	175.00
Br. Ch., Huntington, Ind.,	3.55
Center Chapel S. S., Peru, Ind., ...	3.14
Br. Ch., Burlington, Ind.,	19.20

Total\$3,016.01

J. J. WOLFE, Secretary,
North Manchester, Indiana.

BEING HAPPY

A little boy busy at play gave a glad little laugh. "Why, what happened, John?" his father asked. "Nothing, father; only I'm happy because it's your holiday and you're home with mother and me, and it sort of bubbles over."

Once some of God's people were so happy that they said: "Then was our mouth filled with laughter, and our tongue was singing." The heavenly Father, like a good earthly father, gives joy to his children just by being near them, and by the loving things he does for them. He does not let yesterday's loving-kindness do for today; his mercies are new every morning.—Sel-

MARTINSBURG AND McKEE, PA.

If we are to judge at all by things visible, it certainly would appear that God has far from withdrawn his mantle of power from the Brethren here. Neither of the churches are large, nor are they wealthy by any means, but they do have a mind to work, and are to be commended on the splendid way they come to the front with their pledges and the meeting of their apportionment to the church at large.

When Doctor Bell was here last fall in the interest of the college, Martinsburg gave something over fourteen hundred dollars and McKee seven hundred, making a total of twenty-one hundred dollars.

A year ago last fall Martinsburg spent five hundred dollars in repairing the parsonage and now they are planning on spending six or seven thousand dollars remodeling the church. The excavating is about completed and the work is moving along in a fine way.

The McKee church is planning a week's meeting to begin Sunday, June 12th, closing the 19th with a Communion service. They are also planning a Children's Day program for June 29th.

We believe the Lord will greatly reward the brethren here for their faithfulness.

J. S. COOK.

DEATH OF DR. CLARK

(Continued from page 11)

president Emeritus. His successor as president of the United Society of Christian Endeavor is Rev. Daniel A. Poling, D.D., L.L.D., minister of the Marble Collegiate

Church, New York City. For the past two years Dr. Poling and the executive officers of the society have carried the burden of the ever-expanding work of Christian Endeavor, releasing Dr. Clark from the strain. Dr. Clark's interest in and contacts with Christian Endeavor in foreign lands induced him to retain the presidency of the World's Union of Christian Endeavor.

With the passing of Dr. Clark, the world loses one of her greatest religious leaders, a man of rare spirit and piety, of kindly courtesy and tact. His friends are found in all ranks of life and in all lands. He had no enemies. Everywhere he is recognized as one of the vital figures in the religious life of the world.

Dr. Clark proved a wise and tactful leader of the movement that was started in Portland, Me. By 1885 societies were so numerous that a national organization was formed, the United Society of Christian Endeavor. With characteristic modesty Doctor Clark urged the election of W. J. Van Patten of Vermont, as president. Mr. Van Patten resigned in 1887 and Dr. Clark was then elected president. In this year he resigned the pastorate of the Congregational Church, South Boston, to which he had come in 1883, that he might give his whole time to Christian Endeavor work. In 1886 he was one of three or four men who purchased The Golden Rule and made it the organ of the Christian Endeavor movement. Later the name was changed to The Christian Endeavor World.

Dr. Clark was a great traveller. His first journey in the interest of Christian Endeavor was to England. In later years he made five journeys around the globe and found that if the sun never sets on the British Empire neither does it set on Christian Endeavor.

He was oftentimes in peril by land and by sea, in storm and near shipwreck. He was the last American to leave Peking before the outbreak of the Boxer rebellion in 1900, and he was the first American to make the long journey from China to London across Siberia, using the trans-Siberian railroad.

Dr. Clark was the author of many books on young people's work, on travel and on religious subjects, and his magazine articles are innumerable. Among his books we may mention his latest, an autobiography, "Memories of Many Men in Many Lands," and among other works, "Looking Out of Life," "World-Wide Endeavor," "Christian Endeavor Manual," "The Church and Young People," "A New Way Around an Old World," "The Continent of Opportunity," "The Charm of Scandinavia" (with Sydney Clark, his son), "In the Footsteps of St. Paul," "Our Italian Fellow-Citizens," "Gospel of the Out-of-Doors" and many others.

His interests were as broad as humanity. He was a director of many peace organizations, The Church Peace Union, and others. He saw in Christian Endeavor a mighty force to promote world friendship. He pointed out that after the Boer War the first time Boers and Britons met in friendship was in a great Christian Endeavor convention in South Africa, and after the World War Christian Endeavor was the first international organization to bring together Germans, Frenchmen, and Englishmen in a great convention in Hamburg. Even now Christian Endeavors of England invite German Endeavorers to spend vacations in England as guests of the British Christian Endeavor holiday homes, and similar invitations come from German Endeavorers to Britishers.

No one can measure the extent of the influence of Francis E. Clark on the religious life of the world. The Christian Endeavor pledge has entered into the life of at least 20,000,000 present and former members of the society, and this pledge formed the background of Dr. Charles M. Sheldon's book, "In His Steps," millions of copies of which have been sold. Christian Endeavor liberated for the service of the church the energies of young people. It challenged them to do something for Christ and the church. It showed them practical methods of work. It is inter-racial, international, and interdenominational, and therefore has brought into vital fellowship young people of all lands and of all faiths. Christian Endeavor has never entered the field of doctrine. Its aim has been to unite young people in practical work for Christ.

On October 3, 1876, Wm. Clark married Harriet E. Abbott, of Andover, Mass. His wife survives him, as do also four children: Mrs. Maude Williston Chase of Newton; Eugene Francis, professor and secretary of Dartmouth College; Harold Symmes, head master of a school in New Jersey, and Sydney, who is engaged in the real estate business in Boston.

For several years the active leadership of the Christian Endeavor movement has been under the direction of Rev. Daniel A. Poling, of New York City. Dr. Poling was elected President of the International Society, in July, 1925.

Notes on the S. S. Lesson

(Continued from page 10)

jects? Are we serving him faithfully? He says, "Them that honor me I will honor." 1 Sam. 2:30. Are we seeking the anointing of the Spirit which is promised so freely to all "them that obey him"? Acts 5:32.—*The Illustrated practical Points.*

1. A people can be free in their government only as far as they are religious and moral.

2. A people reject God when they refuse to worship him and to obey his laws; when they expect the blessings of obedience upon lives of irreligion and immorality.

3. We often earnestly desire things which are not best for us. We are too ignorant of the issues to insist on any worldly good.

4. We often refuse God's best gifts, and then he can only give us the second best.

5. God sometimes yields to our requests because he sees that we are not fitted for the higher blessings he wishes to bestow upon us.

6. God will bring good out of our evil and do the best possible for those who will not accept the very best.

7. The smallest things rightly used may lead to the largest issues. Saul sought stray asses and found a kingdom.

8. Outward advantages of beauty, family connections, wealth, personal attractions are the pedestal on which a man stands; but the pedestal is not a part of the man.

9. When God has a great work for us to do, he prepares us in various ways for that work.

10. God has made us to be kings and priests. He has brought every one of us to a kingdom. Power, usefulness, goodness, influence, helpfulness, victory over sin, are all before us.

11. Napoleon said that his nobility dated from Arcole and Marengo. May ours date from victories of love over the evil within us and in the world.—*Illustrated Quarterly.*

FOR OUR BOYS AND GIRLS

QUEER THINGS

*A Clock can run, but can not walk;
My shoe has a tongue, but can not talk;
A comb has teeth, but has no mouth;
A north wind blows the wind straight
south.*

*Bottles have necks, but have no heads;
And pins have heads, but have no necks;
And needles have to hold their threads
Right in their eyes—how it must vex!*

*If I were a needle, comb or shoe,
I never should know what to do;
My head is really in a whirl,
I'm glad I am a little girl.—Selected.*

THE LITTLE GIRL WHO HELPED

Little Helen's mother was having company. It was an afternoon party in honor of an old schoolmate of hers whom Mrs. Blount was very happy to have visit her. To little Helen this guest was Aunt Jean, and Helen loved to have Aunt Jean there.

Before the time came for the ladies who were invited to come, Helen's mother dressed the little girl very daintily in a fine white frock, trimmed with small pink rosebuds. Helen wore little shiny black slippers and pink and white socks.

"Doesn't she look darling?" Aunt Jean cried, giving the little girl a squeeze.

"Yes, I think she looks very nice," smiled Mrs. Blount, "and I am quite sure she will do all she can to help me."

Helen looked thoughtful, for she didn't know that there was anything she could do.

"You can keep brother Bobbie quiet and contented," her mother went on, "until grandma comes for him at four o'clock. She is to take him over to her house for the rest of the afternoon. Then if you see any of the ladies sitting alone and perhaps with no one near, you can go and talk to them and perhaps show them some of the beautiful views which Uncle Frank has just brought back from his trip around the world. You know, they are in the little brown basket on the window sill. Or perhaps if some one does not look quite comfortable you can offer a cushion to put at her back. And I am sure you can answer the telephone for me, if it rings. Unless it is very necessary, do not call me, just say that mother is busy and begs to be excused until evening. Then I expect a delivery man will bring the ice cream at 4:30, and I'd like you to be on the watch out and tell him to leave it in the hall just outside the kitchen door. And when the mail man arrives you can take the mail and put it on daddy's desk."

"My! my!" laughed Aunt Jean, "what a busy little girl Helen is going to be! I wonder if she will remember."

Helen looked very thoughtful, but she made up her mind to do her best; and so all the afternoon she was watching for days and places to be of service. She was very busy up to the last minute when lame Mrs. Elder forgot her handbag, and Helen ran back into the house, got it, and took it out to the car to her.

"Thank you, dear," smiled Mrs. Elder, "You are a little helper, aren't you?"

The praise made Helen very happy; and when Aunt Jean told her daddy that night

how much she had done to make the party a success, her father patted her head in approval. And somehow that made Helen's heart very light indeed.

One week later Aunt Jean was back home, and Helen had a birthday. That morning the postman stopped with a long, narrow box. The little girl could scarcely restrain her curiosity until the box was opened, and then she hopped up and down and clapped her hands for joy, for there was the loveliest doll she had ever seen. It had blue eyes and real hair. Beside it was a little envelope, and in the envelope a note which said: "To Helen, the helper who is always watching for an opportunity to do something to make some one else happy or comfortable."

Helen listened while her mother read the note. "But, mother," she protested, "I had a good time helping others."

"Of course you did," laughed her mother. "We always do have."—Emma Gary Wallace, in Baptist Standard.

A CORRECTION

In last Evangelist I am made to say I baptized 16 in Delaware instead of six. I have only baptized six since I have taken up that work.

ISAAC D. BOWMAN.

Leesburg, N. J.

THE TIE THAT BINDS

FAGERBERG-WOOD—Miss Clara Fagerberg and Gerald P. Wood were united in the holy bonds of matrimony at the residence of the writer in Fort Scott, Kansas, on Sunday afternoon of May 22, 1927. It was a quiet wedding and only the parents of the contracting parties were present. Miss Fagerberg is the youngest daughter of Mrs. Bina Fagerberg of Fort Scott, and has been in the employ of the Bell Telephone Company for a number of years. The groom is the only son of the writer, his birth announcement on the same day occurred in the Evangelist 23 years ago. They were both members of the Beginners' Class of the Brethren Mission Sunday school of this city when this mission church was started by the writer some years ago. They are both loyal members of the same church now. Ceremony by the writer. They will reside in Fort Scott, where they enjoy the best wishes of a large circle of friends. L. G. WOOD.

IN THE SHADOW

PARKER—Mrs. Mary Parker departed this life at the home of her daughter, Mrs. George Toner, of Fort Scott, Kansas, on May 17, 1927 at the age of 77 years, 10 months and 29 days.

The funeral was conducted by the writer on the afternoon of May 19, at the Grove Chapel church a few miles northeast of the city. Mrs. Parker settled near this city when a young girl. The writer became acquainted with the Parker family more than thirty years ago.

Mrs. Parker had been a member of the Methodist Episcopal for 29 years. She is survived by two daughters, Mrs. Fred Hansen, of Fresno, Calif., and Mrs. George Toner of Fort Scott; four sons, T. H. Parker, of Nowata, Okla., and Lee, Ed and Charles B., all of Fort Scott, Kansas.

Interment was made in the family lot at Grove Chapel cemetery. L. G. WOOD.

STONEROOK—Mrs. May Stonerook was born in Martinsburg, Pennsylvania, March 30, 1864 and departed this life on May 18, 1927. She was the daughter of Joseph and Susan Wineland. Sister Stonerook had not been well for some months but was not thought to be seriously ill. She was a member of the Martinsburg Brethren church, and was present at the Communion service Sunday evening, May 8th. Her death came as a shock to all. She leaves a husband, J. D. Stonerook and six children, Mrs. Maud Berkhamer, Mrs. Blanch Showalter and Frank, Elvin, Merrel and Kathryn Stonerook. One daughter, Lora, having departed this life a few years ago.

The funeral was held in the home at Roaring Springs, conducted by the pastor and assisted by Dr. Yates, pastor of the Church of God at Roaring Springs.

JAS. S. COOK.

ADEMA—Mrs. Ida Brown Adema was born in Oceana County, Michigan, September 9, 1887 and departed to be with Christ on June 1, 1927 at the age of 39 years, 8 months and 23 days. She was married to Mr. William Adema on January 14, 1913. To this union were born three children, two of whom (Willma and John) survive the mother. Besides her husband and two children, she leaves in this life, a mother, two brothers and two sisters. She has lived in Long Beach for eight years past, with the exception of one year spent in Michigan. She united with the First Brethren Church of Long Beach in December, 1922, and has lived a most con-

sistent Christian life at all times. Suffering greatly for many months with a tumor of the brain, undergoing two major operations, she at all times was patient, and was not afraid to go to meet her God and Savior when the call came. The funeral was conducted by the undersigned on June 3, 1927. LOUIS S. BAUMAN.

CROTZER—J. Wilber Crotzer, a councilman of the city of Johnstown, Pennsylvania, and a member of the Second Brethren Church of that city, passed from the scenes of this mortal sphere on Tuesday, May 31, 1927, at the age of 55. He had been in poor health for several years and confined to his bed more or less continually for the past nine months. Death came as a release from long weeks of patient suffering, and was not unexpected, though none the less bringing sorrow to the wife and children who loved him and by whom he will be sincerely missed.

J. W. Crotzer was born in Lock Haven, Pennsylvania, and came to Johnstown Pennsylvania in 1897. He was employed for various periods by the Lorain Steel Company the Union Radiator Company and the Johnstown Passenger Railway Company. Since 1912 Brother Crotzer has been in the employ of the city of Johnstown as policeman, Food and Milk Inspector, and scaler of Weights and Measures. In 1923 he was elected to the city council from his home ward and at the time of his demise was superintendent of accounts and finance.

Wilber Crotzer was a man of decided convictions, and was sincerely respected by those who even differed with him in his opinions. During his last illness it was the pastor's privilege to have frequent talks about the things of the soul as well as current questions of the hour, and his convictions were always based on principles of right and justice.

Funeral services were held in the First Brethren Church, of Johnstown, because of Brother Crotzer's prominence and that the large assembly which paid homage to his memory might be comfortably cared for. The obsequies were attended by the city officials in a body, and by a large assembly of friends and neighbors who thus bore mute testimony of their sympathy for the bereft family. The services were in charge of the First Church, and Elder M. J. Weaver, pastor of the Moxham Church of the Brethren. The discourse at the services was based on Hebrews 2:15. Interment was made in Grandview Cemetery.

He leaves two sisters, one brother, the wife, one son and four daughters, one grandson and one granddaughter, beside an exceptionally wide circle of acquaintances to sorrow at his leave-taking. But he was prepared for the coming of the messenger of death, and we can but bow to submission to the inevitable, and pray that God may enable us to be also ready when our summons shall come. Peace to the ashes and God rest the soul. DYOLL BELOTE.

CARTWRIGHT—Sister Etta Cartwright died May 2, at her home at Biddesburg, Pa., at the age of fifty-five years. Her life had been a useful and upright one, though not without its tribulations. She suffered a stroke and lay for thirteen weeks unable to speak until her Master said, "It is enough!" She had been a teacher in the church school and persisted serene in her faith until the end. She is survived by her husband and one son. W. S. CRICK.

CUMMINGS—Mrs. Jennie Cummings was born in Cambridge, Vermont, February 18, 1849, and was called home by a peaceful death at her home five miles south of Fort Scott, Kansas, June 9, 1927 at the age of 87 years, 3 months and 25 days. She was married to the late M. Cummings in Cambridge, Vermont in 1863 and a short time later came west with her husband and settled on the farm where she died.

Mrs. Cummings was a pioneer resident of Bourbon County, and was very prominent in all community affairs for many years, but during the late years of her widowhood, she had lived a quiet retired life on the farm place with her two sons.

She had been a member of the Methodist church since she was 18 years of age.

Mrs. Cummings is survived by her two sons, Carl and Paul of the farm home, and two step-children, Mrs. Willis Burge of Mound City, Kansas, and Nate Cummings of Chautauqua County, Kansas. She is also survived by a number of grandchildren and four great-grandchildren, Opal, Kenneth, Donald and Charles Briggs. The writer's acquaintance with Mrs. Cummings dates back 38 years, and I have known her as a woman of Christian character, intelligence and high ideals, always interested in her community's welfare and especially the work of the Kingdom of Christ, through the church.

Many years ago, when the writer was pastor of the Brethren congregation at Godfrey, near her home, she was a regular attendant and supporter of the work and always had words of encouragement for the Lord's servant.

We can now truly feel that she has gone to be with her Lord in that more perfect life.

Funeral was conducted by the writer, from the home of her granddaughter, Mrs. E. O. Briggs of Fort Scott, Kansas. Burial was made in the family lot in the Evergreen Cemetery. L. G. WOOD.

NOTE—The following obituary is reprinted for correction.

O'NEILL—Jennie E. O'Neill was born in the borough of Conemaugh, Pennsylvania, the daughter of Patrick F. and Elizabeth Shafer O'Neill, both of whom, together with the daughter were members of the Brethren church of that place, the parents being among the founders of the church there. Miss O'Neill passed to be with her Lord on Saturday afternoon, April 9, after a brief illness from pneumonia, her demise coming as a great shock to the family and friends. Miss O'Neill was for twenty-five years a trusted employee of the Penn Traffic Store, one of the largest of its kind in the city of Johnstown.

Two sisters, Mrs. J. L. Weller of Oil City, Louisiana, and Mrs. Nettie O'Neill Reebford, of Van Etten New York, and one brother, H. F. E. O'Neill, secretary of the Y. M. C. A. at New Brighton, Pa. (and well known to the Brethren fraternity) comprise the immediate survivors of the deceased's family. Three nieces and two nephews, together with other distant relatives mourn her departure.

Funeral services were conducted from the Fieck Mortuary on Tuesday afternoon, April 12, in charge of the undersigned, assisted by brethren Chas. H. Ashman of the First church and A. R. Staley, pastor of the Conemaugh Brethren church. A vast concourse of people paid respectful homage to a dear relative and friend. Interment was at the Hedrick Cemetery, near Conemaugh, beside the bodies of the parents. Peace to the ashes and God rest the soul.

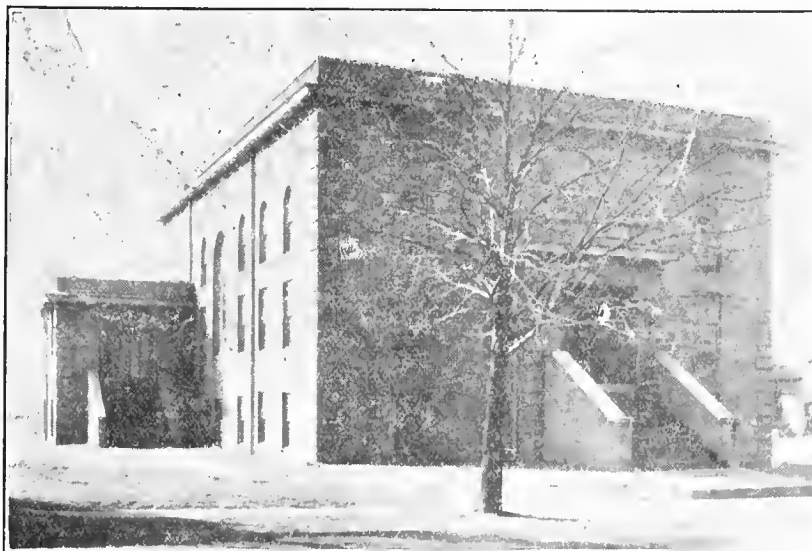
DYOLL BELOTE.

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1927

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



The Brethren Church at Smithville, Ohio
of which Rev. M. L. Sands is Pastor

On this occasion of the burning of the mortgage we especially appreciate the privilege of presenting the picture and description of this new edifice to the Evangelist family since they were not supplied us at the time of dedication. (See News Department for description)

THE BRETHREN EVANGELIST

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EDITORIAL

Imposing on the Minister's Wife

After writing this topic we had half a notion to change it and call it "The Church That Won't Do Anything," for that is why we have been burdened with this message—because we have been brought afresh in touch with a church (and churches) that is so determined that it won't divide amongst the members any of the local leadership or responsibility that a disgraceful imposition has been worked upon the minister's wife. It is not a new situation, nor is it peculiar to any one denomination. We would not say the name of such churches is legion, but they are not uncommon, and they are not dependent upon any particular type of creed or organization. They exist wherever the spirit of "do-nothing" prevails in a group of Christian people and where there is a disposition to sit by and watch the pastor and his wife do all that must be done in the way of departmental leadership and organization and special tasks. And where such a situation prevails, it is the minister's wife who suffers most from a multiplicity of duties and from over-wrought "nerves".

Now we would not be misunderstood to be making a plea in behalf of the minister's wife who finds no pleasure in, and seeks to avoid, her fair share of the responsibility of leadership in the congregation and in the work that must be done by the women of the church, and there are few who are not perfectly willing to get under their load. Most ministers' wives share with their husbands a feeling of consecration to the holy task of ministering to the needy souls of men, and to all the details of the organization that serves as an agency to that end. They feel themselves set apart as assistants and cooperators with their husbands to the high calling of the Christian ministry, which is their right and duty. The sacrifices and trials which go with the calling are not feared and shunned, rather they are looked upon as coveted privileges and as means of intensifying the blessings to be realized from the service. The common, the trivial, the temporal things that would hinder their usefulness are passed by readily that they may share more largely in the glorious achievements and victories that are spiritual. They are not only willing, but eager to stand by the side of, and be help-meets to, those who are messengers of the cross. Whatever hardships and sacrifices, whatever leadership and responsibility their position devolves upon them, they accept as blessed privileges which give joy to the heart and not the spirit of complaint. There may be exceptions here and there, but their existence only proves the rule.

But there is a limit to the endurance even of a minister's wife, and though they seldom offer complaint, they are human enough to give way physically when overworked, and this is the sad result

that we are occasionally compelled to witness when there are no members in the congregation willing to share the burdens. Most ministers' wives are not driven quite to that point, but some are, and when we learn of such instances, as we do now and then, we are made to wish we could lead a movement against the tolerance of situations that cause such results. But possibly public sentiment would not reach those who are thus living at ease in Zion; it may be that we should better unite far and wide in prayer that the Spirit of God might convert them to a sense of their responsibility. At any rate that is how we are made to feel when pastors write that they are greatly handicapped due to the illness of a companion, who, it may be, has suffered a nervous collapse because of her overload of responsibilities. They say, "This is just one of those places where the pastor's wife must do anything that is done." She is president of the Woman's Missionary Society, patroness of the Sisterhood of Mary and Martha, teaches a woman's Bible class, superintends a Junior Endeavor—all for the very simple reason that no one else will do any of these things. In addition to all the work connected with these organizations, she must spend one or two days a week sewing for the church, preparing for bake sales, markets, church suppers and what not, besides trying to visit with the pastor a good bit (because people insist on it) and trying to do her own sewing and housework on the side. Then when visiting preachers or representatives of the general interests of the church are in the congregation, the preacher's wife must care for the visitors because no one else will have them in their homes, or are too thoughtless to invite them. The preacher's wife is ill and in need of some one to care for her, but the stranger must be housed and fed and she will undertake it even at the risk of going beyond the limit. She does and she pays the price. And her husband, in addition to his heavy load—made heavy because in a do-nothing church men are usually as doless as the women—he must do the housework and care for a sick wife.

Now, are you displeased with these plain words? And do you think they are an exaggeration, or that the case is extreme? We will admit that it is unusual, but it is true. It was not necessary to draw upon the imagination to paint this picture, but simply to use the material that was supplied by correspondents. And while we are willing to say, and happy to know, that such a situation is the exception, and though it is unpleasant to read about, yet there are not a few localities where conditions are tending in this direction and there is need that something shall be said to jar them out of their easy-going and lethargic attitude and awaken them to the fact that the Christian life is real and earnest and purposeful, and that to every man and woman is a task. We doubt whether even the strongest laborers in the Lord's vineyard are called upon to do the work of an entire group, and much less do we believe the minister's wife justified in attempting it. And the Christian church that will countenance such an imposition is living under an assumed name.

That Sunday School Picnic

The time is at hand when Sunday schools are planning for their annual picnics. We say annual, for the picnic is almost universally a part of the yearly program of every school large or small, city or country. They may lack many other points that are considered important to the highest efficiency of a Bible school, but it would be hard to find one that neglects to get at least one such outing in its summer's program. And it is well that it is so, for it is the one day in the year when children and adults, old and young, "cast dull care away" and meet together for a jolly time. Parents should not neglect the picnic, but should be present for their own sakes and for the sake of the children, and also give the officers their assistance in making for the greatest success possible.

Dr. A. C. Crews in the *Otterbein Teacher* suggests that the best time for the picnic is in mid-summer, when the ground is warm and dry making it suitable for the youngsters to roll and tumble on the ground. The first three weeks in June are too unreliable for outing purposes, he says, and he considers it a mistake to advance the date to those weeks for the accommodation of those who may be going on their vacation during the later summer months. "Those who go away for an extended holiday do not need the picnic, as the ones who remain at home, and the latter should have the first consideration. He considers it advisable to select an attractive spot, vary the location from year to year when possible,

and to go not too far away so that the trip wearies the people. His suggestion that dinner arrangements be made so as to avoid little family and congenial cliques, and so that all, both rich and poor, shall mingle together as one large family, as was the universal character of the old-time picnic, is worthy of our thoughtful consideration. Much of the benefit of the picnic is to be had in the mixing of the various elements of the school so that those who may belong to different social groups may be brought together and made to feel a spirit of fellowship one with the other. Games should be planned so that all, down to the smallest, may have some part in the program, and so that all will be kept together and enjoy the entire program. A stiff speaking program should be avoided, and the day given over entirely to fun and recreation, except that at meal time and just before the close of the day's program the entire school can be called together for a prayer, a few hymns and a brief but pleasant greeting from the pastor and superintendent. Above all build your program and execute it in a manner to promote the spirit of good fellowship among the various members of the school, and also to inspire the spirit of loyalty to the school and church.

EDITORIAL REVIEW

Dr. Florence N. Gribble's latest address is *42 Rue Pierre Nocile, Paris, 5th, France.*

Prof. J. A. Garber again calls the attention of our young people to the International Christian Endeavor Convention at Cleveland, July 2 to 7, and also speaks of the Brethren Young People's Camp at Shippshewana Lake, Indiana, July 17 to 24.

Brother W. A. Gearhart tells of a destructive flood which swept the Lost Creek river basin and did much damage to our mission, the water rising several feet in the buildings. The appeal is made for extra funds with which to repair the damage.

Brother Freeman Ankrum informs us that the evangelistic campaign now in progress at Oak Hill, W. Va., with Brother R. Paul Miller as the preacher, is progressing in a fine way, the enthusiasm running high and a number of souls already having made the good confession.

Dr. Bell, in a personal communication, informs us that Dr. W. H. Beachler is coming through his operation in a fine way and that Brother Orion E. Bowman is up and able to ride about in his machine. Thus we have good reason to rejoice in the fact that prayer is being answered.

Brother N. W. Jennings continues to be blessed of the Lord in his evangelistic meetings on the Pacific Coast. He recently assisted in the Northern California District Conference, speaking on evangelism and making an appeal each evening resulting in twelve confessions of Christ. He is making his way east by auto.

Brother L. G. Wood, who reports for Fort Scott, Kansas, this week, is working on indefatigably and undiscouraged, notwithstanding the unfavorable labor conditions. He was pleasantly surprised by a generous gift from a friend toward the liquidation of the debt on the church, and Brother Wood invites other such tokens of confidence and support.

Brother E. B. Shaver, the veteran preacher of the Virginia valley and father of a number of the churches of that district, recently held a meeting at the St. Luke's congregation with the result that twenty-four were added to the membership. In addition to acting as supply pastor of this congregation during the illness of Brother P. W. Wisman, he is also serving the Bethlehem church near Harrisonburg.

Brother Kenneth M. Monroe favors us with his first report as pastor of the church at Spokane, Washington, where an evangelistic campaign resulted in sixty-five confessions and reconsecrations, and of the nine baptized, seven were received into the church. It is encouraging to note that the present active membership of this mission church is eighty-seven. Brother Monroe is one of our young men in the ministry, is well equipped for his task and is making a splendid beginning.

Brother L. G. Wood informs us by personal communication that their Daily Vacation Bible School, which closed with a special program and an exhibit of their work on June 10th, was considered a success and very enjoyable by both teachers and pupils, and was climaxed on Monday evening after the close by a trip of the entire school to a city park for an outing and picnic supper.

Dr. C. F. Yoder gives us another very encouraging report of the work in Argentina. A new hall was dedicated in an outlying station, and plans laid for a parsonage, the cost of the two being met by Brother Perez, a zealous convert. At Buenos Aires, Brother Yoder was kept busy with speaking engagements. The developments about the mission station make the outlook for the work very bright.

The thriving country church near Berne, Indiana, cheered the heart of Campaign Secretary, Dr. W. S. Bell, by a generous gift amounting to \$1,485, which brings the total up to \$112,220.94. This group of people have certainly learned the art of giving to a remarkable degree. We would that all our churches had made equal progress. Brother John Parr is the much-loved pastor of this church.

We are glad for the privilege of passing on to our readers a likeness of the Smithville, Ohio, church and its pastor, Brother M. L. Sands. This church has made splendid progress under Brother Sand's wise leadership and in the five years since dedication the entire debt has been liquidated. Brother A. L. Lynn was the pastor while the church was being built. With this splendid equipment and the fine field, the Smithville group has a fine future before it.

President Jacobs announces the proposed trip of himself and family to the Pacific Coast where they will spend most of the summer and where Doctor Jacobs is to be one of the principal speakers of the Southern California Bible Conference to be held at Long Beach about the middle of July. It should prove a most pleasant and profitable vacation trip and we wish them a maximum of joy and a minimum of tire trouble on the way.

Brother C. C. Grisso urges attendance at the Bible Conference program on July 17th, which is called "Indiana Day". It would be a splendid thing, and doubtless rejoice the hearts of the promoters as well as the speakers if every day of the week preceding were made "Indiana Day" by a large attendance. Dr. J. Allen Miller is to give a series of Bible lectures during the week of July 10 to 17 and those who fail to hear him will miss a rare treat.

Dr. W. E. Biederwolf, director of the Winona Bible Conference, announces the date as being August 5 to 14 and claims that the program will be the best ever. This is the thirty-third consecutive year for the Winona Bible Conference and many of our people have come to appreciate it by frequent attendance. In this connection we would remind our readers again of the Congress of the World League Against Alcoholism at Winona Lake, August 17 to 23, which many of our delegates to General Conference will find it convenient to attend.

The New York Bible Society, in accordance with its custom of presenting Bibles to distinguished persons, gave a handsomely bound volume to Colonel Charles A. Lindbergh in connection with the recent welcome tendered him in New York. We are happy to believe he is the type of person to appreciate such a gift, and it would seem that the society chose well the words it had engrossed in gold on the outside cover: "In recognition of *Faith, Courage, Heroism.*" Such clean, reverent, courageous, modest manhood is a worthy example to the youth of our land.

The work of the Long Beach, California, church is still pressing forward, growing in numbers and power, having at present a membership of 691, and a Sunday school enrollment of 640, with an average attendance of 492. Dr. L. S. Bauman, the able pastor, recently burned the mortgage on this church. Their Easter offering for foreign missions is said to be more than \$7,000. During a recent evangelistic campaign with Rev. Harry Rimmer as preacher, thirty-six confessions were received and seven added to the church roll. At the North Long Beach church, a mission of the First church, 109 children and young people recently made confession.

GENERAL ARTICLES

God's Emphasis on Detail

By Martin Shively, D.D.

(Published in Three Parts. Part I)

"To obey is better than sacrifice, and to hearken, than the fat of rams." I Samuel 15:22.

We are in the midst of days when most revolutionary changes are taking place on every hand. This is true not only in the mechanical world, in which it is so conspicuous that none can have overlooked it, but it is equally true in the world of thought. Mental anchorages of yesterday are swept aside to give place to ideas and theories which at first, shock, but which are soon accepted as a matter of course. It seems but yesterday since we older folk saw our first automobile, and the fact is, it has not been long. The man then who predicted that that method of travel would become popular, was thought of by most of us to be visionary in the extreme. In eighteen years the number of such vehicles in Ohio alone, has grown from ten thousand to almost a million and a half, and "Old Dobbin" has been all but crowded off the road. Text-books on many subjects, which a few years ago were accepted as the final word, have been pushed aside, as having no real value in the fields which they treated. It is hardly too much to say, that the text-books now accepted as authority, will suffer the fate of their predecessors, being pushed aside to make room for the newer and better.

In the face of this, we are forced to ask the question, "Is my thinking stable, and permanent?" We still believe that two and two make four, but even this is doubted by a few, or at least they are not willing to accept it as an ultimate fact. In such a situation I am still ready to avow my belief in the Bible, as being the Word of God, and I do not mean by that, that it *contains* the Word. To me, it is still the revelation of God, and God's will to man, concerning man. Such statements too, are called in question, but so long as real faith in it as such, continues to ennoble life, and to triumph in the face of death, I shall cling to it. Until he who disputes its claims offers to me and to the rest of the world, a better book—one which satisfies the longing of my heart, and satisfactorily answers my questions as to my origin, my duty and my destiny—I will continue to accept it as the very Word of the Infinite. I know that unholy hands have been laid upon the Book, that questions have been raised as to its inspiration and authority, but nothing worthy has been offered in its place, and believing it as I do, I know the Old Book will stand, and that both the present and the future will vindicate it. And it is finding vindication every day.

I am not alone in thus avowing my faith in the Word, as being the final and complete revelation of God, for millions join in such expression of adherence to its claims. But somehow, I cannot shake off the conviction that we do not all mean the same things when we sing, "I'll do what you want me to do, dear Lord; I'll be what you want me to be." To me to say this, means not only that I will accept the statements of the Word as being both true and Truth,—that I will accept the salvation which is offered to me, but that I will deliberately comply with the conditions upon which the offers are made. I do not want to forget that we are "Saved by Grace", because since it is impossible for any man to earn so great a prize, there is no other way than by the way of grace, than any

man can have hope. Neither do I forget that "The gift of God is eternal life, through Jesus Christ our Lord." Nor do I fail to rejoice in the declaration, because I know it cannot be taken by force.

But, while I rejoice with exceeding great joy in such apparently unqualified declarations, to me it seems that neither the grace of God, nor his unspeakable gift, can avail until man as a matter of deliberate choice, puts himself in an attitude in which he can receive what his heavenly father is so willing to bestow. If this were not true, then would all men be saved, and that in spite of themselves. There are, perhaps, many who try to make themselves believe that this is true any way, but none can find support for such a view either in the Word, nor in the great book of Nature. In both fields there is emblazoned across the horizon of life, "Whatsoever a man soweth that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption, and he that soweth to the Spirit, shall of the Spirit reap everlasting life." No man can fully appreciate the goodness of God, because there is no detail of life, either great or small, in which we are not dependent upon it. "In him we live, and move and have our being," says the inspired writer, and while, in a general way we may understand what that means, no man understands in full, because the details are too varied and infinite. In this field all alike are partakers of the Divine grace, but for the purposes of this message, I am not concerned with any field other than that which has to do with things which contribute to eternal life, and after all, that is the only field which is really worth considering, in the last analysis.

I rejoice in the fact that so large a variety of liberties are permitted to men, for both in number and character, they seem almost without limit. One may read what he will, though he may not be able to escape from the results of his choice. We may choose the style of house in which to live, provided, of course, that one has the price. So also with most of the affairs which enter into and compose our social life. But there are fields in which God speaks, even in detail, and then only one course remains open to men, and that is to obey, and to obey fully. Thus when the race had forfeited its right to live, and to continue flaunting its sin in the face of the Maker, and it was determined to wipe out mankind by the flood, and begin anew with a single family, the mere mention of the ark which was to be prepared for its protection and salvation, is enough to remind us of the plans and specifications which God gave into the hands of the builder. Length, breadth, height, windows, doors, material, and in fact almost every detail was given, and it is not too much to say that its Architect expected and even demanded that his orders should be obeyed to the letter. You will remember that the great apostle says that "Noah moved with godly fear", to prepare the ark, in which he and his were being offered protection from the all engulfing deluge. Is it too much to conclude that safety lay in absolute obedience to the Divine command?

Years later, when another single family was chosen to become the head of a new generation,—a generation of people which was to be known all the world round, as God's own—when Abraham was honored with the be-

stowal of this great dignity, he was tested to the limit as to his readiness to give unqualified response to the commands of him who called him. He was asked, an old man of seventy-five years, to leave the land of his nativity, a land in which he had become rooted, socially and otherwise, and go into another, about which he knew absolutely nothing, and more trying still, a land which was many miles away, with but one possible way to reach it, and that to travel overland, at the rate of not more than a mile or two per day. If there is anything common in human flesh, and I think there is, then I can have at least a faint idea of what the prospect of such a trip would mean to him. His flesh must have cried out in protest, and trustful of God as he was, I am sure he must have asked if there were not some other way. But receiving no reply to such a question, reluctant flesh was led by an absolutely obedient spirit, and the journey was finally completed. By his obedience here, and in his response to other demands, even to the offering of a dearly beloved son as a sacrifice to the God who had given him, this man has rightfully won the place in our hearts which he holds there.

And still other years later, when the descendants of this man of God had grown to become millions, and were on their way back to the land which had been promised as an inheritance to their ancestor, in the very midst of that trying journey, Moses, their leader, was called aside to receive instruction as to their government, spiritually and socially. Again the Great Architect of the universe outlined the plan of a holy place, in and about which their first interests should center. Instruction in great detail

was given as to the observance of the holy feasts, and such emphasis was laid upon detail, that if it were not possible for one to participate in the Passover at the time definitely specified, he was not permitted to use his pleasure in the matter, but a new date was allowed to him, definitely fixed, and the penalty for disobedience was, "That soul shall be cut off from Israel." Elaborate directions were given for the building of a Tabernacle, which was to be the center of their worship. In the specifications for this structure, one is amazed at the minuteness of detail. Not only the structure itself, but its equipment, to the last kettle, pan, bason, and all other essentials, described and numbered. When the builder was about to proceed to the task, the Architect said to him, "See that ye build it according to the plan which I showed thee in the mount." When all was done according to the plan, and the day of its dedication had come, the God who had designed it was unmistakably present, filling the hearts of the worshippers with awe and reverential fear. Is it too much to say that if the builder had substituted his own plan for the one which was given to him by the All-Wise Architect, no such evidence of Divine approval would have been present? "See that ye build it according to the plan which I showed thee in the mount"—this positive instruction must have ever been before the eyes, and ringing in the ears of this man, concerning whom it is said, "He chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Ashland, Ohio.

(To be continued)

The Legitimacy of Evangelical Missions in Latin-America

By Rev. Webster E. Browning, Ph.D., Montevideo, Uruguay

(Selected by Dr. C. F. Yoder)

Some earnest evangelical Christians question the legitimacy of Evangelical Missions in Latin America. It is a natural question, and particularly so when asked by those who contribute to the financial support of this work. It comes also from the young people of our colleges and seminaries who are looking about the world in search of the best place in which to invest their lives, and who have little exact knowledge of the religious conditions that prevail in the Latin republics.

A satisfactory reply to the question would require a generous-sized volume. Yet the following suggestions may be of help to some who are interested in this particular field and who are willing to study further.

Two results of Evangelical work in Latin America might be classed by some as by-products of the missionary programme, yet either of them fully repays for all the missionary money and life already invested in these lands.

1. The first is to be found in the *English-speaking congregations* that are scattered from the Rio Grande to the Straits of Magellan, and which minister to the spiritual needs of the thousands of men and women of our own language and religion who are compelled, because of business interests, to live within the bounds of Latin-America. In every case, save a few British Consular Chaplaincies, founded nearly a century ago, the work of these congregations—some of which are now self-supporting union churches—work was organized and has been carried on by members of this or that evangelical mission, who have thus added to already heavy duties that of ministering to the spiritual needs of their fellow-countrymen. Sunday schools have been organized, and

provided for the religious education of the young; church buildings or halls have been provided, until such time as the congregation could secure its own; the Word has been faithfully preached; the minister has been at the call of the members of the community, when wedding bells have rung and when death has knocked at the door; and these little struggling congregations have stood out boldly as a marked proof of the religious convictions of our fellow citizens who are self-exiled from the home land.

2. The great advance in the *conquest of civil liberty* in the twenty republics of Latin-America is very largely due to the liberalizing influence of Evangelical missions. Cemeteries which were formerly closed to all who had not been shriven by a priest of the Roman Church—even to little children who had not been baptized by a clergyman of that faith—are now open to receive the dead of all faiths or of none; marriage is no longer a sacrament that can be administered only by a priest of Rome, in order that children may be considered as of legitimate birth, but is a civil contract which may afterward be consecrated by a minister of any faith, if the contracting parties so desire; and liberty of worship has been fought for and secured by liberal statesmen who have been very largely inspired by the teaching of the Evangelical missionary. Persecution, by the hierarchy of Rome, which has filled many a martyr's grave in Latin-America, has been largely checked and there is not a government today which does not willingly exercise its influence or its might to insure to the Evangelical missionary complete liberty of speech and action. Other reasons, perhaps more strictly within the programme of Christian missions, may be briefly summed up:

(1) If we should grant that the Roman Catholic Church is all that it ought to be, and that it has done all that it could have done to give the whole Gospel to the people of Latin-America, yet the indisputable fact still remains that this great field has not been fully occupied. Moreover, the Roman Church, with its declining power, is impotent to extend its sphere of influence.

In general the cities and towns that rim the coast have been cared for, but there are some which have not been provided with a sufficient number of places of worship, and the great interior contains a numerous population for which that church has done little or nothing, even as Protestantism has been even more remiss in the fulfilment of its duties toward this great area.

In Bolivia there are but 328 parish churches, 83 of them without priests, in an area equal to the combined area of Washington, Oregon, Idaho, California and Nevada. Paraguay has but 84 priests to a population of a million. More than half are in the capital, the remainder expected to care for a region as large as all New England and almost completely without roads of any kind. In Colombia, in the region drained by the Sinu river, with a population of 100,000, there are but three priests, and the archbishop of Cartagena is reported to have declared that, in spite of his efforts, he could not find candidates for the priesthood. Chile, which extends for three thousand miles along the Pacific and reaches up to the ridge of the mighty Cordillera de los Andes, reports one priest for every 8,000 of its population, most of these in the large centers with the country districts cared for only by occasional missions. Even Buenos Aires, the second Latin city of the world and the metropolis of Latin-America, with a population of 2,000,000, has but thirty-five Roman Catholic parish churches and eighty-one chapels, according to published statistics. Philadelphia, with about the same population, in addition to its large number of Protestant churches, has 285, and Brooklyn, also of about equal size, has 120.

The great interior of the continent, which, in South America, alone constitutes an area of 6,000,000 square miles, is pitifully lacking in all that constitutes a proper provision for the spiritual necessities of its people. In all that area, there are but 84 centers of Protestant work, and in all South America, in a population of 60,000,000, there are but 125,000 Protestant church members.

(2) The various governments, in spite of strenuous efforts, have not been able to provide for the education of the entire population. In every country there is a small group of well-educated men and women, but the educational spire, though high, is exceedingly slender. The president of an Argentine university is quoted as having declared that "ten thousand persons do all the thinking for the eight or nine million Argentines." In Brazil, in a recent survey of one of the interior States, out of 3,000 persons only thirteen could sign their names. The average analphabetism must reach 75 per cent of the population, the lowest in any country is 38.8, and the highest can not be less than 92 per cent.

Moreover, while schools may instruct, they do not educate. Professors teach that God is a myth, religion man-made, and soul-mold is not a function of the school. In but few, if any, universities, could more than ten per cent of the students be found interested in any degree in religious matters. The majority, while not antagonistic, would declare themselves completely indifferent.

(3) There is a deep distrust of the dominant church coupled with a lack of religious conviction on the part of the men, which can be overcome only with help from without. A South American writer has recently declared,

"Speaking broadly, men are non-religious. I will go further and say that a sort of suspicion lingers about a church man, for people know that loyalty to the Catholic Church does not always spell loyalty to what is just and right." Another writes, "The man does not believe in the Church, feels no need for it, and is accustomed to ignore its existence. The women, especially of the upper class, are generally practicing Catholics, but it is a grave misfortune for Latin-America that its men are divorced from theology and Christian worship."

(4) Roman Catholics point to the divisions of Protestantism as a proof that it is fundamentally wrong. Yet four hundred years of untrammelled spiritual hegemony in Latin-America have not given to Roman Catholicism that hold on life and that spiritual authority that it should have secured, and each decade marks a decline in its spiritual power. There is a greater unity of spirit among the too numerous Protestant sects, than in Roman Catholicism itself, and much of the vitality and dynamic power of Protestantism is due to that friendly emulation, which characterizes religious life in the United States. Roman Catholicism has been of great use to Protestantism in the Nordic countries, in spurring it to purer and more active life, and needs, in return, that same help in its own work in the countries of Latin-America. Because of the presence and work of the Evangelical missionaries, better sermons are being preached by the Roman clergy, purer life is demanded of the priesthood, more and better hospitals and schools are being founded and are maintained at a higher level, and new life is already stirring.

(5) The millions of pagan Indians scattered from the Rio Grande to Magellan's Straits constitute a commanding challenge to the Evangelical churches of North America that cannot longer be ignored. Many of these Indians, it is true, have been baptized, but it is most often but a baptized paganism. The Indian may go to mass and he may profess reverence for the saints, but at heart he remains true to his tribal divinities and turns to them in times of stress and doubt. The great mass of the Indian population is as thoroughly pagan as were their ancestors when Columbus first looked out on the shores of the Western world. The remnants of tribes once ruled by the haughty Inca or proud Montezuma, many of them head-hunters and cannibals, as well as quiet tillers of the soil in the mountain valleys and the high plains, can expect no help in the alleviation of their ills, except as it comes to them from the Evangelical churches of Great Britain or of the United States. Bishop Oldham has characterized the Indian of South America as the "most pathetic figure in history," and has declared that "if ever from the depressed heart of a submerged people there went up a cry for help into the ears of the Lord God of Sabaoth, that cry goes up this day from the nearly twenty millions of Indians scattered from Mexico to Chile."

The Evangelical churches are today willingly pouring out money and life in the uplift of the black folk of Africa and the belated nations of the Far East, and conditions merit and demand even greater sacrifice of both. Yet, when these millions of fellow-Americans, as pagan and as needy as the most submerged races of the world, beg for the crumbs that fall from our loaded tables, we turn a deaf ear to their cry. Surely God will require at our hands the lives and souls of these our dark-skinned brethren of the South who have long cried out in their agony and heard no reply save the echo of their own wailing!

(6) The love of fair-play which characterizes the Anglo-Saxon race demands that we give something to

Latin-America instead of limiting our efforts to getting all possible out of it. The commercial interests of the United States in the twenty Latin republics would today total around \$4,000,000,000, and Great Britain has even larger interests. Our business and professional men have gone into these countries and in fair and open competition won their just share of business. But can we, as a nation, rest satisfied with this successful penetration of commercial relations? Shall we make no attempt to make known to the Latin-Americans our educational, social

and religious ideals? Are we to discourage the interchange of moral and spiritual resources, and be satisfied with mere material gains?

What Latin-America, in common with all the world, needs today, is a new vision of the Christ. And with this vision will come a new ideal of service, a greater readiness to take up the cross that must be borne and to establish the Kingdom that must be established. If to help other peoples attain to this vision is legitimate, surely it can not be less so in Latin-America.

THE BRETHREN PULPIT

The Forward Step

By W. R. Deeter

TEXT: "...But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Philippians 3:13-15.

This season of the year invites a forward look, and a forward step. In looking back we see mercies, opportunities and successes. We also see failures, but these may not be irretrievable, or, if lost opportunities do not occur again, new "open doors" will invite us to enter; opportunities for doing good; for 'adding to our faith' every virtue which we can hold. It is said that a salesman must be able to entertain as well as be able to sell goods, if he is to attain the goal of a real knight of the grip. Conwell gives us a beautiful word picture of a man who sought long and far for the diamonds embedded in the soil of mother earth. After selling his old farm and going out in search of treasure, the new owner discovered sparkling jewels of diamonds in the back yard of the old hut. Here is the thought that comes to me: Beneath the dirt and the dust we can find diamonds, and if we "scratch" we will never be beggars. The riches that abide are right within our humble reach and grasp. I am thinking of the vast number of youth in our land today who have "riches untold", and it is of them I want you to think with me for a little while today. YOUTH whose possibilities for the Kingdom of God are unlimited. YOUTH in the forward step for our church and our Christ. Aims, motives, purposes, goals to beckon them ON.

I. YOU ARE RICH IN HEALTH

A man said to me a number of years ago, "You are full of vim, vigor and health." In youth we are active in muscle and brain. We want to be doing something. The world is calling us to some line of worthy endeavor by making use of the years that are ours, for some day when we begin to struggle up stairs we will no longer be able to meet the demands of youth. Young people, *today* you are *rich* and *robust* in health.

II. YOU ARE RICH IN TIME

There are the years before you—days, months, years, reaching into decades. You are rich in many things. The Good Book says: *Remember now thy creator in the days of thy youth.* Some spend their time carelessly and heedlessly, and in old age they are in poverty for want of a "little more time." Here is a man eighty years of age, who is not very acceptable as regards good citizenship or morals, but some one thoughtful enough about his welfare as a brother man asked him to take Jesus as his Savior, and spend the rest of his days in the church. He

says to him, "Why not change?" His reply was, "I have not time." Youth has time. The old man's time is gone. All the hours he has to spend will do little to help the world. Young folks, you are rich in TIME. What is your forward step to be?

III. YOU ARE RICH IN COURAGE

Youth is unafraid. He wants to hurl his life out in usefulness to the world. That was a wonderful feat of Lindberg's when he leaped across the Atlantic in one single hop. His undaunted courage through those long hours behind his whirring motor, with mighty waters below him and the heavens above, has won for him undying fame and brought the world to his feet. He, a man of youthful years, with clean habits of speech, good morals, and a good name, is an outstanding example of courage—courage to do and to dare. This youthful aviator the time of whose fame is still measured by one leaf of a monthly calendar is acclaimed the nation's hero.

Recently I sat by the side of a fellow minister in a County Young People's Conference, and, naturally, or habitually, I asked him: "How long have you been in the ministry?" "O, about fourteen years, but I began before I had any sense." The answer was somewhat crude, but I grasped immediately what must have been the motive and power that prompted his initiative step in the great work of the ministry—COURAGE, to do and dare for God.

Some years ago a young man and his wife graduated from our church college at Ashland. He asked the Mission Board to send him to the hardest field in America, as he felt that God wanted him in such a place. Bloody Brethett County, Kentucky was chosen, and down there he and his companion have labored for almost a quarter of a century, and their work there stands as a monument today of their faith and courage, not only through all the years, but when they made the adventure as well.

In a certain church conference a young couple were dedicated to the mission field. They asked their board to send them to the hardest foreign field they knew of. They were sent to China and now for two years they have labored and loved in that land. COURAGE in the name of the Master is a motive power that makes YOUTH venture.

IV. YOU ARE RICH IN PASSION

We hear a voice from amid the teeming masses call-

ing: "If you must give us religion—give us one that is cool and gentle." But that is not the voice of Youth. He is ready to give himself to some great movement. John Knox said: "Give me Scotland, or I die." John Wesley while quite young began to preach the "Unsearchable Riches" of Christ to the world, and when he died he left a good library, a well worn clergyman's suit, an abused reputation and the Methodist Church. But his passion for souls helped to set the fires of the Reformation aflame for God. He took a forward step. He was a man whose passion prized every fragment of human worth, claiming it for God. Need we also mention Martin Luther's passion of youth when he helped to kindle the smouldering fires of righteousness over the continent of Europe during those eventful years? He was not afraid to make known that deep inburning passion he had in his soul when he nailed his eighty-six theses on his parish door. We have many thousands of young folks today who stand ready for the responsibilities of the Kingdom to fall on their shoulders that they might carry on. They are ready to take that STEP.

V. YOU ARE RICH IN PROBLEMS

"Oh," you say, "problems are liabilities, and not assets." So many think of problems as mountains of difficulty, rather than opportunities for good. Take for instance the black man—he has a real problem in getting to live in a certain locality or district. It was Booker T. Washington who said, "I thank God I am black." Some one has added, "The race of the future is the race that has the greatest problems." Through and by the sacrifices of the pilgrims of the past, "their yesterdays have made our today's possible," and they are become a blessing to us. It is a noble heritage that has come down to us, and we should CARRY ON.

The last generation has brought the world a little closer together. We must learn to live as neighbors, for the world has moved to our door yard. It is one thing to live together, and another to learn to work together. We MUST DO BOTH. That is a FORWARD STEP.

SUMMARY

What are you going to DO with your riches? There are riches and there are riches. Of riches it has very truly been said, "There is too often a burden of care in getting them, a burden of anxiety in keeping them, a burden of temptation in using them, a burden of guilt in abusing them, a burden of sorrow in losing them, a burden of account at last to be given for possessing and either improving them or failing to improve them." This conveys the thought that material possessions are a tremendous responsibility, and whether we are pleased with it or not, what means we do possess are witnessing for us or against us now, and certainly will do so in eternity. But more especially are we thinking of the riches of health, of time, of passion, and of courage. To the rich young ruler Jesus said: "*Sell that thou hast and give to the poor.*" In other words, "Take these riches and pour them out to the world's needs." Your riches will help to bless mankind; to bring them to a knowledge of a Savior, and to enhance the Kingdom of our Lord: There are great possibilities and opportunities in the field of Christian service for our talents. Shall they be used for *self*, or for *others* and his Kingdom? What will you *do* with your *riches*? Are you ready to say to the Master, "I want to dedicate my ALL—my LIFE—in service for him." Are you ready to pour out the riches of your life in service for the Kingdom? Why not a FORWARD STEP? Jesus is ready to trust you, ready to help you. Jesus trusted in men. He chose the most common of people to help him. He trusted in Judas even till the last night.

General Grant made more honorable soldiers than any other man, because he TRUSTED them. The Gospel of Jesus Christ is BIG enough to overcome all the evils of the world. Shall we not take that STEP with him?

Portis, Kansas.

OUR DEVOTIONAL

Who Shall Dwell on High

By Mark B. Spacht

(NOTE: When I was pastor of the Brethren church at Fostoria, Ohio, a few years ago, Brother S. M. Loose preached for us one Sunday evening, using as his text the scripture from Isaiah given below. I think this was the last sermon that he ever preached as his Heavenly Father called him to "dwell on high" just a few weeks later.—M. B. S.)

OUR SCRIPTURE

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

BECOMING FOLLOWERS—Mark 1:14-20.

I gave up all to follow thee—
Even like him who gave his nets
To wind and waves by Galilee!

—Thomas Bailey Aldrich.

TUESDAY

LEARNING TO TRUST—Matt. 14:22-33.

Thou who hast thyself
Endured this falsehood, knowing how as a soaked
And sinking vesture can drag us down
And drown us in the melancholy deep,
Sustain me that I walk these waves
Resisting.—Mrs. Browning.

WEDNESDAY

FOLLOWING WITH THE CROSS—Matt. 16:21-24.

Self is the only prison that can ever bind the soul,
Love is the only angel that can bid the gates unroll,
And when he comes to call thee, arise and follow fast,
His way may lead through darkness, but it brings to
light at last.—Henry van Dyke.

THURSDAY

THE SPIRIT MANIFEST—Acts 2:1-8.

On the spire of the belfry tipped with a vane
Of metal, the friendly flames of the spring sun
Glanced like the tongues of fire beheld by
Apostles aforesaid.—Longfellow.

FRIDAY

THE CHURCH EMPOWERED—Acts 3:1-10.

"You see the church can no longer say, like Peter,
'Silver and gold have I none,'" boasted Innocent the
Fourth to Thomas Aquinas, and that great philosopher
remarked in turn, "Nor can she say, 'rise up and
walk.'"

SATURDAY

BOLDNESS FOR CHRIST—Acts 5:27-32.

"We are inclined to obey man rather than God, to
think more about what others will say than how God
will judge."

SUNDAY

VISION AND SERVICE—Mark 9:2-10..

"Not always on the Mount may we
Rapt in the heavenly vision be;
The Mount for vision—but below
The paths of daily duty go."

it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of Hosts, he is the King of glory. (24th Psalm.)

He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; HE SHALL DWELL ON HIGH. (Isaiah 33:15-17.)

What concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (2 Cor. 6:15-18.)

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. (1 John 2:15.)

OUR MEDITATION

By faith every true Christian hopes to attain the prepared place which the Savior promises to those who love him and seek to do his will. The attainment of this home, together with the eternal joys of the redeemed, is the incentive that calls us to a consecrated service wrought with self-denial. The Apostle with his gaze directed heavenward could joyfully pass through trial, persecution, and affliction, thinking of the time when he should sheathe the sword and receive the crown. "This one thing I do," he says, "forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Paul sought to dwell on high and the way was paved with sacrifice, humility, and love.

The psalmist and the prophet point out definitely as to who should dwell on high. The apostle admonishes Christians to walk consistently before the world. John would tell us that he that loveth the world hath not the love of the Father in him. As in the days past, to follow and obey God called for a clear-cut distinction between the works of those who were slaves to this world and those who were servants of the Most High God; even so, today, to be a true disciple of Christ one must separate himself from the sinful pleasures of the world, not allowing the ambitions of this life to stultify Christian zeal. Demas was a co-laborer with Paul for a time, but he went back. To me some of the saddest words of all scripture are those that Paul addresses to Timothy when he writes, "Demas hath forsaken me, having loved this present world." He did not simply forsake the apostle, but he forsook God. To many in the church today might these words be truthfully applied. May it not be true of any who may read this, but rather, on the other hand, may

they overcome the world through the wonderful riches of grace.

Surely, Isaiah's words are significant of the present age. Who shall dwell on high? "He that WALKETH righteously and SPEAKETH uprightly." To guard one's walk so as not to lead into temptation and to watch one's speech so as not to deny the Truth demands a devoted and holy life. For, "without holiness no man shall see the Lord." (Heb. 12:14.)

Who shall dwell on high? "He that SHAKETH HIS HANDS from holding of bribes." In this day when graft is so common and it speaks in terms of millions, it is not surprising that many should succumb to its influence, especially those not of the household of faith. "He that STOPPETH HIS EARS from hearing of blood." A well known Washington magazine says that the reading of murder trials is fast becoming our national sport. There is a world of truth in this statement, for the people through the newspapers of our land are being fed daily on this stuff (and "stuff" it is) which is very detrimental to spiritual growth. Just recently a noted newspaper would NOT give place on the first page to a sensational murder trial. Such stopping of the ears is worthy of commendation. "He that SHUTTETH HIS EYES to seeing of evil." Jesus says that it is better to go through life with one eye rather than have both eyes cast into hell fire. He would have us pluck out the offending member and cast it aside. In other words, shutting the eye to evil.

The psalmist would impress upon our minds that he that hath a PURE HEART shall ascend into the hill of the Lord. Jesus and the apostles continuously teach concerning the regenerated heart and life through the Cross. To dwell on high is the aspiration of us all. To do so we must put on the whole armor of God fighting the good fight of faith to the finish. "He that endureth to the end shall be saved."—*Jesus*.

"In the name of God advancing,
Plow, sow, and labor now;
Let there be when evening cometh,
Honest sweat upon thy brow.

"Then will come the Master,
When work stops at set of sun;
Saying, as he pays the wages,
Good and faithful one, 'Well done.' "

OUR PRAYER

We thank thee, our kind heavenly Father, for the hopes and aspirations of thy followers, not only in this life but in the Life Eternal when we shall stand before thy throne glorified with thy Son, our Redeemer. Help us to render unto thee an appreciative service of love for thy kindness to us. May we have that enduring faith that will enable us to be faithful unto death. Then take us to dwell with thee on high. In the name of Jesus. Amen.

Clay City, Indiana.

Premature utterance is a great mistake. Much harm is often done, and reputations suffer. It is better to think twice before you speak. The men whose words carry conviction, weigh their words, and think out their theme.

The great reason possibly why so few have thought of taking God into their career is that so few have really taken God into their *life*. It requires a well kept life to know the will of God, and none but the Christ-like in character can know the Christ-like in career."—*Drummond*.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for July 10)

Samuel's Farewell

Scripture Lesson—1 Samuel 12.

Printed Text—1 Samuel 12:1-5, 19-25.

Devotional Reading—Psalm 26:1-8.

Golden Text—Thy lovingkindness is before mine eyes; and I have walked in thy truth. Psalm 26:3.

LESSON LIGHTS

Lesson Poem

My life flows on in endless song,
Above earth's lamentation.
I catch the sweet though far-off hymn
That hails a new creation;
Through all the tumult and the strife,
It finds an echo in my soul,
How can I keep from singing?—*Inskip.*

Verse Comments

Picture the scene of this lesson. Midsummer in Palestine. The people, representatives of the entire nation, assembled at Gilgal, just east of Jericho, the first stopping place of the tribes after crossing the Jordan to enter Canaan, the place where were laid the opening scenes of the nation's residence in their Promised Land. Saul, "every inch a king", a splendid looking man, just returned from a victory over the nation's enemies, and installed into sovereign power amid enthusiastic rejoicings, as a solemn ratification of what had been done at the previous assembly at Mizpah. Samuel still a prophet and religious teacher, retiring from his secular position as Judge, laying it down in a farewell address which takes rank with Washington's farewell to his army, and with other great farewell addresses in history.

1. *I have hearkened... have made a king.* As the representative of Jehovah and only as Jehovah commanded. But it was to Samuel the people had appealed, and he was the visible authority in the matter.

2. *Walketh before you... walked before you.* The figure is that of a shepherd walking before his flock. He had been the leader; now the king had taken his place.

3. This is an appeal to the people to acknowledge that Samuel's rejection is not for misgovernment, while verse 4 is the people's acknowledgment and verse 5 is the oath taken to confirm it.

His anointed. Saul. *Or... Ass.* As an agricultural people Israel considered these the most valuable of their possessions. Samuel names what corrupt judges would have done in his place. *Ransom.* Here the technical term for blood money paid to the relatives of a murdered man. This was common in all races and ages, but forbidden by Hebrew law (Num. 35:31ff.). Samuel got a "clean bill of health." No one brought even the smallest charge against him.

Samuel then warns the people against any wandering from the paths of Jehovah and recalls to them the many failures in obedience in their history. Further sin will bring its punishment.

Thunder in wheat harvest, May or June, is practically unknown in Palestine, for those are practically the driest months of the dry season.

19. *Pray... unto Jehovah thy God.* As if they realized that in their rejection of

Jehovah as king they had endangered their possession of him as God.

20. *Fear not.* This thunder storm had made the people afraid, the more that it had come at Samuel's announcement. *Ye had done all this evil* of which he had been speaking to them. But if now they would serve and follow God truly then God would forgive the evil and be their protector.

21. *Turn not aside* from God to idolatry, vain things, "nothings," a more vivid and equally true rendering of the word.

22. *For Jehovah will not forsake his people for his great name's sake.* God's own name would be involved in the downfall of the people that had borne God's name and had been called God's people. *Because it hath pleased Jehovah to make you a people unto himself.* The Jews were the chosen nation not because of their goodness, but because of God's grace, God was pleased to select them for his own, unworthy as they were. Does he not thus call us to himself?

23. *But I will instruct you in the good and the right way.* Samuel was old, and was no longer to be the civil ruler of the people, but he would be their spiritual leader as long as he could speak and pray.

24. *Only fear Jehovah.* This is the religious side of "the good and the right way." *And serve him in truth with all your heart.* This is the ethical, the practical side of "the good and the right way."

25. *But if ye still do wickedly, ye shall be consumed.* The verb means "to be destroyed," and is used elsewhere of being killed in battle.—*Alice D. Adams.*

Speaking the Mind of God

When Samuel was deposed from the judgeship, he was "calmed by the feeling of identification with God's cause. 'They have not rejected thee, but they have rejected me,' said Jehovah. Had it been mere wounded pride, or pique, or family aggrandisement arrested, or ambition disappointed it would have been a cureless sorrow. But Samuel had God's cause at heart, and this gave a loftier character to his sadness. There was no envenomed feeling, no resentment, no smarting scornfulness. To be a part of a great Divine Cause which has failed is an elevating as well as a saddening sensation. A conviction mingles with it that the cause of God will one day be the conquering side."—*F. W. Robertson.*

A Citizen's Creed

I believe in my country.

I honor her for the great deeds, the high purposes, the splendid dreams, and the unstinted devotion that have made her great despite the vice, the selfishness, and the violence of past and present.

I recognize in my country a moral character which cannot escape the laws of moral growth and decay.

I know that true greatness in individual character can come only along the lines of love and service and unselfishness. And so I believe my country can be great only as it lives and labors among the nations with true

good-will in real service and by actual unselfishness.

I realize the profound debt my country owes to all who have died untimely in her service. Yet I believe my country is even more indebted to those who in quiet ways and unchronicled deeds have lived for their country and kept her heart clean and her character true.

In God's providence my country needs to fear no outward enemy, but this very security makes our inward peril more grave.

I believe the great crises of my country's past have been inward, when vice sapped our moral fiber, when selfishness intrenched itself, when violence and hatred stalked unreprieved.

I know today is shadowed by the same dangers. Vice still rots the heart. Selfishness is still suicide. To take the sword of violence is to perish by the sword.

We can be saved today, as we have been in the past, only by the unnoticed and unnumbered heroes who quietly live down vice and selfishness and violence.

And we can make our country great by causing her to live among the nations a people not to be ministered unto but to minister.—*David N. Beach, Jr.*

AMONG THE ZULUS

Up in Zululand on the northern border of the Natal Province, South Africa, is located the Inanda Seminary for girls. Like many missionary enterprises, this one, established some seventy years ago among the fiercest and most barbarous of native tribes which savagely resented the white invasion, has a record of marvelous achievement.

Inanda Seminary, of the American Board Mission, has the capacity for the care of 200 girls. Since its organization, thousands of native teachers and native nurses have passed through the institution. More than half the native women workers and the female students at the Normal Training School are Inanda graduates.

The girls at Inanda are taught to be home makers. Every graduate has had instruction in sewing, cooking, laundry work, knitting, basketry and home economics. The students are also taught to raise pigs, cows, mules, chickens, ducks, turkeys, corn, beans and potatoes, thus helping not only to feed the students and to pay the expenses of the school, but also to teach them concerning matters of making a living. Coupled with this very practical course of instruction, the students, under the direction of Miss M. E. Walbridge, the principal of the Seminary, are trained to go out every Sunday to teach in village Sunday schools and outlying mission stations, all of which has played a large part in revolutionizing the home life of many a Zulu warrior.

This mission station is one of thousands of similar stations located in every mission-area that receive Sunday school material through the Surplus Material Department of the World's Sunday School Association, 216 Metropolitan Tower, New York City.

OUTWITTED

He drew a circle that shut me out—
Heretic, alien, a thing to flout;
But Love and I had the wit to win;
We drew a circle and took him in!

—*Edwin Markham.*

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Brethren in Cleveland

Last week Brother Riddle issued his final "Call to Cleveland." Others have joined in the effort to secure a representative attendance from Brethren societies at the International Christian Endeavor Convention. It looks as if there will be a nice delegation of Brethren folks. The exact number will be discovered when we meet for our denominational rally. This along with similar rallies is announced in the official program for Tuesday afternoon. But, believing that we will have the largest representation present on Monday, we have arranged to have Brethren Endeavorers meet for a luncheon and program at the Y. M. C. A. on Monday at 1:00 P. M. So plan to be present with your smiles, songs and yells and consequent good fellowship.

BRETHREN YOUNG PEOPLE'S CAMP

Most of our people have learned of the Summer Camp for Brethren young people which is to be held at Shipshewana Lake during July 17-24. This week follows immediately the Bible Conference. Sunday, July 17th is to be Brethren Day.

Many of the young people will probably want to come with their elders at that time. For the benefit of such and the older people remaining there will be an inspirational service on Sunday evening. Enrollment follows on Monday, the 18th. All "campers" should do their utmost to be present and located by that evening.

The camp will be open to all young people of 15 years and over. Provision is made also for their adult leaders, superintendents, teachers and the like. We would like to have at least one such (more may come) with each group of young people. There should be an automobile load of young people from every Brethren church within two hundred miles of Shipshewana; more should come from the nearer churches.

Pastors and superintendents are regarded as the key leaders to promote this worthy and important undertaking. Will not these influential persons help to discover and enroll delegates from their church? Registrations should be forwarded immediately to Harold D. Fry, Oakville, Indiana. This necessary information will help us to provide for your representatives. We also request you very earnestly to pray fervently for the success of this summer training camp.

INDIANA DAY AT SHIPSEWANA

At the State Conference at Warsaw last fall it was unanimously decided that Lord's Day, July 17, should be designated as Indiana Day at Shipshewana. The plan and purpose was to have every church in the district, as far as possible, to have a large delegation present for the entire day.

To date a number of churches have taken the matter before the congregation and have decided to dispense with all services and everyone is being urged to go to Shipshewana. Now these are days when folks are wanting some place to go. Why not urge them to spend the Lord's Day where there is wholesome, uplifting, spiritual atmosphere and where Brethren and friends can come together and enjoy a day of real Christian fellowship?

The program has been carefully arranged and every minute of the day will be crowded with good things. There will be good music, good sermons, and plenty of good things to eat, and good old-fashioned Brethren fellowship. And say, this just reminds me, please don't forget to bring those large baskets well filled. Pastors should remind their people that this day has been planned by conference and that the plan cannot be carried out without folks. We will need you. So come along Michigan brethren, you southern Indiana Brethren, preachers, laymen, young people, boys and girls, in fact, let's take the whole family this time. We shall be disappointed if you are not there.

C. C. GRISSO, Ch'mn. Indiana Day.
Warsaw, Indiana.

What is Our Reading?

*She read the Journal and the News,
The Green Book and the Red,
She kept the serials of the month
Securely in her head.
She read the sporting page, she knew
Each athlete by his name,
She read of baseball, football, golf,
Familiar with each game;
She looked the funny pages through;
She watched the mails to seize
The magazine she liked the best,
Whose columns most did please;
But—in her house there was a Book
With pages never turned,
Whose messages of hope and truth,
Were still by her unlearned.
And still she reads, and laughs and cries
O'er stories of the hour,
And lets the Book dust-covered lie,
Unopened in its power.*

—From Susan Hubbard Martin,
in *The King's Business*.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for July 10)

Avoiding Dangerous Habits
Ps. 1:1, 2; I Thess. 5:22

"I don't want to go to the store, Mother. I want to say here and read. Why can't James go instead of me. He isn't doing anything." Thus Mary was whining and being sassy with her mother. She had talked back to her mother so often that it had become natural and easy to talk back every time she was told to do anything.

After her mother had explained why she wanted her to go to the store Mary went but she had a very unkind feeling in her heart which she had shown by her talk. Things went on like that for quite a while. In fact Mary became more unkind and sassy as the days passed. Finally mother said, "Mary, you are developing a very bad habit of talking back to your mother. Some day you will be sorry and wish that you had not said unkind things to me."

But Mary did not even pay any attention to her mother's warning. She answered back, "You are always calling me down in-

stead of James. I suppose that he's perfect."

Not many days after that Mary went away on a visit. It was the very first time that Mary had ever been away from home by herself. When she went to bed that first night, she kept thinking, "I wish mother was here so that I could kiss her good-night. I wonder if she is cross at me for being so naughty lately. I'll write her a letter tomorrow and tell her that I'll try to get over the habit of being sassy and saying naughty things." However, when the next day came, Mary was so busy having a good time that she forgot all about her letter. That night when it was time to go to sleep, she felt worried and so she decided that she would stay up and write her letter. She wrote it and somehow she slept better that second night than she had the first. She was so glad she had written that letter.

But something very terrible happened. The very next day before Mary even had time to mail her letter she received a long distance call from her daddy. He said, "Mary, you must come home as quickly as you can. Mother is very sick."

Poor little Mary. She felt like crying all the way home. In fact she did cry for a while. She kept thinking, "What if I should never get to see mother again. She would never know how sorry I am that I said unkind things to her. I never can make up for the way I have acted if mother goes away. Oh, she just must live. I never can be happy again if I have to remember all my life that I was so unkind to mother."

It seemed to Mary that she would never get home. When she finally arrived, she found that her mother had been taken to the hospital. Her aunt met her at the door. James was at home and he had been crying too. Mary thought of herself, "He can't be as unhappy as I am for he has not been saying unkind things like I have."

Soon James and Mary were on their way to the hospital. As soon as they got there Mary ran to her father and said, "Do they think that mother will get well?"

Daddy said that they didn't know yet and that they would have to wait until the doctor came and ask him. While they were waiting Mary told her daddy all about her troubles and how sorry she was about having been naughty.

Her father tried to comfort her and they prayed together that mother might get well, and Mary added to her prayer for her mother a prayer to God to help her to control her tongue.

Finally the waiting was over and when Mary looked at the big, kind doctor she knew that he had good news for them. When he told them that he was pretty sure mother would get well Mary almost cried again, this time for joy, for now she would have a chance to make up to her mother for all the unkind words.

Bible References

- M., July 4. Habit of lying. Prov. 19:5.
- T., July 5. Habit of laziness. Matt. 25:3.
- W., July 6. Habit of stealing. Josh. 7:21.
- T., July 7. Habit of quarreling. Prov. 18:19.
- F., July 8. Habit of losing temper. Jas. 3:15.
- S., July 9. Habit of disobedience. Gen. 3:11.

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MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Under the Southern Cross

Since writing last I have had the privilege of visiting several of our branch missions and will tell you something of my trip. On May 23, in company with Brother Cayetano Spring, I went to Laboulaye to preach the dedicatory sermon for the hall in the home of Brother Perez which he has constructed for the use of the mission, and plan with Brother Spring for a parsonage on the lot which we have in the center of this growing town of about eleven thousand inhabitants.

The hall dedicated is nicely furnished and will seat about a hundred people. It was filled to overflowing by people who are already fairly well indoctrinated and expressed their desire to follow the Gospel. Unless Satan succeeds in sowing seeds of dissension there will be an abundant harvest in due time in Laboulaye. Brother Isteueta still visits the neighboring towns and is building up groups of believers in them.

I arrived in Buenos Aires on the 25th, the national holiday, and remained during the week with Brother Ferguson, of the Church of the Nazarene, who was with us in Rio Cuarto several months in 1910. He has a number of branch missions and I preached three sermons on prophecy for his people.

On Thursday evening I took part in the Congress of Women's Societies of Argentine and Uruguay and on Friday evening met with the Committee on Cooperation, which with Dr. Barclay of New York, is planning for the publication of union literature for Bible study.

On Friday afternoon I spoke to the students of the Baptist Seminary, and on Sunday afternoon at the dedication of the monument to Francisco Ponzotti erected by gifts of the evangelical churches of the country. Ponzotti was one of the most celebrated colporters and agents of the American Bible Society. I was invited to speak also at the Instituto Modelo or Union Seminary for Women Workers, and other places, but time did not permit of more visits. In our own mission the hall was well filled, and it is manifest that Brother Zeche is winning the hearts of the people. He is highly praised by the teachers in the seminary also. Brother Anton held a successful meeting in Bragado and is now going to the "Chaco" far to the north where he has a sister and will hold a meeting there.

Since we bought our lot in Buenos Aires a German company has built 20,000 houses (departments) in the district immediately adjacent and these are being purchased on long time payments by workers who wish to own their own homes. I am told that a large percentage of these are German immigrants. As there is no other mission within twenty squares we have a tremendous field and should by all means have an adequate building. I consulted with several constructors on the site and learn that we can have a satisfactory building for about \$8,000. The parsonage needed in Laboulaye will cost about \$3,000. We trust that the Easter offering will justify these advances.

On my way home I saw Brother Reina and other workers in Alejandro and ar-

ranged to go there next week to celebrate a number of baptisms.

The one thing that hurts just now is that the Bible coach must be in the garage dur-

Troublesome Creek, which runs gracefully around our institute at Lost Creek, Kentucky, did not run so gracefully several weeks ago. All the buildings were visited with water on the first floor, save the girls' dormitory, which escaped with cellar only being filled. Water was waist deep in the boys' dormitory and Brother Drushal's home had several feet of it on the first floor. Garden and farm crops were covered with a heavy coat of mud, which doubtless will serve as a fertilizing agency for the production of crops in the future, but was very destructive to this year's crop. Large bridges, fences, etc., were washed away, and in many cases homes were taken away. Much live stock and many people lost their lives. Last winter they had quite a flood

ing this beautiful autumn weather because we are short of American workers. We pray that Brother Sickel and family may soon be restored to us again.

C. F. YODER.

Rio Cuarto, June 1, 1927.

Riverside Flood

but it was nothing compared to this one.

The damage was not as heavy at Riverside as one would imagine, but it did destroy quite a bit and it will take much hard labor to get things in a sanitary condition for the oncoming school term which begins about the middle of July. Brother Early wrote for money to help in this emergency. We sent him a hundred dollars and would have sent more if funds were available. Our mission at Kryton was also flooded, but not much damage done. Will not some of our loyal supporters of the Kentucky mission field help us with a special contribution? It surely will be greatly appreciated and the good Lord will abundantly bless those who give liberally and cheerfully.

WM. A. GEARHART.

An Itinerating Trip

By Estella Myers

(Continued from Last Week)

Monday, Boi Kane.

We had a very short run today. We are in a rest house between two large villages. We have preached many times today. Several accepted the gospel and we have spent much time in teaching them. A good deal of time has been spent in buying iron for the boys as this is the place where they ore it. We are very tired.

March 1.

We preached to large crowds last night and this morning. This is the edge of the tribe and we used several languages that all the people might understand. Next to us live the Shuma and Baya. We are just two days' run from the Sheldons near Bos-sangoa.

We visited the place where they smelt iron and also the blacksmith shop to see them make spears and hoes. How clever the natives are in this line of work their fathers have taught them.

Two soldiers came to the village to take to prison those who did not pay their tax. They also are bringing in the natives who ran away and making them build houses in the village. The tribe is not yet under submission.

Wednesday.

We moved to Bundia today. All the villages are out burning grass today and we must wait until evening to tell the good news. The chief gave us a chicken and some food for the boys. This village is not very large.

Heard the porters quarreling and went out on the veranda to have a little meeting with them. One of our boys is sick, but think he will be better tomorrow.

We have a beautiful view from the rest house here. The forest with its many colored leaves is odd, for some trees are as green as can be while others are brown,

golden and red. Some trees, like the rubber tree, have lost their leaves altogether. Some trees never lose their leaves, or in other words, lose their leaves all the time yet are green all the time. In another month the rains will start and one would think that spring was here. Everybody will start to make garden.

Bought a skin of a puff adder this morning. It is a very poisonous snake. Want to get a skin of a boa constructor, also.

Thursday.

We preached to many last night and also this morning. The village is vacant just now for every one has gone to burn grass and hunt. It is a big day. Several villages are in the hunt. We climbed a large stone to see the hunting ground on fire. We gave our porters leave to go and hunt with them but not in the name of the devil as the others went. Everything the natives want, who are not Christians, they appeal to the evil one for, as if he gave them good. Their worship is of the devil and we are here to tell them of their Heavenly Father who does give them all good.

Yambia.

We left Sundia after preaching to them this morning. We find this village very small for they are hid in the bush. Four years ago when I visited them I found many more people. It surely seems like the wilderness. Our boys did not have a place to sleep but in the open air. The chief is building a rest house but it is not finished.

Yagemi.

Preaching at Yambia before leaving the village made our start late for a long run. Two boys accepted the gospel and we tarried to talk to them. We hope to see them again before we go farther that we might strengthen their faith.

We passed a good sized river, but it was

rather low just now. How the boys did enjoy playing in it.

We also passed the "galengoi" (men who control the hunting and beat the drums for the dance). They look like demons and speak a foreign language. They pretend not to understand their own language. They work for the devil.)

Just now several ravens are sitting on a limb nearby making a great noise. I don't know whether they are saying "Nevermore" or not. At least some of our porters said it after traveling over the dreadful road we did this morning. We told them Jesus traveled over an awful road to save us and we should be willing to suffer for him that these people, almost outlaws, might hear the good news.

Sunday, March 6.

Last night we had quite a crowd to listen to the gospel story. This morning our par-

ty parted, some going to the captain's village, all the rest stayed here. It has been a hot day. Many funny things have happened today. We asked a good many of our boys to testify this morning. Little Maidi had his little speech and in telling of Jesus' return, said: "Jesus is coming back with a big boat and will take us all to heaven." I guess he was thinking of the days of Noah. He prayed that we would not fight with the people of the village; He knew they were fighters.

Haou.

We stopped twice this morning to preach along the way. Have been preaching and doing personal work most of the day. We hoped to stay here two days but the boys are unable to get food so will leave in the morning.

Lia.

Soon after we arrived here we received

news from Bassai that the baby is sick, so will leave in the morning for the station. We had a visit from the administrator. We asked permission to preach to the soldiers and their wives. We also asked that he come to the services. Four o'clock in the afternoon we visited the prison and the grounds of the poste and had services. The two evangelists preached too and we had a real nice service. He understood sango and the boys gave him the gospel story briefly. We left at six o'clock for a village toward Bassai and came home today. We found that Brother Kennedy had lanced the baby's gums, the high fever had left and the little fellow was happy. He was glad to see us. All are well and we are ready for a rest that we might again go out to tell the precious story.

Bassai, French Equatorial Africa.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

A Country Church that Loves to Give

Berne, Indiana—Report for Endowment

This is known as the Bethel church and located eight miles from Berne, Indiana, and is a strictly rural church; every member is interested in agriculture.

I have found it very difficult for the past few months to raise money for the College in the farming sections for as a class they seemed very much depressed and discouraged. It has been one continued hard luck story of high taxes, low prices, crop failures, etc. Yet in the face of it all, I see no let up in new automobiles, pleasure and expenditures on self.

At Berne I found it different. These people had just as good a reason to complain as others. The wet weather, taxes and prices hit them just as hard, but they did not complain and excuse themselves for these reasons, but they were interested and were anxious to do all they could. Do not get the idea that there are rich people in this church; they represent the average farmer, some own their farms, others are renters.

The reason I am writing at this length is to show that what Berne, Indiana, did, other country churches can do, if they have the same mind and spirit. This is not a large congregation, but they gave nearly \$1,000 to Foreign Missions on Easter Sunday. They have a pastor for his full time and give liberally to all the interests of the church.

It is wrong—absolutely wrong to make the church suffer first in our contributions when our income becomes smaller, the church should come last in curtailment instead of first.

I am wondering if we are taking the work of the church seriously. We need fire and zeal for God and his work. The resources of the Brethren Church in life and money is only being touched lightly. Our membership, equipment, missions and extension work could be multiplied if we were doing what we are able. We lack in vision, faith and consecration.

A church that seeks to hold all for its own local church is the loser. A sure sign

of spiritual decline in a church is to have it complain about giving beyond its own boundaries. I am in position to see the effect of this policy, "We have enough to do to look after our own church." This kind of a church is always in the dumps financially and spiritually, usually in a squabble with themselves and others and are losers at every turn of the road—spiritually bereft

and dying. The Spirit of God does not dwell in selfishness and God does not bless a program contrary to his own. On the other hand, I find that the churches that have power, growth and prosperity, who have money to pay their bills, are the churches that are giving to missions, the college and the general interests of the church. Do not expect God to bless that which he has not ordained, but has condemned.

Do not look upon the church as an institution that needs our charity and to give as though we were extending aid to some suf-



fering and pitiful creature. It is the ordained agency of God on earth to carry on the redemptive mission of our Lord. The biggest, the most important and greatest thing in the world. Let your dealings be, as with the mighty God and not the tossing of small coins, as into the hat of a blind man.

Brother John Parr is the pastor of the Berne church. A man whose entire life has been spent in this locality. One whom the people know, love and trust. I have held four revival meetings for this church in the past and am glad to say I never saw a church in better condition than at the present. This is one of the country churches that is not dying and the reason is to be found in things stated in this article.

Brother Parr gave me every aid in my work and nearly every family in the church gave. No large gifts, but all gave. The total gift of this country church was \$1,488.
W. S. BELL.

SPOKANE, WASHINGTON

The Spokane church has been busy in the Lord's work even though no record of same has found its way into the columns of this paper. Last September, when we arrived in the city, we found the faithful ones, who had carried on the work during the year when there was no pastor on the field, planning evangelistic services. The new pastor, with the aid of a local song director, conducted a two weeks' campaign. The exact results were rather hard to ascertain. Many adults and children came forward for reconsecration. Also many young people, children, and a few adults came forward to confess Christ for the first time. Five children were baptized and received into the church.

The first of November Communion service was observed with 69 communicants. We were glad to have several from other churches commune with us.

During the winter months the attendance at evening services was augmented by the showing of some three hundred stereopticon slides of pictures taken by the pastor while in Palestine and Europe last summer. A few stereopticon lectures have been given in other churches of the city.

In March, Dr. Britton Ross, of the Los Angeles Bible Institute, held two weeks' special services. Sixty-five, mostly children and young people, came forward for confession or reconsecration. Also one young lady, a member attending one of our colleges, for Life Service. Of this number nine have been baptized and seven received into the church.

Last month we again observed Communion with 41 taking part.

Our active membership is now 87; of which number 45 are adults (10 men and 36 women), and the remainder young people and children.

At present we are busy planning for our Northwest Annual Conference which is composed of the Sunnyside and Spokane churches. This year we are to have the conference. It will begin on June 22 and close the 26th. We hope to have Brother Alva J. McClain here for the closing day.

When we contemplate the future of the Spokane church the words of Paul concerning his Ephesian work flash before our mind: "A great door and effectual is opened unto me, and there are many adversaries." The tasks considered are large but we have a mind to pray and work and pay.
K. M. MONROE.

STERLING-SMITHVILLE CHURCH

Sunday, May 1, was a day of rejoicing for this congregation. Three services were held with a basket dinner at noon. Dr. J. Allen Miller was the speaker at morning and evening services and Elders R. F. Porte and F. C. Vanator spoke at the afternoon service. A special choir rendered fine music at all these services and large crowds were present throughout the day. One of the special features was the burning of the canceled notes. The pastor held the notes, Dr. Miller applied the match, while the congregation sang "Praise God from Whom all Blessings Flow." One lady expressed the feelings of the entire audience when she said, "It was the sweetest smoke I ever smelled."

This group of people are to be congratulated on their achievements. They started their work at Zion Hill church which is four miles north of Smithville with a partial organization of eleven members, two brethren and nine sisters, December 31, 1892. On May 19, 1894, they were fully organized into a church with sixteen charter members, four brethren and twelve sisters. D. L. King and J. W. Funk were elected deacons and Sister Emma King, now Mrs. Ed. Steiner, secretary, and E. L. Steiner, treasurer. Elder William Kieffer of Pleasant Home was the first pastor, serving them faithfully and acceptably for several years. The church prospered and grew during these years and much credit is due "Uncle" Wm. Kieffer for his faithfulness in driving over the hills in all kinds of weather to break the Bread of Life to this congregation.

It was under the leadership of Elder A. L. Lynn that the church building at Sterling was purchased and the new church built in Smithville. The Sterling church was purchased in 1919 or 20 and the congregation moved to that place. At the same time services were held in the old Bethel church at Smithville. Later a lot was purchased on Main street and work on the new building was started. The cornerstone was laid in the fall of 1921 and the building dedicated to the Lord in August, 1922. This gave the congregation two splendid buildings in which to worship God and take care of the spiritual needs of their people. They adopted the name Sterling-Smithville Brethren Church.

The new church at Smithville is a fine building. It is built of buff brick, oblong in shape, rather plain, but very substantial. It is 44x70 with imposing entrance at front and side entrance on east with concrete walks leading to both entrances. The main auditorium is commodious with bowled floor and circular pews. The platform is semi-circular with choir loft rising immediately back of pulpit. There is a gallery at front of building with stairways on either side of entrance hall. Under the gallery are two Sunday school rooms and two more are to be found on either side of pulpit with another Sunday school room across the hall from side entrance. The interior work and pews are hardwood finish. The win-



Elder M. L. Sands
Pastor of Sterling-Smithville Church

dows of very beautiful stained glass. Two of these are large, depicting Christ in the Garden of Gethsemane, the other depicting him as the Good Shepherd. The aisles are carpeted and the entire building lighted by electricity. There is a basement under the entire building. This has a concrete floor and is divided into dining hall, kitchen, furnace rooms and rest rooms. The kitchen and dining hall are equipped with enough kitchen utensils, dishes, chairs and tables to feed one hundred people at one sitting. Larger numbers have been taken care of on special occasions. This gives them a building well equipped to care for the spiritual and social needs of the people for some time to come. Surely this people can truthfully say, "Hitherto the Lord hath led us" and blessed us all along the way.

Our yearly business meeting was held recently at Smithville. It was more largely attended than any during the present pastorate. The financial reports showed all bills paid and money in the treasury. A fine feeling pervades the group and business of importance was transacted. Among this business was a decision to change the services from alternating them every other Sunday to alternating them each Sunday. The services will be held in morning at Smithville and in evening at Sterling one Sunday and on the next Sunday in morning at Sterling and in evening at Smithville. Thus giving each church one service each Sunday. The second item of importance was the calling of the present pastor for the fifth year of our service.

The interest and attendance is growing at all our services. New people are being interested in the church. Strangers are worshipping with us and prospects look good for successful work in the future. Pray for us, Brethren, that this church may be led as in the past to do his will and bring honor and glory to his name.

MORTON L. SANDS, Pastor.

NEWS OF THE COLLEGE

The Summer School opened with a better enrollment than usual, the total number being now 272. This is about all the students we can care for. We have several public school men on the teaching staff this summer,—Superintendent Hetler, of Mansfield, Superintendent Lewis, of Shelby and Superintendent Landis, of New London.

The second term opens July 18 and closes August 19.

Dr. Bell made a business call the other week on his way to the Maryland-Virginia Conference. He is pressing the campaign with vigor.

The new gymnasium has gotten well under way and will be a very fine building. The further it progresses, the more I am impressed with it.

Before this letter reaches its readers, I shall be on my way to the Coast by auto. My family is going with me and we expect to spend the greater part of the summer there and enroute. I am to speak at the Annual Conference of the Southern California churches. I expect to be back again by the time of our National Conference. Mail will reach me at 1330 East Third Street, Long Beach, California.

No other letters from the college will appear from my pen until my return.

EDWIN E. JACOBS.

FORT SCOTT, KANSAS

The work here is moving along, but of course not as rapidly as we desire it to move. We have some reverses and some achievements, as is true in most places. Personally, we have plenty of workouts without going to the "gym".

We have appreciative audiences, but not as large as they should be. All departments of the work are intact and going, but not as strong as we hope to see. We are planning for a D. V. B. S. about June 5.

Our spring Communion service was held on April 24 and was an excellent service with 24 at the tables and several interested visitors. Industrial conditions are still unfavorable and we have lost two more families since our last report, by moving away to get work and some others are out of work and it is very hard to secure employment. We are hoping for a change for the better before long. The Woman's Missionary Society meets each Thursday afternoon for work and every second Tuesday of the month for their devotional meeting. Our people greatly appreciated the twelfth of May as a day of prayer for Fort Scott mission, as set apart by the National W. M. S. and mentioned in the Outlook. This was announced beforehand and on the afternoon of the twelfth a prayer service was conducted by the pastor at the Woman's work meeting, stressing the fact that many persons from all over the brotherhood were especially remembering our work on that day. We certainly experienced the power of that day of united prayer, and feel inspired to greater efforts.

In May I received a letter from an old friend of ours who was in Fort Scott; this letter was encouraging in more ways than one. But in that letter was a check for \$200 as a gift to our property debt. The check is so deposited and we are wondering how many more such friends we have. Eight more like this one will clear our debt and inspire our few workers here as they have never been inspired. A hint to the wise is sufficient and we hope to be inspired to the limit, and we will give our friends credit with thanksgiving, and we will give God all the praise of which we are capable. We ask nothing for ourselves, but for him whose "bond-servants" we are glad to be. We can see several omens of good, and doing our best to bring them to full realization. There is some talk of a union campaign in the city this fall, but whether it comes off or not, we are planning for our own campaign, if we can secure an evangelist. We are enjoying an increasing respect from the citizens of the city. We crave a vital interest in all your prayers.

L. G. WOOD.

MOVING ON

When we reported to the readers of The Brethren Evangelist last we were in Sacramento in an evangelistic campaign with Doctor Overton and people in the First United Brethren church. God blessed us in the campaign which lasted two weeks. Forty souls made the good confession of the Son of God and Savior from sin. Brother and Sister Pepper members of the First Brethren Church at Manteca, recommended us to the pastor and people and they were a great help in the meeting. During the meeting, Dr. Barber, pastor of the First Presbyterian Church at Tracy, with whom we worked in a campaign, came over with a number of his people and testified as to

how the grace of God worked on hearts in Tracy.

Brother Platt's faithful flock of Manteca came a distance of eighty miles, about 30 of them in a body. Never have I known a body of people to get more joy in worshipping God than the Manteca people. God bless them as they grow in the faith of the Christ.

From Sacramento we came back to Los Angeles and held a ten days' meeting in Bell, about three miles from Los Angeles. This meeting was held in the First Presbyterian Church, Ralph Isabell, pastor. He was no stranger to me, as we had worked together in Christian Endeavor for eight years. God gave us twenty-six souls; to him we give the praise. A number of our faithful people in the First Brethren church attended this meeting, giving their service.

From Los Angeles we went to Turlock to help in the District Conference which was well attended and blessed in a glorious fashion by the power of the Holy Spirit. Brother Platt said that I should speak on the work of evangelism each evening. We did our best and a number came out to rededicate life to God and the work of the church and a number, about twelve among the Bible school boys and girls, made public confession of Christ.

Brother Ronk, who had worked so faithfully as pastor, rejoiced to see the souls with whom he has labored take the great stand for the Savior. While at Turlock we had our home with Sister Bell Osborn in whose home we stayed eleven years ago when in a campaign in Turlock when Brother Darling was pastor—the home is ideal. Brother Darling and Dr. Yongburg both contributed to the conference in teaching the Word of God. It was a real treat to be with the people of Turlock once more. Our next move will be for the East, visiting our loved ones and preaching along the way. We start June 12 in auto. God bless all his dear children in all places.

N. W. JENNINGS.

3927 S. San Pedro St., Los Angeles, Cal.

GREETINGS FROM LONG BEACH

The Lord's work in this section of his vineyard is going victoriously forward. all the auxiliaries of the church being in good condition, all glory to our Lord and Master, the Head of the Church. The entire church family working together with him to bring glory and honor to him brings sure success.

Just recently our pastor, Brother L. S. Bauman, burned the mortgage of our church.

The membership of the church at New Year's was 675 and at present is 691, which may not seem to be much of a gain, but this being a tourist city the Brethren come and go.

Our Sunday school is in a healthy condition under the efficient leadership of Brother H. V. Wall and his assistant, Brother A. H. Kent.

The average attendance for this year was 492 with an enrollment of 640.

On Easter Sunday we took the regular offering for Foreign Missions and are glad to report that it will be more than \$7,000, for which we praise the Lord.

On May 4, Rev. Harry Rimmer, the Scientist evangelist of Los Angeles, came to us with his wonderful messages of Bible truths. During his 18 days in our midst

4 adults and 32 children confessed Christ as Savior; there were 6 reaffirmations of faith and 7 new members were added to the church.

Last Wednesday, June 1, we had our quarterly Communion service, having 246 present.

We are now looking forward to the Bible vacation school to be held in this church soon following the close of school, and the Southern California Bible Conference which begins on July 15. A fine array of Bible teaching talent including Brother Jacobs of Ashland College, promises us one of the best conferences we have yet had. It will continue for ten days, until Sunday evening, July 23.

Our mission known as the Second Brethren Church of North Long Beach is under the able leadership of Brother and Sister Leinhardt and is in a thriving and growing condition. The evangelistic services for the young people and children came to a close Sunday, June 5. We are happy to report that 109 children and young people made decisions for the Lord. Some of them renewed their stand and many made their first confession of faith in Christ. About 40 of these are members of other churches and Sunday schools.

Oh, praise Jehovah, all ye nations; laud him all ye peoples! For his loving kindness is great toward us;

And the truth of Jehovah endureth forever.

Praise ye Jehovah.

HARRY F. LORENZ.

1704 Cherry Ave., Long Beach, Calif.

THE OLD DOMINION

Owing to the protracted illness of Elder P. W. Wisman the St. Luke congregation has been without preaching and pastoral work for some time. The writer has agreed to look after the work there until Brother Wisman's health has improved. The spiritual condition of this congregation suggested to us an effort to revive the work. A ten days' meeting followed and we praise the Lord for the results. About 24 were added to the church, 22 by baptism and two by relation. We now believe the membership is back to normal condition spiritually. We appreciated the two sermons by Brother Hall and the help by Brother Rohart of the Winchester mission, whose singing work with the children was enjoyed by all. The writer did the baptizing both in running water and pool. We now regret that the meeting was not continued a week more. The additions it is now plain would have reached 30. The usual criticisms and comment on the weakness and shortcomings of the writer are still in order. I am now serving two congregations, Bethlehem and St. Luke.

E. B. SHAVER.

Maurertown, Virginia.

FOR OUR BOYS AND GIRLS

LITTLE BEAR HELPS A STRANGER IN TROUBLE

One morning when Little Bear went out to play in the sun-bright clearing that was his playground he had an astonishing ad-

venture. He was skipping happily along, singing a little song of his own that began:

"Hi, hi haw!

Jimmy Crow and his pa
Were flying along flying along,
Caw, caw, caw!"

He made so much noise singing his foolish song that he didn't hear anything else except the wind in the trees until he danced into the playground. Then he heard a wildcat child crying at the top of his voice like this:

"Mer ow, yow, yow,
Mer-ow, yow, yow;
Yowler, Yowler, Yowler."

Little bear was so happy that morning and the crying sounded so funny that he began to laugh and sing.

"Where, O where is that wildcat baby, wildcat baby, wildcat baby?

Where, O where is that wildcat baby, w-i-l-d-c-a-t baby?"

Little Bear knew that it was Yowler crying; but though he searched and searched, he could not find him in the playground.

"Look up, look up!" wailed Yowler. "O mer-ow, mer-ow!"

"Are you up in the sky?" inquired Little Bear in teasing tones. "Have you bought a pair of wings to fly away with?"

Where, O where is that wildcat baby, wildcat baby, wildcat baby?

Where, O where is that wildcat baby, w-i-l-d-c-a-t baby?"

"Don't be so silly," answered Yowler. "The circus animals are loose. My mother told me so; she told me to stay at home. I thought she was just trying to scare us; but, Omer-ow, mer-ow, mer-ow, it's true, it's true!"

"Well, where are you?" demanded Little Bear, who tried to stop laughing.

"I am up here," answered Yowler. "I am on the end of the slimmest branch of the slimmest tree. O, hear that noise? There it goes again. O, mer-ow, mer-ow!"

Little Bear heard the noise and felt like running away. Some one was thrashing about in the bushes near the spring, and there was Yowler high in the air hanging for dear life to the tippety end of the slimmest branch of the slimmest tree.

"Why didn't you jump?" Little Bear called to Yowler. "Let's go and jump, and then we'll run. I don't see why you are so scared."

"Don't dare jump," answered poor Yowler. "I can't move or I shall fall. O, why didn't I mind my mother? Hear that?"

"What is making that noise?" Little Bear inquired. He was beginning to feel badly frightened.

"It's an animal," Yowler answered in scared tones, "with a neck as long as from our house to your house. Its front legs grow faster than its hind legs, and it's a stranger here."

If Yowler hadn't said that the creature was a stranger, and if the stranger hadn't called for help, something different might have happened. The stranger called again for help.

Without another word to Yowler Wildcat, Little Bear walked softly over to the spring and peeped through the bushes. There he saw a queer-looking animal in trouble. The animal had slipped into the spring when trying to get a drink of water, and his long neck was held fast by wild grapevines. He couldn't lift his head from the ground.

The stranger spied Little Bear and begged for help. The creature had beautiful eyes.

"Of course I'll help you, sir," Little Bear answered, trying to appear unafraid. "Now please hold still." Little Bear loosened the tangle of wild grape vines and then forgot to be afraid; but when the stranger got up, Little Bear stood back in amazement. He straightened his long front legs up, up and his neck up, up, up until Little Bear wondered whether he would stretch to the clouds before he was ready to travel on.

When the stranger looked down and saw Little Bear with his mouth wide open and his head went back until it seemed as if he might break his neck, he smiled. "My name is Giraffe," said he. "Is there anything I can do for you to repay you for your kindness?"

By this time Little Bear was not in the least afraid of the giraffe; so, remembering Yowler, he thought he would have some fun.

"I thank you, Mr. Giraffe," said Little Bear politely, "but a friend of mine is swinging at the end of the slimmest branch of the slimmest tree. He is afraid to move for fear he will fall. Will you please lift him down?"

The giraffe said that he would gladly, but he didn't have the chance. Just as that tall giraffe was about to take Yowler gently in his teeth Yowler dropped. He thought he was scared to death, but he wasn't. The minute he landed on his four feet away he ran home. Little Bear and the giraffe were both startled.

"Now you had better run along home," said the giraffe to Little Bear, "because the lions are loose; they will be here in a few minutes."

Little Bear was beginning to feel somewhat lonely with that queer giraffe, and so home he went. Father Bear and Mother Bear were sitting on the doorstep when Little Bear arrived. As soon as he got his breath he told them all about the giraffe.

When he had finished there was silence. Father Bear looked at Mother Bear and shook his head; Mother Bear looked at Father Bear and shook her head. At last Mother Bear remarked slowly: "He must have gone to sleep and had a dream."

"Or else he is out of his head," added Father Bear.

Just then the long, long neck and the long, long front legs of the giraffe appeared down the road, and as he saw the three bears sitting on their doorstep he bowed to them. Little Bear returned the bow, but Father Bear and Mother Bear were too much astonished even to nod their heads.

The next minute the three bears heard loud roars. The sounds came from Little Bear's playgrounds.

"That is just lions," Little Bear remarked in an official fashion. "My giraffe friend told me to run home because the lions are loose. I think Yowler and I will play around home today."

"Let us go into the house," begged Mother Bear.

She was so frightened for a few minutes that Father Bear had to help her over the doorsill, but as soon as she felt better she made some honey jumbles for Little Bear because she was so glad that he was brave enough to help a stranger who was in trouble. When the lions had returned to the circus, she sent catnip honey balls to Yowler.

"I don't wonder he cried," said Mother Bear, "that poor baby up a tree!"

Father Bear looked at Little Bear and winked; then they both laughed.—*Youth's Companion*.

ANNOUNCEMENTS

OAK HILL, WEST VIRGINIA

The spring Communion service will be held at the Oak Hill Brethren church Sunday night July 10. An invitation is extended to all who as members of the great body of Christ here on earth to take part in this service.

FREEMAN ANKRUM, Pastor.

FOR YOUR INFORMATION

CALENDAR OF SPECIAL OFFERINGS

Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana.
General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.
White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio.
Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.
Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.
Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.
Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.
Baptism, (8 pp.) by Gillin, per 100, 50 cents.
Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.
Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.
The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.
Doctrinal Statements, (52 pp.) by Miller, per dozen, 75 cents, single copies, 10 cents.
Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.
Advantages of Being a Member of The Brethren Church, (18 pp.) by Rensch, per dozen, 25 cents.
The Brethren Church: Why? (4 pp.) by J. Allen Miller, per 100, 30 cents.
A Brief Sketch of the Brethren Church, (6 pp.) by J. Allen Miller, per 100, 60 cents.
Christian Baptism, (8 pp.) by J. F. Garber, per 100, 50 cents.
The Law of Baptism, (12 pp.) by J. B. Wampler, per dozen, 10 cents.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, who have no clear idea of the peculiar doctrinal teaching of the Brethren.

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The BRETAREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -



WE need nothing half so much as the revitalizing of our faith in the everlasting significance of the soul. The best contributions of the Church arise from this root. He is blind who does not see that the world will take much from the church and still reject her essential message. The church was the pioneer in education, the founder of hospitals, the authoress of drama, the guardian of the weekly day of rest, the forcing-house of social reform, the exponents of the rights of women, the sanctifier of the marriage covenant, the protector of children, the first crusader for temperance, the founder of the Red Cross movement, as she is now the vital center of the battle for world-peace. All these things the world takes from her and forgets from whence they were derived. And all these things tend to be devoted to material uses, to the comfort of man rather than to his supreme end which, according to that inspired flash of insight embodied in the Catechism, is "to glorify God and enjoy him for ever." The Church must press on, leaving to the world her successive victories, because she has new ones in view. They all spring from the same root, having this distinguishing mark. that they arise from her deep sense of the value of the human soul.

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EDITORIAL

The Detached Church Member

One of the chief sources of the numerical loss to the Christian church is the detached church member. There are various types of detached church members—those who have drifted out of touch with the church, those still in the same community, those who are compelled to leave their church and go into new communities where there are no church privileges, and those who go into communities where there are church privileges but refuse to avail themselves of them. The second type do not give church leaders their chief concern, for the places where church privileges are wholly lacking are comparatively few and those who go to such places very often carry with them their interest in the church, and maintain some sort of contact with it. The first class, drifters and back-sliders, are out of touch with the church because they are out of touch with Christ; they have grown cold and indifferent; interest has waned because spirituality has receded. They are undoubtedly a source of grief to the pastor and Christian workers, but they are yet on the field where they can be gotten in touch with, where ties of friendship and old associations may still appeal, and where the chances of bringing about at least a partial return of interest and devotion are favorable. But it is the one who moves into a new community and leaves his religion and church interest and activity behind who is the church's unsolved problem and the source of its unchecked loss. There are not a few professedly Christian people in every community who are like a man without a country. They have been dismissed from the church from which they moved, or possibly have stolen away without so much as asking a letter or notifying the pastor of their departure, and in their new community they have never identified themselves with any church nor even sought a congenial place in which to worship. If we could resurrect all the unplaced church letters and attach all the unrelated church members, the total membership of the church would be greatly increased and the chances of many souls as beneficiaries of divine grace would be greatly improved.

There is a false notion abroad that it is a matter of little consequence whether one is attached to any church or not, just as he has gone through the forms at some time in the past; that it matters not whether one's church membership is kept up-to-date just so he can point to a time when he did have a church relationship. There are those who imagine they can drift on indifferently and yet finally enjoy the blessings of heaven just the same. We are not so self-deceived and foolish with regard to other matters. With regard to our life or accident insurance policies, we know that if

we allow them to lapse, no benefits can be expected, and we put forth all possible effort to keep them up-to-date. But our church membership and Christian profession,—that is different! so we seem to think. We act as if we expected to be "carried to the skies on flowery beds of ease, while others fought to win the prize and sailed through bloody seas." We forget the words of the Lord Jesus to the church at Laodicea, or else imagine that he does not mean us when he says, "Because they are lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:16). We are careful to keep the taxes paid on our homes, lest by allowing them to become delinquent they should be sold for the taxes and we should be left homeless. Yet somehow we imagine that our church membership will run on forever whether we do anything to keep it alive or not. We buy a railroad ticket which will take us on a long journey, and we read on it, "Not good if detached," and we heed the words, guarding the ticket carefully that it may not become soiled or torn. But when we read in the Acts that "The Lord added unto the church daily such as should be (or, were being) saved", and remember that the Lord himself is the Master Builder of the church and that faith in him has been made the rock foundation of that mighty institution, we are little moved and forthwith forget the matter with a lightness of concern that is outrageous. We presume upon the grace of God to keep us saved outside of, or detached from, the one institution on earth which he has made the agency of his saving grace! How absurd! There is not a promise in the Word of God of future bliss or present rejoicing and enrichment to him who is detached from the church which the Lord bought with his own blood.

We need to read again the abiding decree, "Not good if detached," and remember that it applies to church members as well as to railroad tickets.

It may be that the detached church member is as clean and upright, as kind and neighborly as he ever was, he may indeed be as good in many respects as the average church member who is in vital touch with the church, but that does not take away the effect of his detachment. The degree is "Not good if detached" and he who thinks that the fact that he may not now be a member of the church, or that he can suit his own convenience or preference regarding the matter, and that it will make no difference as to his present spiritual state and his future happiness, may possibly suffer as rude a disillusionment as did the man who thought to partake of the marriage feast without the wedding garment. You might argue with regard to your detached railroad ticket. This coupon is just as good as before, and it is made of the same kind of paper and printed with the same ink as the portion from which it is detached; the fact that it is detached should not make any difference. But it does, and nothing you might say to the conductor of the train could change it. And it makes a difference from the church, who seeks no fellowship with the church of God with regard to your church membership. He who is detached and shares no responsibility for its progress, is out of touch with the Spirit, has lost interest in spiritual things and has broken with his allegiance to his Lord. A person cannot be detached without it making a vital difference in all his life and relations. The detached man is a disinterested man, a non-supporting man, an unspiritual man. He is detached from the spirit of obedience, from a vital love for God and from a real concern for being in the will of God. He is detached from that which makes for life and godliness here and glory in the heavenly world. The church of Jesus Christ is the divine agency to that end, and no one can ignore it without suffering irreparably thereby. It is a serious thing to be a detached church member, and we need to be made to realize it.

The Pot and the Kettle

"The Witness," a Canadian Presbyterian weekly, relates the following incident:

"There were eight young men talking about matrimony. They unanimously agreed that 'flappers' were all right to flirt with, but when it came to marrying, they wanted wives who knew about practical housekeeping—that could tell the difference between a beefsteak and a mutton-chop, and were more practiced in the effective use of brooms than in the technique of jazz dancing. Hav-

ing come to this profound decision, they told some of the 'flappers' what they thought. Whereupon the girls replied in this fashion: 'The girl of today is willing to run a broom and cook beans to make a real home for a 'real' man. But she doesn't intend to do it for the accommodation of a cigaret-puffer and 'cake-eater.' *God give us men, and we'll do our part!*'

The retort is as deserved as the challenge. Girls have a right to expect clean, strong, temperate, unnicotined young men of those who would seek their hand in marriage, and young men also have the right to expect that young women shall be real, honest-to-goodness girls and not shams, girls who know the art of home-making and who possess the queenly qualities of modesty, virtue and loyalty. Both must know how to confine their attentions to one person and to be faithful to their marriage vow, but that is a lesson that neither the "flapper" nor the "shiek" seem strong on learning. Let them both reform. "For the pot to call the kettle black will never whiten either one of them."

Following the second of two great patriotic holidays we might well pause a moment to consider the type of patriotism that certain forces are seeking to promote, and whether or not we are to lend our influence in that direction. It is a type of nationalism that is selfish and bigoted and offensive in its glorification of American pomp and power and its depreciation of all that is not American, and that would exclude other nations from the realm of our sympathy and helpfulness. The patriotic instinct is worthy, and Christians should be the noblest patriots of all, but their patriotism should be Christian and not bigoted and narrow, not such as causes us to feel like apologizing when we speak of ours as a Christian nation. On this point Professor George A. Coe of Columbia University speaks some very plain, wholesome words:

"The trend of modern nationalism does not coincide with religion. The feeling is growing that the state is the supreme and ultimate object of loyalty. History is too often being taught in a manner that attaches the child to his country by a kind of loyalty that precludes asking too many questions. The emphasis on flag etiquette, the overdrawn eulogies of those who hold office, the practice of selected sciences, all these tend to make the student an instrument rather than a judge of policies. Many thousands of high school boys, by military drill, may not be prepared for combat service, but their minds are impregnated with those ideas. Classes in military science are so nationalistic that the dissenter is condemned as lacking patriotism or sense. These facts all add to the evidence of the advancing control of education by a certain type of nationalistic orthodoxy which looks to the schools in order to control the populace."

EDITORIAL REVIEW

The Lord God is building his church of living stones fitly framed together; it is necessary therefore that those stones should be wholly yielded to the will of the Master workman.

Brother Henry Rinehart, treasurer of the Brethren Home, reports the recent financial receipts to that institution, and it is evident that the brotherhood's interest is sustained in a commendable way.

Dr. Martin Shively, Bursar of Ashland College, gives us his first report of the recent Educational Day offering. Doubtless this is only the beginning, and it is hoped that reports will come in rapidly until every church has registered "I'm interested."

Brother Elmer M. Keck, a graduate of Ashland College at the recent commencement season, writes his first letter as pastor of the church at Jones Mills, Pennsylvania. Brother Keck is optimistic about his field and we bespeak for him the hearty cooperation of his parishioners.

Brother R. I. Humberd, pastor of the Campbell church, near Lake Odessa, Michigan, writes of the splendid work he had conducted both during and before his present pastorate. As is his custom he has made excellent use of the tract. He has been well

received in his new field and eleven souls have been added to the church since he took up the work.

The efficient secretary of the Maryland-Virginia district conference, Brother Clark Copp, supplies us with the minutes of their recent sessions at Linwood, Maryland. Representatives of the conference have expressed themselves as well pleased with the attendance, program and spirit. And all these features ought to have made a good conference. The St. James congregation at Lydia, Maryland, is to entertain the conference next year.

Dr. W. S. Bell reports his canvass for college endowment among three small Indiana churches, receiving \$151 from Tiosa, \$210 from Center Chapel and \$91 from New Highland church, making a total of \$452 to be added this week to the total fund, bringing it up to \$112,672.94. Brother J. W. Clark is serving the Tiosa people and Brother George Swihart is the pastor of the Center Chapel and New Highland churches.

Brother W. S. Crick, the faithful pastor of the Bedford County circuit, Pennsylvania, writes of some splendid accomplishments at the three churches under his care. At Raystown the debt on the new church was paid off in April and the W. M. S. did a big thing towards it. Brother I. D. Bowman was the special speaker on the occasion of the celebration of the fifth anniversary of the dedication. The visit of the district mission board was the source of much encouragement and help.

Brother W. A. Gearhart, Home Mission Secretary, reports the receipts for Home Missions for the second quarter, amounting to \$285.53 for the various funds. Don't forget his appeal of last week for special funds for the relief of the flood condition at Lost Creek. We had the privilege of seeing a picture of the water at high tide and Brother Drushal was standing on the campus of Riverside Institute waist deep in water, and all the buildings save one were flooded. The crops were inundated and doubtless destroyed. A little gift from the churches will help to repair the damage.

Dr. L. S. Bauman, who sometime ago dedicated the basement to a new church building in Washington, D. C., writes a strong appeal in behalf of the work in the Capital City, urging that steps be taken to make possible the completion of that building in the near future. The appeal is based upon sound judgment, for it is true not only of the Washington church, but of any church that to remain too long in a temporary or incomplete structure, cripples the future of the church. And in addition to this point of appeal, there are other considerations which obligate the brotherhood to see to it that the Washington church has a house worthy of the place.

June proved to be the "month of brides and roses" this year at Ashland College and the close of school saw three couples venturing out upon the sea of life together—Frank Gehman and Irene Pfeiffer on June 9, William Schaffer and Maurine Hostetler on June 10 and Donald Bame and Ruby Oliver on June 11. Donald Bame is engaged in educational work in the Cleveland Y. M. C. A. William Schaffer has accepted the pastorate of the church at Hamlin, Kansas, and Frank Gehman is student pastor of Gretna, Ohio, church. Then on June 23 Lawrence Fritz, popular baritone singer of Ashland College was married to Mildred Pete. The Evangelist congratulates all these happy couples and wishes them Godspeed on life's journey.

Mrs. Hattie Cope Sheldon writes an interesting letter from the Bossangoa station in French Equatorial Africa, where she and Brother Sheldon are doing a good work. At a recent communion service sixty-five members participated, the total membership being about one hundred. Her description of the wildness of the locality is interesting and we may be fascinated by the novelty of it, and yet if we were compelled to put up with such a situation longer than an ordinary vacation period, it is likely we should be wishing ourselves back in civilization, unless perchance, we were constrained to stay there by our love for the Lord Jesus and our sympathy for the ignorant, superstitious natives. Let us therefore pray for those who have been willing to deny themselves of the good things of a civilized land for an entire lifetime for the sake of the Gospel.

GENERAL ARTICLES

The Patriotism That Saves Nations

(Editorial Note—We take pleasure in passing on this excellent and timely article from "The Christian Statesman", which is doing much to check the growth of that selfish nationalism and chauvanistic patriotism that lead nations away from God and provoke war.)

Patriotism has come to be regarded as one of the chief virtues. Concurrently, the saying also has become popular, that "Patriotism is the last resort of the scoundrel," which will simply suggest to us that there are at least two types of patriotism.

A glance into history reveals the fact that as many nations have been destroyed by the ultimate results of their vigorous patriotism as have been built up by it, and that super-ardency in patriotism always acts on other nations just as excessive egoism does on the individual—it raises an abundant crop of enemies.

There is then a patriotism which destroys nations and tears down states. We should know that type simply to abhor it. It has ever displayed four distinct characteristics.

First, it assumes that the State is absolutely sovereign, that it can do no wrong; that it owes no allegiance and can never acknowledge a higher power.

The second characteristic, is that blind allegiance to the State expressed in Decatur's words, "My country; may she ever be right, but my country, right or wrong." This is the spirit that follows the leader or ruler in whatever he undertakes, as the British Parliament followed George III, and Lord North in the eighteenth century; as the French followed Napoleon in the nineteenth century, and as the Germans followed the Hohenzollerns and the war clique in the twentieth, and as we have been exhorted to do in supporting the Government in its foreign policies, recently.

The third characteristic, is the assumption that the State ought to rule over whatever territory the majority of her citizens or leaders desire to exploit or occupy for their political or financial advantage. It is illustrated by that centuries old attitude of Imperialistic Russia, toward Constantinople: by the "partition of Poland," and the "spheres of European influence" in China; and by the attitude of many Americans toward lower California, which is, "We could make a garden spot of it, therefore we ought to get it."

It is the present attitude of Italy toward Africa: "We need it for our surplus population, therefore we ought to be allowed to take it." Chauvanism, is the present day designation of this kind of patriotism; the "flag following the dollar" policy; the moral responsibility for putting the other nation's house in order for the sake of what can be gotten out of it; universal propaganda to destroy capitalist nations through semi-government agencies, are some of the current manifestations.

The fourth characteristic, is the tendency of the individual patriot to become parasitic in his attitude toward the States; to measure his service and his devotion by the perquisites and the emoluments. Every great nation has bred some unselfish souls, but this type has always tended to become vermin or mistletoe on the body politic.

These four characteristics have the same affinity for one another as do certain chemical elements which can only with difficulty be kept apart and their union is always a nation destroying patriotism. This kind of patriotism may do a lot of flag waving, hot air blowing, parade strutting and radical baiting, but the more a nation has of it, the shorter are the days of its life.

Over against this, there is a type which builds nations and perpetuates their life and rejuvenates them with izen to follow a righteous course when rulers choose such a course; and only unquestioning obedience when invasion threatens their destruction, but never merely to save face.

This is the type of patriotism that declares emphatically:

"Before men made us citizens
Great Nature made us men."

The third characteristic is that in which citizens insist on measuring the conduct of the State, by the same standard of right as it is applied every century. This type has ever displayed five easily discernable characteristics. The first is, the recognition that this super-personality which the citizens have created, is still under the Almighty and under obligation to humbly acknowledge that fact, obey his law and work as his minister.

The second is the conviction that righteousness only, exalteth a nation, and that citizenship only obligates the cit-

to themselves, under God's law.

This type avows emphatically that Jesus Christ is as much the "Prince of the Kings of the Earth", as he is Head of the Church or Savior of the soul; that "take my yoke upon you," applies as well to nations as to individuals, and that God's law must run in every sphere.

The fourth is that which counts only that life worthy, which contributes somewhat to the nation's good and asks in return only what is fair and just; that hates parasitism in all its forms and manifestations and despises mere opportunism either in national or international affairs.

The fifth characteristic is, that the citizen is as ambitious for the State to win distinction by service, as he is for the individual so to do. It craves for the State, the possession of the same altruistic ideals as he chooses for himself; ideals which include all men even though he may add, "especially our own people."

These mental and spiritual characteristics have as much affinity for one another as do those of the destructive type. They inevitably coalesce when taught as essential ideas of the Gospel of the Kingdom. When thus united

"LEST WE FORGET"

From Moses' Farewell Address

When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied. Then thy heart be lifted up, and thou forget the Lord thy God, who brought thee forth out of the land of Egypt, from the house of bondage; Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day. And it be if thou do at all forget the Lord thy God and walk after other Gods and serve them or worship them, I testify against you this day that ye shall surely perish. As the nations whom the Lord destroyed before your face so shall ye perish; because ye would not hearken unto the voice of the Lord Your God." (Deut. 8:10-20).

they produce the type of patriotism which saves nations. This may not be the type of patriotism which salutes the flag as the banner that rules the world, but in its presence humbly prays:

"America! America! God mend thine every flaw,
Confirm thy soul in self control,
Thy liberty in law.

In our teaching of patriotism and in our encouragement of it, we must recognize that it is like money and religion; good only when it is true and genuine; a destruc-

tive curse when it is a spurious jingoism.

These two types of patriotism are struggling for supremacy in the world today more strenuously than ever before in its history. The one is earthly, pagan and destructive, the other is heavenly, Christian and constructive, and he who looks at all things through the word of God, can only pray:

"America! America! God shed his grace on thee,
And crown thy good with brotherhood,
From sea to shining sea."

God's Emphasis on Detail

By Martin Shively, D.D.

(Published in Three Parts. Part II)

"To obey is better than sacrifice, and to hearken, than the fat of rams." I Samuel 15:22.

There is a thrilling, tragic story associated with the text for this sermon, which deepens my conviction in the fact, that when God gives direction, as to duty, no matter in what field that duty may lie, there is but one safe course open to men who would have his favor, and that lies in implicit obedience. Saul, Israel's first king, had been assigned a hard task,—one from which he might have shrunk, not only because of the apparent dangers which attended it, but also because it was a bloody one. But there is no evidence in the story which could lead one to believe that any of these things inclined him to draw back from its execution. The task was the complete extirpation of a people which had done all possible to obstruct the journey of Israel, which had asked for a peaceful passage through their land. It was not a spirit of humanity, but a spirit of self pride which led the king to alter the instruction to suit his own whim, though when the accusing prophet asked for a reason for his failure to render a complete obedience to his instructions, he did offer an excuse for his failure, substituting what he thought perhaps might justify his treason. You will remember that Saul said they had brought the best of the cattle and sheep back with them, to offer them as a sacrifice to God. That sounded good, but the prophet with accusing finger pointed at him and said, "Behold, to obey is better than sacrifice, and to hearken, than the fat of rams." And further, he said, "Because you have thus rejected God, he has also rejected you." From that day forth, his sun began to wane, and Gilboa's bloody field, on which he and his sons lay still and stark, not many years later, finished a career which might have ended far differently, if he had only remembered that when God speaks, only one course is open to man, and that to obey.

It may be argued, however, that these citations of scripture are all taken from the Old Testament, which covers the reign of law, and that we do not live under the law, but under grace, all of which will be freely admitted. But we must not forget that so long ago as the day of the Prophet Isaiah, he as spokesman of the Almighty said, "I am the Lord,—I change not." Changes which have come, have come more largely in man, and as they came, and man became able to receive further revelation of the Divine will, until both his will and his plan for man, was fully revealed in the person and the message of the Lord, Jesus Christ. In his incomparable capacity, he declared that "The law was given by Moses, but grace and truth came by Jesus Christ." It was no lesser authority than he,—the Son of God, our Redeemer and Savior who said, as he declared the constitution for the social and spiritual government of his church, "Not every one that saith un-

to me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father which is in heaven. For many will come to me in that day, and say, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works. And then I will profess unto them, I never knew you. Depart from me, ye that work iniquity." No fault was found with their professions of faith and loyalty, but their lack of obedience brought them to a disastrous end. He must have had some such a thing in mind when he said, "Why call ye me Lord, Lord, and do not the things which I say?" St. Paul, thinking no doubt about the painful experiences through which Israel had come, down to his own day, exclaimed, "Behold the goodness and the severity of God." I have already said, you will recall, that the field in which apparently complete liberty is allowed to men, is amazingly large, but not as large as the universe. For God has spoken, and when he speaks, man's liberty ceases, and he has no choice but to obey. Yes, he may disobey if he will, but in his act of disobedience, he forfeits fellowship with God, and only Divine forgiveness, freely offered and granted, provided it is penitently sought, can restore to him the right to the Tree of Life. There can be nothing incongruous nor unjust in such a policy. Cromwell's Ironsides were the all but invincible military force which characterized them, because of their absolute loyalty to their leader. And the very first thing which is impressed upon the new recruit in any military force is an unquestioned obedience to his superior officer. In times of war, such disobedience is punishable by death. It is by such drastic requirement, that a motley group of men becomes molded into a real army,—their action determined by a single mind. Each man then becomes the expression of that single mind, perhaps not thinking the thoughts of that mind after it, but at least giving complete expression to its purposes. Do you suppose that St. Paul was thinking of this when he said, "I have the mind of Christ"? One of the favorite hymns of the church, is "Onward Christian Soldiers," and I wonder sometimes if those who join in the singing of the stirring words, fully realize what it means to be a soldier of Christ. Of course we agree that it means a loving, reverential attitude toward the Head of that army, but it means too, an unquestioned obedience to his commands. We may not know all that is involved in his demands, for we are finite, while he is infinite, but we must have that measure of confidence in him, which will enable us to follow on to the victory, which is absolutely assured. After all, that is all we need to know. But it is a blessed thing to know that he takes his followers into his confidence, for you remember that he says, "Henceforth I call you not servants, but I

have called you friends, for all things that I have received of my father, I have made known unto you." So far as we are able to grasp his purposes, he reveals them unto us, but if they are beyond our ken, our only safe course lies in following unto the end.

That there is room for wide difference of opinion as to the meaning of many portions of the Word, will be conceded by every honest man. But in all things really vital, there seems to me to be no room for quibbling. When Jesus says, "He that believeth on the Son, hath life, and he that believeth not on the Son, has no life in him," that ought to settle once and for all, the necessity of knowing him, and of knowing so well, that belief in him will naturally follow. Thus there are certain things enjoined upon us as matters of faith, and just as a perfect acceptance of the fundamental principles of mathematics is essential to a mastery of the wide field in which it is employed, so are certain principles of faith essential to a right relation with God, on whom we depend, and in whom alone, we live. Thus we are told that "He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." This is the primary step in coming to him, to believe that he is. That leads to a second step, and St. John declares that "Every spirit that confesseth not that Jesus Christ is come in the flesh,

is not of God." Here then, we are told what must be believed, if we are to become members of the body of Christ. But can one force himself to believe what it is unnatural to believe? Yes, and No. So far as faith in Christ is concerned, I am willing to risk the assertion, that lack of it in most men, at least, is due to ignorance, rather than the opposite. And especially in such an environment as that in which we live, it is an ignorance without excuse. Some men are without faith because their interests lie in other fields, and others, because, at first thought, the claims of Christ seem to lie so far outside the realm of reason, that they are refused without examination. But to the man who will patiently and prayerfully investigate the ground upon which the claims are made, there will come a place at which he kneels with the erstwhile doubting Thomas, and exclaim, "My Lord and my God." Thus he tells not only that we must believe,—for "Without faith it is impossible to please God," but we are told too what we must believe—"Believe on the Lord Jesus Christ, and thou shalt be saved." I am quite confident that you will agree, in the light of the portions of the Word which I have just cited, that that grace which saves, does not extend to the man who does not comply with these simple conditions.

Ashland, Ohio.

(To be continued)

The Bible--How It Differs from Other Books, How to Study and Love It

(Prepared by Miss Myrtle Bates, Manteca, Calif., and read at Northern California Brethren Conference, October 20, 1926, and publication in the Evangelist requested by that Conference.)

The Bible differs from other books in many ways. It is unique in that it is the only book which claims to be of God. For we are told in 2 Timothy 3:16—"All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." By this we learn that the Bible is inspired or God-breathed; its messages come from the very mouth of God. Though he used human hands to write down the words, yet again and again, it is written, "Thus saith the Lord", thereby giving us the very words of God himself.

We are told again in 2 Peter 1:21—"For prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." So, the Holy Spirit moved upon the hearts and minds of men

The Bible gives us the only satisfactory explanation of and these messages from God were written. conditions in the world; of sin and the plan of salvation. Though it was written in three languages, by thirty-six different writers, during a period of fifteen hundred years, it is a unit—one book.

When Sir Walter Scott was dying, he said to his secretary, "Give me the Book."

The secretary asked, "What book?"

"There is only one Book."

So the Bible is sometimes called "The Book", which sets it apart from all others.

No other book has been translated in as many languages. In whole or in part, it has been translated into 7770 languages or dialects. It is the only book that is never off the press. It is a book that does not belong to any one nation or people. Its teachings may be applied to all nations, to all peoples and to every condition in life. Translated in foreign tongues, it becomes as precious to them as to us in America.

It not only was inspired when it was written, but is inspired still. It meets our every need. Here, the sinner may find pardon and peace; the tempted find strength to overcome; the sorrowing find comfort; the tired find

rest. Here we may find joy, happiness, encouragement, and hope. J. Wilbur Chapman once said, "The Bible is always life-giving in every circumstance in life. There is none like it when your head is aching, when the day is without the sun, and the night without its star. There is nothing like it in sorrow, nothing like it when you reach the end of life's journey and pillow your head on its promises and God stoops and kisses you to sleep."

To the Christian, the Bible is most precious because it is from its pages that we learned the wonderful words, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." All that we know about God, about Jesus Christ, about the Holy Spirit, about heaven and the way to heaven; all that we know about good and holy living; all that we know of real heart-rest and peace we find in the Bible.

In the fly-leaf of Dwight L. Moody's Bible there was written these words: "This Book will keep you from sin, and sin will keep you from this Book." The Bible differs from other books in that it can only be understood by those who obey its precepts and apply its teachings to their hearts and lives. It is a spiritual Book and can only be understood by spiritual people, those who have been "born again". In our study of the Bible, we should recognize that it is not only God's Word, but God's Word to us. We should study it prayerfully and thoughtfully, asking him to give us the message he would have us receive.

There is sometimes a temptation to study books about the Bible instead of the Bible itself. While helps are good, and many times instructive, yet we need the Bible itself. In studying the Bible it will prove a blessing if portions of scripture are memorized. Several years ago, Dr. James M. Gray delivered a sermon on the text, "Thy words were found and I did eat them and thy word was unto me the joy and rejoicing of mine heart." Commenting on the text Dr. Gray said: "It is necessary for our physical bodies that we partake of food. It should be

thoroughly masticated and swallowed; thus it is assimilated and becomes a part of us. So, the Word of God, which is food for the soul, must be taken into our hearts and minds, masticated by meditation, turning it over and over in our minds, and then applied to our lives." We may study the Bible by books, by topics, or by subjects.

How shall we learn to love the Book? Briefly stated, it is when we recognize its authority, obey its teaching, rely on its promises, accept Jesus as our Savior, learn to know and do his will, yield our lives in loving obedience, day by day as we come in contact with him in prayer and by the study of the Word, we shall learn to love the Book as no other. The following beautiful tribute to the Word of God is written by C. C. Crouston in a poem entitled, "The Book":

The Book of books, God's holy word,
How oft it has my bosom stirred.
Its pages full of sacred lore,
Shall live and last forevermore.

All other books come forth from men,
But this from God's eternal pen;
Yea, 'tis the voice and breath of God,
It echoes forth his fame abroad.

It came to earth—it measures time;
'Tis heaven's deathless truth sublime.
It caries from another sphere
The voice of God to mortal ear.

How ignorant of his ways we'd be,
Had he not in his wise decree
Sent forth his word of truth and light,
And thus expelled man's moral night.

He's rent the veil that hangs between
This world and that which is unseen;
How he's revealed in such a way
That man need not in darkness stray.

Without his word we would not know
From whence we came nor where we go;
We could not peer beyond the grave;
All hope would end at Jordan's wave.

We would not know the One who came
And suffered on the cross of shame,
To save our souls from death and hell,
That we might loud his praises swell.

We would not know of angel throngs,
Who thrill the heavens with endless songs,
And pinioned on their wings of light,
Surround the throne both day and night.

We would not know that Christ will come
And take his saints to his bright home,
And then return to earth again,
O'er all the world in power to reign.

This Book divine, Lord, thou hast given
To guide our way from earth to heaven.
We thank thee then for thy pure Word,
And that thy truth our ears have heard.

Manteca, California.

THE BRETHREN PULPIT

United Through Fellowship

By Frank Gehman, Student Pastor at Gretna, Ohio

(Sermon prepared for the Class in Homiletics under the direction of Prof. J. A. Garber of Ashland Seminary)

TEXT—"And they continued steadfastly in fellowship." Acts 2:42.

Fellowship is an appealing word. Its suggestion is challenging and reassuring. Those who know the depths and riches of its meaning are thrilled by it. Perchance the merely casual observer of life's beauties and glories is charmed by it. Even the hermit is fascinated by it, and is impelled toward that which he yet denies. Fellowship expresses much of the richness of life. Though perhaps it may be striven for, it is attained in the striving for other and common goals. It is not a goal in itself. It follows as a natural result of concentrated interest and action on the part of individuals. Fellowship implies the presence of a common bond welding together the interests and experiences of individual persons or groups of persons. It is the state automatically entered into by those having certain things in common.

But this does not, in its finality, refer to material things alone. More material matters tend to create division; in fact, they always seem divisive in their tendencies. True fellowship must be found on higher levels than the materialistic alone.

REAL FELLOWSHIP IS TO BE FOUND ON SPIRITUAL LEVELS. If material interests divide, spiritual interests unite. For the spiritual there is a Unifying Powerful Center from which all spirituality takes its rise. That Center is God; God himself is Spirit. On spiritual levels man finds himself having something in common with both his fellowmen and with his Deity. On this basis of mutuality fellowship arises, exists and persists. Spiritual interests only unite. And man is a spiritual being; he was created so. In his daily life he constantly manifests that inherent and all-pervasive spirituality.

Truly, sometimes it is so woven into the grossly materialistic as to be almost unrecognizable, but close and discerning observation will reveal its presence. When the sun shines a man cannot conceal his shadow unless he flee the presence of the sunshine. When in the presence of Divinity, being fashioned after that Divinity, man cannot conceal the spiritual likeness unless, perhaps, he flee that presence. And whence shall he flee? List to the voice of the Psalmist:

"Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand hold me."

Man possesses that which distinguishes him from, and places him above the material world of which, too, he is, in a sense, apart. He possesses spirit; he is a spiritual being. God is a spiritual being and man was made in his image. Man thus on spiritual levels finds himself immutably related to and connected with Divinity.

Each man's fellows possess the same divinely bestowed heritage as himself. He thus finds himself permanently related to and connected with his fellows. Man is completely equipped to meet the challenge of his life on earth. To be thus capable man has been endowed by God with capacities and powers from those of the rest of creation. Man has personality. Each individual must

recognize the other as being possessed of equal rights and privileges with himself and as being equally rightful of recognition.

In mathematics we have the corollary stating that two things bearing the same relation to a third thing are equivalent. Appropriating that principle and introducing it here we may say that the individual human spirits, bearing the same relation to the Divine Spirit, are equivalent. This ratio of equality exists throughout the breadth of the spiritual life which, itself, reaches out to and enters into every phase of human life. When once its fact is sensed it becomes an irrepressible fellowship-motive.

On the day of Pentecost large numbers of people were received into the then new and mysterious institution, the church. These were men and women from all walks of life and were, most likely, of every diversified interests. Just as truly is the Christian church of today composed of men and women of very diversified interests. These people from all parts of the Hebrew world, being gathered together in Jerusalem on that day to celebrate a great national feast. Perhaps some of them were even Gentiles, yet "they continued steadfastly in fellowship", having fellowship, one with another, in that they were "called into the fellowship of his Son Jesus Christ our Lord." Shall not we, too, continue steadfastly in fellowship? Being

"Made of one blood with all on earth who dwell,
Born brothers of the near and far as well,
The children of one sacred Fatherhood,
And common heirs of universal good,

Grant us, who bow, O Lord, before thy sov'reign face,
To learn with thee to love our world-encircling race."

THESE SPIRITUAL LEVELS ON WHICH REAL FELLOWSHIP IS TO BE FOUND CENTER IN JESUS CHRIST. In him we find the greatest fellowship that is to be anywhere discovered. Those men and women awakened to the fact that in Christ they really had much in common and they fellowshipped together. That which they, as the early followers of Christ, learned to be true, we, as the later followers of the same Christ, shall also learn to be true. Here "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all and in all." Here there cannot be white and yellow, red and brown, north or south and east or west, capitalist and labor, rich and poor if Christ is to be "all, and in all." In Christ we meet on a mutual and common basis. In him we meet on spiritual levels. On this level we are equals. We feel the griefs which afflict him and which hinder his Cause, though we feel them not so perfectly as he feels those which afflict us in our service in life. We feel alike the sorrows and the joys which come into the lives of his brethren, our fellowmen. In him there is a spiritual bond of love which is sensitive above the natural man, made by the quickened spirit of each man's life. That bond of love makes for fellowship nowhere else to be found so wonderful and enduring.

The greatest thing in the world is love, love as personified and exemplified by Christ, and that is the bond which binds together believers into the most wonderful of fellowships. It binds, this love of Christ, with the bonds of fellowship, lives which would otherwise be set at variance the one to the other. Where the bond of love is felt keenly there is a realization of the magnitude of this state. With the keen realization of this bond comes a keenness of appreciation of the state engendered by it, a state of pleasurable, exalting and satisfying fellowship. The mother feels keenly the suffering of her child and

would gladly bear in her own body the pain that her child might go free. There is a bond of love. Christ bore in his body the burden of our sins that we might go free. Here, too, is a bond of love. That same love rich, full and deep binds together the hearts and lives of his followers. Each feels with and for the other, and Christ feels with all. Together in Christ we are bound by an indissoluble bond.

Man desires and seeks the company and companionship of others of his kind. Out of this arise social relations. Society divides itself into groups, some of which are larger, and some of which are smaller. The persons who compose each group are drawn together by the fact that they have some interest or some purpose in common. Thus various groups are thus drawn together, for each feels something of the force which makes society a unit. Small matters may draw individuals together. Large and broad matters draw groups together. Perhaps the great force holding society together arises out of man's purpose upon earth. It would appear, according to the Divine plan, that man's purpose here is to glorify God. No matter how poorly he may be doing so, no matter how weak he may be responding to the purpose for which he was destined, the fact of that purpose is not in the least altered. Divine purpose cannot be altered. This is the case.

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

GIFTS FOR THE TABERNACLE—Exod. 35:20-29. To reluctantly give is to half refuse. God accounts the stirring up of the heart and the willingness of the spirit of more value than the material offerings.

TUESDAY

ROBBING GOD OF A LIFE—Mal. 3:7-12. Not only do men rob God of their substance, but of lives as well. They who serve and please self through the years of life's activity and turn to God at the end of life should know that they are robbing God.

WEDNESDAY

GIVING TO THE EARLY CHURCH—Acts 4:32-37. Giving cannot be acceptably done in the spirit of the banker who deposits his money with the profits in view and calculated to the fraction of a per cent. Our investments for the Kingdom of God cannot be made with the eye on tangible, material returns.

THURSDAY

GENEROUS AND EAGER GIVING—Exod. 36:1-7. He whose heart is stirred up and anxious about the progress of the kingdom, will give generously for its advancement, and on the other hand, he who gives generously will be all the more stirred up about the cause. Giving begets interest.

FRIDAY

MISERLY GIVING—Acts 5:1-11. Reaching out after wealth with covetous, grasping attitude and giving what we do give with miserly, grasping hand proves a curse to man and a grief to God.

SATURDAY

OUR EXAMPLE IN GIVING—2 Cor. 8:1-12. "But first give our own selves to the Lord." The highest example of giving is that of the young person who, when a missionary offering was being taken, marked a slip "myself." Until Christian people are ready and willing to give their own selves, they will continue to give grudgingly of their substance.

SUNDAY

GIFTS FOR GOSPEL EXTENSION—Rom. 10:10-17. "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" The giving of a life is not enough; others must give of their substance to enable that life to go with the gospel.—G. S. B.

great fact unifying society and binding it, however loosely we may find it bound today, into one unified body. We recognize that when Christ's kingdom is set up on earth that the purpose of glorifying God shall indeed be a binding factor. And are we so far removed from that kingdom today that we do not feel its binding powers?

Water rises no higher than its source, and fellowship rises no higher than the level from whence it springs. Man can know no higher spiritual level than "in Christ", and likewise he can know no greater fellowship than that which he experiences in Christ. Some may choose to sound the mournful and pessimistic note of Kipling:

"Oh, East is East, and West is West, and never the twain shall meet."

But those who do so should follow on with him as he presses forward to the ground whereon men do meet without regard to petty distinctions.

"But there is neither East nor West
Border nor Breed, nor Birth
When two strong men stand face to face,
Though they may come from the ends of the earth."

And the Christian knows, as others do not know, that Christ and Christianity make men truly great. Those who have seen Christ add also:

"But Christ is Christ, and rest is rest, and love true love must greet.
In East and West hearts crave for rest, and so the twain shall meet
The East still East, the West still West, at love's nail-pierced feet."

THIS FELLOWSHIP OFFERS A WORKING FORMULA FOR THE SOLUTION OF THE PROBLEMS RELATED TO SOCIETY. Christ was not unaware of the social conditions of his day, and did not seek to pass them by unnoticed. Rather, more than any other teacher in the world has ever known did he point out social ills and offer solutions. Behold that classic example, the Sermon on the Mount, wherein he set forth principles covering much of life. He did not fear to face the problems of his people. He had for them a solution. Dare the religious leaders of today come to the people with no solution for their problems? Certainly not. Witness Christ and his teachings, they are a solution. What Christ taught about man's relations to his fellows, Paul ably sums up in Galatians 5:14: "For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." He pictures love, love as exemplified by Christ, as the entire fulfillment of the law and this love is the creative force and the moulding power of our Christian fellowship. The law was meant to cover all the multitudinous relationships of life, and this new Christian commandment fulfills its entirety. Christian fellowship, which is the state of living and manifesting this love, presents a hopeful solution for the problems of even a complex society.

Many of men's divisions arise out of vain imaginings of the heart. My experiences, any man's experiences, are common to all mankind. What have I thought, what emotions or feelings have flooded and engulfed my soul, what aspirations have found lodgment in my breast, brightening my eyes, strengthening my heartbeat and quickening my spirit that others have not felt before me and some even now feel with me? What new, indeed, has any man felt or experienced with the race's history and age-long experience behind us that should make him different from all others? What now has any man today that should generate strife amongst his fellows and widen breaches already made which Christ sought to repair? Perhaps

he has a new interpretation, but it is of an old truth. Shall we disagree over old truths? And are we sure that his interpretation is new? Perhaps 'tis only a new emphasis, and that upon some truth known and appreciated by mankind from of old. We, too often, choose to look at the chasm rather than at the bridging of that chasm by Christ. We too often, choose to look at the barriers supposed to be separating us than to look at the broken down "wall of partition" which Christ himself broke down.

Christian fellowship recognizes the individual's inseparable relation to the group. It recognizes man's "commonness" of experience in life. It is based upon the common interests of lives lived as generated by the Great Teacher. After all, we think and feel in much the same manner in respect to the same or similar situations in life, be we white or black, great or small. Many of our barriers of separation, "walls of partition", are but imagined barriers. Christian fellowship recognizes no such hindrances. It leaps frontiers of nationality, of race, of caste, of social standing—all such it leaps and draws together its members with bands indissoluble. It gives individuals a superior allegiance to the people of God. It touches desert places and they blossom as the rose, the waste places are made fruitful, withered souls are watered and fed and coaxed into the rotundity of youth, and barren lives are made to yield, all to the glory of God.

Imbue man with the Way of life as set forth by Christ and social ills will be forced to take to wing for want of a place to lodge. Teach men spiritual values which are true values, make them dominant in every plane of life, and a sense of comradeship and of fellowship is sure to follow, irrepressible in its force and beauty. Real fellowship will follow, a white, white rose with a red, red heart, flooding all life with the radiance of its pure beauty, and crowning man, God's Master Creation on earth, with a corona of light emanating steadfastly and incessantly from the Great Throne of Light whereon sits the Creator and Father of all mankind. Enshrouded in this light man shall spend his days in peace with his God and with his fellows, the kingdom of heaven will be no longer to him a far distant land with dreamy shores and hazy climes, and Christ shall be "all, and in all."

Ashland, Ohio.

GOD'S WORD AND GOD'S DAY

The church has a message that it must get to the world, and the Sabbath presents the one greatest opportunity for delivering this message. In fact, thoughtful persons have said that with the Sabbath destroyed and forgotten, the church would not endure; for its opportunity for evangelization would be too meager.—Herald of Holiness.

HOW TO BE UNHAPPY

Be suspicious; look for slights; feel keenly any seeming thrusts.

Be sensitive; take best care of "number one;" be sure to protect yourself; "be good to yourself;" safeguard your rights.

Be revengeful; give tit for tat; let them have just as good as they send. Be sure to return evil for evil; take care to get down with a "dog" on his own level.

Be slow to forgive; the other fellow deserves it; he will only gloat over an easy deal; he is incapable of appreciating courteous treatment; he has not asked to be forgiven; just let him severely alone.

Be still slower to forget; it's enough to forgive—if you do; it's quite too much to add forgetfulness to the injury done one; life might be too prosy without periodically prying up these old bones.—The Truth Tester.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for July 17)

Samuel Anoints David

Scripture Lesson—1 Sam. 16:1-13.

Printed Text—Verses 4-13.

Devotional Reading—Prov. 3:1-6.

Golden Text—Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in faith, in purity. 1 Tim. 4:12.

Lesson Poem

"It is not beauty, wealth or fame,
That can endear a dying name,
And write it on the heart;
'Tis humble worth, 'tis duty done.

A course with cheerful patience run—
By these the faithful sigh is won,
The warm tear made to start."

Introductory

Saul had reigned 30 years and committed two sins fatal to his kingship over Israel, 1 Sa. 13:1-14; 15:14-29. Twice it is said that the Lord "repented that he had made Saul king." 15:11, 35. Samuel, however, mourned for Saul till God reproved him for his grief, and told him to go and anoint David. 16:1.

Lesson Comments

(From Illustrated Quarterly)

The Failure. "Notice why it was that Saul failed in this decisive test. Once he had been humble and had thought little of himself. Gradually, however, his success and power had turned his head. Think of some of the lives you have known in which success was fraught with greater danger than failure. So it was with Saul. As soon as he became proud, he wanted new honors, new riches, new power, as soon as these things were uppermost in his thoughts, he began to reach for them, regardless of all else. His conquering army must be pacified by plunder, he himself, must have the honor of leading back the conquered king. It was a shame to waste the riches of the enemy. Why not add to his own wealth somewhat? So he must have argued; and when he saw the temper of his army his courage failed him, and his fear led him

to yield to his own wrong inclination. It was at that moment of yielding that he actually lost his kingdom and threw away his crown, although for some years he still continued to rule Israel."

Why Samuel Mourned for Saul. In spite of his wilfulness, which brought about his rejection by Jehovah, Saul must have had many noble and lovable qualities, or his followers would not have obeyed him as they did, nor would Samuel, David, and Jonathan have felt for him the deep affection which they showed even when he abused them. We must remember this when we feel disposed to condemn Saul utterly. "Good qualities made a bad man more likeable, but they do not make his bad qualities less bad. Men are too prone, both in regard to individuals and society, to play the good against the bad and make the former atone for the latter instead of removing the evil. One would never think of neglecting a diseased member of the body on the plea that the other members were sound."

The best of all cures for grief is some work to do. God sent the prophet to anoint a new king from among the sons of Jesse the Bethlehemite.

The Family of David. Jesse was the son of Obed, the grandson of Ruth and Boaz, belonging through Boaz to the tribe of Judah; but his personality has left no impress upon history. Regarding David's mother, "David in his psalms styles himself, on more than one occasion, 'the son of God's handmaid'; and this leads us to believe that she had a holy influence upon him, and that it was most likely from her lips that he heard the wondrous story of God's former dealings with his people, as well as the simple, pathetic pastoral of Ruth."

Man can only see the "outward appearance." He cannot know the inner life, the hidden powers yet undeveloped. Even the actions of man do not fully reveal his character to those who see only the actions or only parts of them. Most men are dazzled

or influenced by rank, wealth, size, fine looks, voice, dress, and all outward appearances.

The Chosen King. God knew David's heart and character and talents and possibilities. David had already been tested in lesser things, so that he proved by being "faithful over a few things" that he could safely be made "ruler over many things."

He was quite young, and his family did not imagine that he could be selected for any responsible position. Indeed, he was not yet fitted; but God saw his possibilities, and his soul, which parents and elder brothers are often unable to recognize.

There was great value to David in the knowledge of what his future work was to be, and his free adoption of this object of life. It is good for a young man or woman to have a definite aim in life, so that all study, all reading, all social life, all travel, all experiences, may be as rays converging upon that one burning focus. Each one, to change the figure, becomes a magnet which attracts to itself those things in literature and life which will aid in accomplishing his purpose.

To believe that God thinks enough of us to plan out our lives; that we are carrying out God's will, God's plan, in what we are doing; that his will, his love, his power, are behind and underneath our lives, cannot but make us strong and triumphant. It is the joy and glory and comfort and triumph of our lives.

His way has often been to find his agents in unexpected places. Here a great king is found in the sheepfold. In Joseph's time a prime minister of Egypt was found in the prison. Our Lord found his chief apostle in the school of Gamaliel. A miner's son among German forests, a brewer in Huntingdon, are chosen to shake churches and kingdoms.

How God Selects his Leaders. "God is always preparing the world's kings. True rulers are never absent. They do not sit on thrones. They are with us in our families, or looking after our sheep, or keeping our books, despised by their elder brothers, and unrecognized by all; but when the clock of time strikes, they take their place and do their work."

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Christian Endeavor Activities of the Young People in the First Brethren Church, Johnstown

By Tom Hammers

Through what channel is your local church seeking to win and retain the youth of its community? We believe this question is one of the many problems of every church and so we wish to present some of the activities of young people's work in the First Brethren church of Johnstown as a testimony to the value of Christian Endeavor in answering this problem.

Our Organization

Christian Endeavor has grown to be a

graded organization in our church as follows: Juniors, age 6 to 12 years; Intermediates, 12 to 16 years, and Young People, 16 to 24 years. These three grades have an approximate enrollment of 130 Endeavorers.

Our societies are all organized with the usual officers and committees. Since Christian Endeavor is for the purpose of training the youth, we have selected our officers from their particular age group.

Junior Endeavorers

They are a live bunch of boys and girls, numbering about 35 members. Under adult supervision, this group is making rapid progress and the programs of talks, singing, prayer and many other things indicate the excellent possibilities of this organization. A social evening is enjoyed once each month, this giving the opportunity for creating a desire for the enjoyment of their social life in a Christian manner. Surely no better opportunity can be afforded the children of your church in the preparation for the responsibilities of life, than those of a JUNIOR C. E. SOCIETY.

The Intermediates

are developing to be a strong society, with

an enrollment of 32 members. The programs of this society are most interesting and we find many different talents being developed. This society recently conducted a contest for the purpose of creating a more regular attendance of the members. Individual efforts resulted in the awarding of C. E. pins to the two persons with the highest averages. A monthly social event is also enjoyed by this group and it is supervised by a superintendent who has been selected by and from the Young People's Society. The work of the Intermediate Superintendent is a real job and requires much of the individual in the way of prayer, study and hard work.

Our Young People's Society carries on a more extensive program than the other societies and it is some of their activities that we wish to present. A gradual growth has resulted in an enrollment of 72 members. As we relate the activities, we begin with the most important.

Spiritual

Christian Endeavor, from its foundation by the late Dr. Francis E. Clark, has been a spiritual workshop for youth. It was founded for the purpose of putting young lives to work for the Master and to train them in spiritual things. It was necessary that youth be trained or there would not be efficient leaders for the church. The motto, "For Christ and the Church" has been taken seriously by the young people and they have found great pleasure in working in an organization with such a motto. The C. E. pledge is a challenge to young people and because of its high standards we find it developing young men and women of a high standard.

Our prayer meeting programs are a most important part of our work and it is here we develop our young people as speakers and leaders. We aim to have interesting programs as well as helpful, but they are not for entertainment. We make much of prayer and the prayer life is in a stage of remarkable development. Our prayer meetings are preceded by a pre-prayer service. The Quiet Hour is also proving most helpful to the members of the society who observe this portion of the pledge.

The spiritual nature of the talks is especially sound as regards the doctrines which are so often assailed in the present day. Another commendable fact is the presence and participation of Endeavorers at a mid-week prayer service. Our attendance at the Sunday evening church service is especially good as we compare those in other places.

Personal evangelism receives its share of emphasis and from time to time the Lord is pleased to use our young people in the winning of some precious soul.

Missionary

This phase of the work is receiving the loyal support of the society, prayerfully, financially and in many other ways. The study of missionary work is bringing us to a fuller knowledge of the needs of the many countries and especially to South America and Africa. The recent Easter offering of the society to foreign missions amounted to \$75.00. The close relation to the Lord's work, as is possible through service in Christian Endeavor, has resulted in a number of decisions among endeavorers, for full time service.

Socially

We certainly enjoy ourselves. Christian fellowship as afforded us when we meet together for a social evening, binds us in closer friendships than is possible in other forms of social life. We have placed the

social life of our young people in its proper place, that is, secondary to the spiritual. The pleasing result is a more sustained attendance at our regular prayer meetings and excellent attendance to the social events. A Christian Endeavor society which is making itself a social club is not worthy of the name it is using and it is badly in need of reorganization with the true purpose in mind.

How do we enjoy ourselves? Outstanding in our minds is a gathering of about thirty Endeavorers at the CHRISTIAN HOME, where forty-five children joined with us in a most enjoyable evening. It was a joy to see these children take part as we played games, sang, had short talks and last a fine luncheon. The gathering closed with a period of testimonies and prayer.

More recent was a hike in which a group of the Endeavorers managed to acquire a number of stiff joints, etc., but a real good time.

Across the Continent and Back Race

Occasionally the society gets lazy and needs something to renew the life and vigor. At this particular time we thought a little friendly competition would fill the needs. As a result we divided the society in four groups of equal number and selected one of each as captain. Next we placed a large outline map of the United States on the wall and on the map a route to the Pacific coast and back was traced. Then each group entered a car of popular choice in the race with the captain driving. Mileage was granted for BEING ON TIME; ATTENDANCE; NEW MEMBERS AND VISITORS. The result was most gratifying and worthy of the effort as the interest in the work was increased as well as the attendance which reached 160 for the final night. This contest extended over a period of three months.

The Summer Slump

We all know what that is and so we need no explanation, but can say that its challenge has been accepted by the entire society. We are all set for making the months of June, July and August the outstanding portion of the year. We will maintain our attendance by better meetings, a greater number of the enrollment participating and several special features as a "HOLD THAT LINE CONTEST," a "POSTER CONTEST," and "MORNING MEETINGS."

The "Hold that Line Contest" is based on
(Continued on page 15)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for July 17)

Learning to Pray. Matt. 6:6, 7
Ps. 145:18

Mother Bradley was reading the Bible to her two children, Mary and Joe. Just as she was finishing, she came to this verse, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

When she stopped reading, Joe said, "Does that mean that we can have anything that we pray for?"

Mother answered, "It says that ye shall have anything that you pray for if you pray and at the same time have faith that you will receive what you have prayed for."

"Well then," said Joe, "I am going to pray tonight that when I wake up in the morning there will be a bicycle outside the door for me. I don't believe it will be there though. It doesn't seem possible."

"That would not be praying in faith," said Mary. "If you did not believe that the bicycle would be there, you would not have faith."

"That's right Mary," said mother, "and now I have some things that I want to say to you about prayer. I want you to remember always that prayer is talking to God and that God is your Heavenly Father. He loves you just like your own daddy loves you except that it is in a still greater degree. Now that's the first thing that I want you to remember. You are talking to your Heavenly Father when you pray, Now I want to ask you a question, Joe, when you asked your own daddy yesterday if he would get you a bicycle, what did he say?"

"He said that he would get me one when I was large enough to take care of myself but that he would not get me one now," said Joe.

"You see," said mother, "your daddy answered you but he answered 'no.' Now your Heavenly Father loves you even more than your own daddy, do you think that he would want you to have a bicycle before you are old enough to be safe on one?"

"Do you mean mother," asked Joe, "that God might answer my prayer by saying 'No'?"

"Yes, that is just what I mean. Now there is something else that I want to tell you about prayer. Remember that when Jesus said that we could have our prayers answered, he was talking to Christians. Now there are certain things that Christians should be more interested in than they are in other things. I am going to see if you can guess some of them. Would a Christian be more interested in getting a new automobile or in being unselfish and kind to everybody?"

Mary said, "I suppose that they should be more interested in being kind, but it seems to me that it is hard to tell if that is what all Christians are doing."

"That is right, Christians should be more interested in being kind. Now do you think that it would be better for a Christian to pray that he might be very wealthy or for him to pray that he might live to be more and more like Jesus was when he was here on earth?"

Joe answered this time. "It is better to pray that we may be like Jesus, and I see now that it would not be best for me to pray for a bicycle."

"Now there is just one more thing that I want to tell you this time about prayer. When you pray you should mean the things you say so much that you are willing to do your part towards making them come true. It would be useless for you two children to pray to God to make you good children and then go out and do everything that you know that you shouldn't do. You must do your part toward making your prayers come true."

"We will try to remember all those things when we pray tonight and always after that too," said both of the children.

Bible References

M., July 11. Pray in faith. Mark 11:22-24.
T., July 12. Pray earnestly. Luke 18:1-8.
W., July 13. Pray at all times. 1 Thess. 5:17.
T., July 14. Pray patiently. Ps. 40:1-3.
F., July 15. Pray humbly. Luke 18:13.
S., July 16. Pray with others.
Matt. 18:19, 20.

Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

News from Africa

Bossangoa, A. E. F.
 March 17, 1927.

Dear Evangelist Readers:

We of the Bossangoa station are not dead, neither are we sleeping, that you have not heard from us. The Lord has marvelously worked and today we rejoice that we have a door of entrance to another of Africa's many Christless tribes. Many, and hard were the waiting days but the Lord's hand was in it all and we believe that somehow or other he will get glory to his name through this wait.

Perhaps you would like for us to be specific in our writing. When in Dr. Garber's English class at Ashland he used to say "Be specific and concrete, don't dwell in glittering generalities." So perhaps you would like these qualities also.

First, I wish to say that the permission was granted in January, about a year after it was applied for, and after a seven-months' wait on the place. The site is a very picturesque one. One can view the River Ouham as it flows away in the distance. This river is filled with big fish as well as hippopotamuses and crocodiles. There are also other animals in abundance. The buffalo and deer think our garden a nice place to graze, and it is not uncommon to see them right on the place. There are lions just across the river and their roaring can sometimes be heard from the concession. The natives have killed several boa constrictors near here.

Enough for the wildness of the place. I think I have said enough that you will realize we are just a bit beyond civilization.

In February we had our first Love Feast. It was very new to these people but they seemed to receive a blessing as they sat in a semicircle and partook of those symbols which mean so much to us. 65 were present. About a hundred have accepted the Gospel and have been baptized, but many live in distant villages and are hindered from coming because of work for the government.

One day a woman from the Banda tribe came to us saying she wanted to accept this "Good affair" which she had been hearing about. She said the evil spirits from out in the bush had been calling her to come and bring them food but she refused and came here to hear the truth. She brought a chicken with her to present as a gift, for she thought that if she received the Gospel she ought to give something. We taught her for about a week and she seemed to understand what she was doing. It was hard at first for her to understand that we didn't want a gift for the Gospel.

Not long ago a soldier who is on duty from Bossangoa to Bozoum, stopped here, saying he had heard about this "affair of God" and that he wanted to accept it. We questioned him and found that all he knew was that "there is a good place and he wanted to go there." He didn't know but what there are many gods and knew nothing about Jesus Christ. We felt it wise that we teach him for a while so that he would really understand what he was doing. Also we wanted to be sure that he gave up his polygamist wives. In the past some have promised to give up these sur-

plus wives but afterwards kept them and have hindered the Gospel by so doing. We hope that the next time he comes he will have given up these wives and will be ready for baptism. Pray for him for it really lowers the prestige of an African to be reduced to one wife.

In February Brother and Sister Hathaway visited us. Brother Hathaway made himself famous on the way by killing three deer and bringing them with him. Needless to say we had venison galore for several days. We enjoyed their stay so much and were strengthened by our fellowship with them.

We are not on the concession owing to the fact that as yet there is no house finished. Just now a dwelling house is being constructed. The foundation is finished and they are well on the way to finishing the woodwork on the roof. Hope to have it finished and be living in it by the time you read this. A well is also in the process of being dug, but we believe we have struck the rock of Gibraltar!

Don't forget that we need your prayers, that the evil one is strong, but that through him we are more than conquerors.

Yours in his service,
HATTIE COPE SHELTON.

RECEIVED FOR HOME MISSIONS DURING APRIL, MAY, JUNE

	General Fund
Ethel Boughneet, Dayton, Ohio, M \$	5.00
Br. Ch., Morrill, Kansas,	19.94
C. W. Showalter,	5.00
J. T. Kistner,	5.00
Rufus Miller,	5.00
A. P. Thompson,	10.00
S. C. Flickinger,	10.00
Burt Butterfield,	5.00
E. L. Flickinger,	10.00
Mr. James Crockett, McClure, O., M	5.00
Mrs. James Crockett, McClure, O., M	5.00
W. M. S., W. Salem, Ohio,	10.00
H. W. Koontz, Masontown, Pa., M	1.00
Jas. A. Goodrich, Des Moines, Ia., M	5.00
Br. Ch., Lydia, Md.,	21.85
Interest, .....	.75
Total,	\$123.54

	Kentucky Fund
Br. Ch., Lost Creek, Ky.,	\$ 60.14
Martha Boughneet, Dayton, Ohio, M	5.00
Friend, .....	.30
Long Beach Br. Ch.,	61.25
Grafton, W. Va.,	4.68
Terra Alta, W. Va.,	2.40
Gatewood, W. Va.,	5.56
Oak Hill, W. Va.,	13.66
E. E. Jacobs, Ashland, Ohio, ... M	5.00
H. W. Koontz, Masontown, Pa., M	2.00
Total,	\$159.99

	Ch. Erection Fund
H. W. Koontz, Masontown, Pa., M	2.00
Total,	\$ 2.00
Grand Total,	\$285.53

WILLIAM A. GEARHART,
 Home Mission Secretary.

JAPAN'S NEW RULER

It is a familiar tradition in Japan that the imperial line now on the throne has never been broken. Emperor Yoshihito's reign covered a period of fourteen years and he is succeeded by his son, the Prince Regent Hirohito. The late emperor will receive the honor of a new name which, according to ancient custom, must be descriptive of the achievements of his reign. It is understood that the posthumous name of Yoshihito will probably be "Taisho" which means "Great Righteousness." The present era has been named "Showa," which means "Enlightened Peace."

Ever since the memorable visit of Commodore Perry with the American fleet in Japanese waters, away back in the "fifties," the relations between the two countries have grown steadily closer. The first message of the new emperor, Hirohito, calls upon the Japanese nation to play its part in the righteous evolution of the world; to choose the good rather than the vain and shadowy; to be original rather than imitative; and to stand at all times for the world's progress and improvement. The good wishes of America are with him as he begins his reign.—Christian Herald.

AFRICA—TRIBUTE TO THE NILE MISSION PRESS

In January last, the number of different publications issued by this great agency for taking Christian truth to Moslems had passed the 600 mark. The following letter from an educated Moslem convert bears testimony to the value of its work:

For a long time Christian missionaries have worked without fruit, and many are not aware of the real cause of their past failure. Experience has taught me the reason: Their work in the past was restricted to preaching and teaching, and consequently their work was done locally among non-Christians, only to be heard and forgotten again. They recently have succeeded by means of the books of the Nile Mission Press. You can hardly meet with a preacher, teacher, or a colporteur or Bible-woman who has not some of the N. M. P. publications in their pocket. Moslems who have not yet adopted Christianity have started to realize the virtues of this religion, and the soundness of its principles.—Selected.

THE ENTHRONED CHRIST

Jesus Christ is the true answer to all fears. There he stands, in serene majesty, calm amid the strife of ages, the same yesterday and today, and forever. We do not need to prove him; somehow he proves himself. I do not know how the proof can be propositionally worded to satisfy the logician; but somehow to face him in spirit is to know him for divine. As simple matter of fact, he is the mightiest power in the world today. The Holy Spirit is still glorifying him. The "Lives of Christ," attempted explanations of him, aye, and the very ignoring of him on occasion—all testify to the impress of his personality; and witness is borne to his power even by those who would dethrone him. The world cannot get rid of him. He is himself the best answer to all fears of the victory of unbelief.—Dr. Culross.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

TIOSA, INDIANA

We have here a fine church building in good repair. Tiosa is a small village and the membership is made of people living in the country.

Brother Clark is the pastor and divides his time between this church and the North Liberty church. Brother Clark is doing good work at both places and is well liked. He was of great aid to me in the college work.

Tiosa is the home of Harley Zumbaugh who is held in high esteem by the Indiana churches and all who know him. He is an able consecrated singer and leader of chorus choirs. He is anxious to give his services to the churches and any church holding revival services will make no mistake in having Brother Zumbaugh, one who loves the Brethren church and is reasonable in his demands for his service.

The gift from this church was \$151.00.

Center Chapel

This is a country church, located about six miles from Roann and is being served by Brother Swihart on one-quarter time. The people here do not have much of this world's goods, but are doing a good work in maintaining a Sunday school and having preaching service every month.

Communities like this that are too far from town, need to have a place to worship and to teach the children and youth the Bible.

Their gift to the college was \$210.00.

New Highland Church

This church is only three miles to Akron and is located in the country. Some of its leading members have died and there are only six or seven families left. They are to be commended in keeping the church open. Brother Swihart is the pastor and is giving them services once a month. Their gift was \$91.00. W. S. BELL.

NEW ENTERPRISE, PA., PASTORATE

In preparing the report of the work during the last six months on the Bedford County circuit in Pennsylvania, composed of New Enterprise, Yellow Creek and Raystown, I am impressed with the fact that there is nothing startling to narrate. However, there are several items that are of interest, because they denote constructive activity.

All three churches held their regular spring Communion services with the usual brief preparatory services. Each service brought the inspiration to the faithful that always attends loyal obedience to our Lord's commands. At the New Enterprise service, eighty-six per cent of the membership was in attendance.

The regular spring business meetings saw plans laid for larger and better work during the ensuing year. New Enterprise is undertaking the adoption of an improved plan of administering the church's finances, which is encouraging.

Praise is due the Woman's Missionary societies at Raystown and Yellow Creek, which have been showing their accustomed aggressiveness. Both carried out the Mothers' and Daughters' program with appropriate public services at the churches. The

Sisterhood girls at Raystown assisted with the program, and served the refreshments.

A second three months of Teacher Training work was completed by the dozen members of the class at Yellow Creek. The class gave a very tangible expression of their appreciation of the efforts of their teacher in presenting us with a beautiful and serviceable wool-filled comforter. They had engaged the women of the Missionary Society to make it.

The Church school maintained by each of the congregations is doing commendable work, in our estimation. The attendance, offerings and interest are encouraging. No special evangelistic effort has been put forth in either of the churches during the last six months. But there is splendid material for future leadership being trained in each school. This seed sowing will bring a plentiful harvest in due season. The Christian Endeavor at Raystown is also affording definite training.

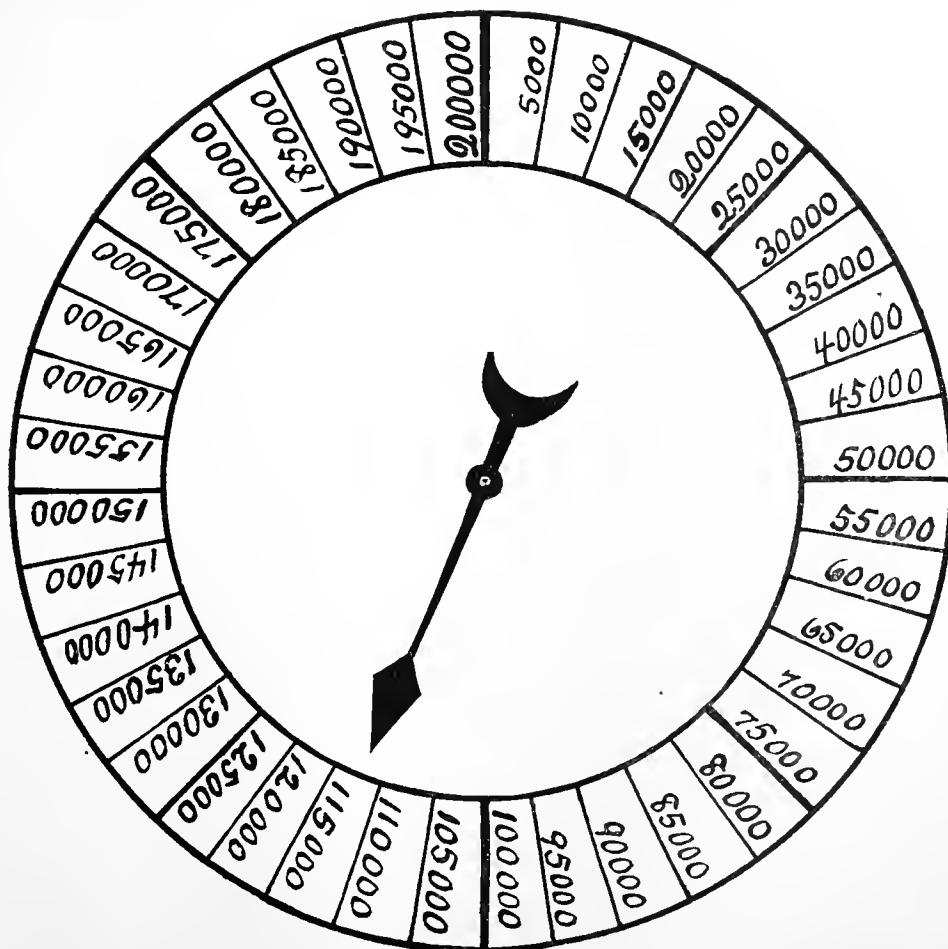
Possibly the outstanding achievement of the period has been achieved by the Raystown church in paying off April 15th, the remaining indebtedness on the church building. This represented a real victory in the face of discouraging working conditions in the soft coal mining region. This goal was realized largely through the consecration and hard work of the faithful members of the Woman's Missionary Society. They made a final payment of \$150 toward the liquidation of the debt. This made a total of \$1,178.68 contributed by this organization

of some fifteen active members in a period of five years.

This victory was the occasion of the celebration on June 12th of the fifth anniversary of the dedication of the church. Brother I. D. Bowman, who preached the dedicatory sermon, consented to pay us a visit, and preach on Friday and Saturday evenings, Sunday morning and afternoon, and lead us in the Communion services on Sunday evening. His inspiring and instructive messages were greatly appreciated. A basket dinner served in the basement of the church was thoroughly enjoyed. At the afternoon service, this writer read a paper setting forth "Forty-four Years of Brethren History in Bedford County."

We were very agreeably surprised Sunday morning when the Executive Committee of the Pennsylvania Mission Board, motored the seventy-five miles from Johnstown to be with us on the anniversary occasion. This committee is composed of President Norman Statler, Secretary Albert Trent, and Treasurer A. S. Snook. Brother Arthur Furry, an official member of the Johnstown First Church accompanied the committee.

The Raystown church owes a large debt of gratitude to the Mission Board for its having so loyally "stood by" this nucleus of less than fifty members through the years of financial struggle. The task of getting out of debt would have been so great as to have discouraged the faithful membership, had it not been for the Mission Board's vision and cooperation. We predict that Raystown will, by the grace of God, be a self-supporting work soon, and may become in time a church employing the full-time serv-



ice of a pastor. The report to the District Statistician shows for the last year a total expenditure of \$991 not including pledges amounting to \$415 on the Ashland College Endowment Campaign.

We are glad to report in closing, a fine spirit of fellowship and cooperation in each of the churches, and between the several churches of the circuit. Just now we are planning for the union church school picnic which is becoming an enjoyable and beneficial event. Place these churches on your prayer list.

W. S. CRICK.

New Enterprise, Pa.

FOR BRETHREN HOME

Balance received for the Brethren Home since last report.

From churches and societies:

Louisville	\$11.25
South Bend	5.00
W. M. S., Liberty, Va.	10.00
W. M. S., Wooster, O.	5.00
Johnstown, Third	9.25
Tiosa, Indiana	2.50
Ashland	21.00
West Kittanning	15.29
Philadelphia, First	55.00
North Liberty	4.00
Campbell, Mich.	15.00
Yellow Creek	2.50
Huntington	4.00
Center Chapel S. S.	3.14
Lost Creek Jr. C. E.	1.00
Falls City,	59.82
Pittsburgh, First	50.00
E. W. Longnecker and wife.	2.00
L. E. Moore and wife.	5.00
Stuart Good and wife.	5.00
Sarah C. Steele	1.00
Jacob Swartz and wife	10.00
Two friends	10.00
Elizabeth Reichelt	2.00
C. Lasker and wife.	10.00

HENRY RINEHART, *Treas.*

THE CHURCH AT THE NATIONAL CAPITAL

It was the privilege of the writer to journey to Washington, D. C. not long ago, and dedicate the basement of the new church to be erected there. Also, we held a two weeks' meeting in connection with this dedication, the result of which has been known for some time past.

Ever since our visit to that city, we have felt strongly led to say something in behalf of that work, through the columns of The Brethren Evangelist,—to make a plea, if you wish to call it that,—and the feeling has grown so strong that we can no longer resist it.

First of all, permit us to say that in all our work as an evangelist, we have never known a more faithful and loyal band of real Brethren folks than we have in the city which is the heart of our nation. Most of them have old-fashioned "Brethrenism" bred in the bone. They are by no means rich in this world's goods, but they are mostly yet young in years, enthusiastic, hustling, determined, faithful, and with a deep love for our Lord. We do not hesitate to say that should we ever pull up our stakes in Long Beach, there is not a people anywhere in this country to whom we would rather go, with a view to building up a great work for God and his church, than to that band in Washington. In our way of thinking, Washington spells opportunity for the Brethren church.

We are not at all unmindful of the struggles, and sometimes the mistakes, made dur-

ing past years in our work at Washington. But, the people there have been quick to profit by their mistakes, to bend the knee in confession, and to rise from their faces toward the future. God will bless that band, we are sure.

The church building is splendidly located, almost on Pennsylvania Avenue, the famous avenue running through the heart of the city, past the White House, the Capitol Building, the great Public Library, etc. The fact of the matter is, the church is better located than were it directly on the Avenue. There is but a beautiful triangular open little park between the church and that famous avenue, and the church is within easy walking distance of the great Public Library and the Capitol Buildings.

In a spot like this, the Brethren church should see to it that we have a church house of which we need not be ashamed. It is justifiable pride to which I would appeal. The people of the nation throng through the nation's Capital. They pass in throngs past our church. Other denominations have fine church buildings in that city, and in almost every case, the principal church of the denomination is one which received the help in building from the churches of that denomination all over the country. Some day,

NOT ALL BRAVE DEEDS

Judges 7:21. "They stood every man in his place."

Not all brave deeds are done in war,
Not every hero wears the bay;
There's many a hidden wound and scar
That never sees the light of day.

There's many a simple son of toil
Who rests not till his strength is gone;
There's many a daughter of the soil—
"A woman's work is never done!"

In slum and suburb, church and mart,
In hospital, at bench and bar,
'Mid cloistered groves in realms of art—
There our unhonored heroes are.

Wise men and foolish, sinners, saints,
Gods of this world and worlds afar:
Their courage falters not nor faints.
Not all brave deeds are done in war.

—Edwin Pugh, in the Observer.

if our Lord tarries, some fine young lad from some good old-fashioned Brethren home is going to be elected President of the United States. Stranger things than that have happened. Then what? Will he go to another denomination's building to kneel in prayer? Or, will he have to go down into a basement, underground to worship? And, President or no President, there are constantly members of the Brethren church going to Washington on business, or to take charge of some governmental position there. We, as a denomination, should see to it that they have the right sort of place to which to go to worship. Many of our people who go to Washington are there only temporarily. They do not place their membership there. Their financial help largely goes back to the old home church. And, unless they are well-grounded in the faith, they often go elsewhere to worship while in the city, simply because the Brethren church has not been a church that made an appeal to them. Such may be "weak in the faith," of course; but we are set to save to ourselves those who are "weak in the faith." That boy or girl, "weak in the faith," may be your boy or girl.

The Brethren who are strong in the faith, have done their best to overcome the past existing conditions. It took a large faith, but they arose to the occasion, and undertook the building of a basement on the site of the old frame church, to cost them a bit more than \$25,000.00. The old church building had surely seen its day. For some years, the Primary Department of the Sunday school had to hold its sessions several blocks away. The new basement church is of itself, an immense improvement.

We shall not forget that on the day the basement was dedicated, it was with great misgiving that they faced a debt of about \$5,500.00. It seemed they themselves had gone to the limit of their own ability. Nevertheless, their spirit and enthusiasm were such that ere that day closed, they had pledged themselves for nearly twice that amount. We never saw liberality on a like occasion that surpassed it. And, they are now nobly struggling to pay their pledges.

The point we want to make is this,—the First Brethren church in the city of Washington, D. C., should not be allowed to worship too long in that basement. A splendid basement they have, but a basement it is. The upper structure should soon begin to rise. Those fine people will do their utmost to complete that which they have so nobly begun; but, we strongly feel that they need some encouragement in the way of some real help. The Home Mission Board should not be unmindful of this need. Just how this matter should be brought to the attention of those in our brotherhood who would be willing to help if they know, we are not prepared to say; but we do believe that it should be done.

In closing, we want to say that our Brother Homer Kent has done a fine piece of work for the first year of his ministry, as pastor of the church there. God has certainly used him, in spite of some severe trials through which he has had to pass,—especially sickness in his own home.

The church in Washington has not requested us to write this article, calling attention to the situation that exists there. We have written it on our own initiative and because we know the absolute need. May the Lord, whose work it is, so direct that all shall be done to his glory and the advancement of his great cause.

LOUIS S. BAUMAN,
Long Beach, California.

JONES MILLS CHURCH

Since there has been nothing written about the work being done at Jones Mills, I am sure the readers of the Evangelist would be much interested to read about it.

The church is a band of loyal workers. The membership of the Sunday school has been doubled since a year ago.

On the last Sunday of June a Children's Day program was given. Many efforts had been made to prepare a worth while program. The weather was very pleasant and on Sunday evening the parents, friends and visitors filled the church. In fact many had to stand during the program and others could not get in. The program was a splendid success.

We are glad that we have something that is of interest to the folks here. The church is located in a promising field and we want the earnest untiring support of the folk about us that we may do those things which are worth while.

ELMER M. KECK,
Pastor

CHRISTIAN ENDEAVOR ACTIVITIES OF THE YOUNG PEOPLE IN THE FIRST BRETHREN CHURCH, JOHNSTOWN

(Continued from page 11)

the average attendance for the past five months. Charting this attendance produces a rather straight line but the contest is for the purpose of preventing a slump in the line.

The "Poster Contest" is being conducted with the purpose of interesting those persons who have ability to draw, and thus bring our society before the public in a most effective manner. A C. E. pin will be awarded the person who produces the most effective poster.

"Morning Meetings" means that we will conduct our regular prayer meetings each Lord's Day morning, from 8:30 to 9:30, during the months of July and August. It is during this period that the churches of the city engage in UNION meetings each Sunday evening, and as a result the Christian Endeavor organizations of the individual churches suffer. We believe this will maintain the interest and thus we will not need to spend a month next fall in getting a new start.

C. E. Is Interdenominational

This very feature of Christian Endeavor was the means of bringing the Young People of the First Evangelical church to join with us in the Watch Service conducted Easter Morning at 6:00. The service was conducted under the joint leadership of the two societies and the participants were without exception, young people. Mention was not made of denomination and the service proved a most excellent manner of celebrating the Resurrection of our Christ. The impressive meeting was closed with a Friendship Circle and the singing of "Blest Be the Tie that Binds."

Lest We Forget

The work, about which we have told you has been made possible through the untiring efforts, and continued interest, cooperation and prayers of our pastor, Rev. Charles Ashman. We have always found him ready to give his assistance wherever needed and to proclaim our interests to the church in general.

Also, in our Society Counsellor, H. W. Darr; we found a most efficient Endeavorer and advisor. His most interesting methods of teaching in our class in Expert Endeavor, was the means of creating greater interest and better knowledge of the principles and purpose of Christian Endeavor.

We Will Meet in Cleveland

You may look for a group of Endeavorers from Johnstown, in the best camp at Cleveland, July 2-7. We want to help make our Denominational Rally, Tuesday afternoon of Convention week, the greatest event in the history of the youth of our denomination, and to be a part of the greatest gathering of Protestant youth of America.

AN ENDEAVORER,

of the Young People's Society of C. E.,
First Brethren Church, Johnstown, Pa.

have always responded well to the appeal, apparently recognizing the importance of the movement, and that response has done much toward bringing our one institution to the point at which we are in striking distance of one of our goals,—entrance into the Association of Colleges, which is essential to a universal recognition of the high quality of the work which is being done here. Only one thing has stood between us and that goal, and that the lack of sufficient endowment. Every dollar which is contributed to this offering, brings us that much nearer to that much to be desired end. One year, during the Bicentenary movement, when representatives of the committee visited many of the congregations in behalf of the cause, the offering amounted to something more than \$7,000.00, and the percentage of cooperation was higher than at any other time, before or since. But on the whole, the response has been encouraging. I am confident that this year will be no exception, for with Dr. Bell in the field, and his frequent reports through the columns of the Evangelist, and the frequent reports from the pen of our president, Dr. Jacobs, the brotherhood is perhaps better informed as to the college, than ever before. It not only knows that here, it has its largest financial investment, having in the college a plant which is worth not far from one million of dollars, but from the reports as to its activities, the conclusion cannot be escaped, that the real leaders of the future church, both at home and in its mission outposts, must be trained here. This knowledge must account for the ever widening expressions of interest and cooperation. The offering asked for on the second Sunday of June, is beginning to come in, and I am herewith submitting my first report as to the results. As is the case in almost all of the offerings asked for by the various interests of the church, the first to arrive is one from

Mary A. Snyder	\$ 1.00
Middlebranch, Ohio,	18.00
Ashland, Ohio	56.76
Mt. Zion, Ohio, Sunday school	5.00
Mexico, Indiana,	25.00
Scott Richard, Polk, Pa.	5.00
Carrie M. Stoffer, Homeworth, Ohio ..	5.00
Nancy Housely, Cuyahoga Falls, O.	10.00
Mrs. E. J. Goode	1.00
Garwin, Iowa	7.97
Vandergrift, Pa.	9.18
New Lebanon, Ohio	40.50
College Corner, Ind.	8.15
Mulvane, Kansas	16.02
Milledgeville, Illinois	21.81
Denver, Indiana	4.10
Ft. Scott, Kansas	2.00
Oak Hill, W. Va.	5.35
Harrisonburg, Virginia	3.86
Bryan, Ohio	40.00
Buckeye City, Ohio	7.00
Hamlin, Kansas	55.59
Leon, Iowa	8.07
Oakville, Indiana	19.00
Miamisburg, Ohio	8.40
Portis, Kansas	5.50
Homerville, Ohio	22.95
Pittsburgh, Pennsylvania	40.00
Flora, Indiana	21.27

Total, June 28, 1927,\$473.48

MARTIN SHIVELY Bursar,

LAKE ODESSA, MICHIGAN

It has already been several months since we packed our goods in Ashland, Ohio.

Strange things then began to happen. At Ashland our goods were "hailed" to the depot. When they arrived in Michigan, the Brethren took teams to "draw" them from the car. In Ohio we put some "buckets" in with our goods but upon their arrival in Michigan they had turned to "pails."

During our stay at Ashland we preached at several places. For some time we made regular visits to the Brethren at Logan, Ohio. This was quite a long trip to make but it gave ample opportunity for sowing hundreds of tracts and Gospels of John. Also some professed conversions were gleaned along the way, one of them being a ticket agent. As I went to leave a car on my last trip, I asked the conductor if he was living close to the Lord. He said, "I have been for a while." I said, "you say for a while, when did you begin?" And he said, "since you have been riding on my car." While at Logan we held a communion service. This was the first communion held at this place for many years. A large percent of those present had never seen a service of this kind.

In Ashland we gave out several hundreds of Gospels of John in the factories, also thousands of tracts and Christian literature were given out in trains, in the City Hospital, County Home, Orphans' Home, Home for Invalid Women, City Jail. At the large county jail I was permitted to go in with the prisoners and talk with them and pass out literature. Also scripture verse placards were placed in a factory, restaurant, shop, etc.

As usual we find that God has some people everywhere we go. Shortly after our arrival here we were paid a nocturnal visit. Since no one appeared empty, we benefited thereby. Especially were we glad for their efforts to keep the pastor sweet by means of maple syrup and honey.

This is a great bean country. I never saw so many in my life. The children brought a barrel of beans together and sent them to Brother Drushal in Kentucky. At Christmas the children of the congregation sent their offering to Brother Kinzie at Krypton, Kentucky.

Last winter the W. M. S. gave the men of the church a free dinner at the home of Brother John Nickerson. However, this feast was conducted along scriptural lines (2 Thess. 3:10) "If any would not work neither should he eat." The result was several cords of wood for the church.

During the winter months our Sunday evenings were employed in studying the Gospel of John. These studies proved more popular than our preaching. Several of these people had Scofield Bibles, others have ordered theirs since we have been here.

As we were finishing our Christmas sermon one brother became so "sick" that he had to leave the room, however he soon returned, bringing a new Coleman gas lamp with him, as a gift from the church to the pastor.

The S. M. M. are engaged in making bandages for Africa. Our Sunday school is well attended, being superintended by Brother F. Allarding. We observed Thanksgiving day in union with the Church of the Brethren. The writer preached the morning sermon, after which a good dinner was served to all present.

We read of the trouble some of our African missionaries are having with mosquitoes. So the children of the congregation sent them some Citronello oil to keep the pests away.

THE EDUCATIONAL OFFERING

This is the sixth year since our General Conference decided to ask for an annual offering for the cause of Education, for the help of the program, as it finds expression in Ashland College. The congregations

About Christmas time several of the members remembered Brother and Sister Yoder, receiving a good letter from them in return.

Our Foreign Mission Offering was the largest this church has ever taken, being over \$256.00.

On May 22 we began our revival with the pastor as preacher and wife as song leader. On the last Sunday afternoon nine were baptized, making a total of eleven new members so far this year. On Monday evening we closed with a communion service, about 80% of the members being present. During the revival we held a demonstration one Sunday afternoon of the size of the Ark. The people gathered in a field and many were much surprised to learn that the ark was much larger than they supposed. It was not about the size of a large barn, air tight and black dark like some pictures. It was a wonderful boat as anyone can see by stepping off 450 feet for the length, and 75 feet for the width, and remembering that there were three floors. In fact there was ample room in the lower deck for every one of the animals, enough room on the second deck for the food. The top deck could have accommodated all four families with separate quarters. Each family could have had about 35 rooms, each room being fifteen feet square. Plenty of room in the rafters for a thousand song birds to sing for them. After the ark was measured and the outline marked with lime, we stood on the line and sang "Faith of our Fathers."

Over fifty people responded to an invitation from Brother Price, to tap his ice house. Several freezers of ice cream were frozen. We then gathered in the front yard in the light of gas lanterns and sang "Blessed Assurance." After prayer almost all gave a scripture verse. After that the ice cream melted and disappeared.

We are planning on evangelizing this country by means of tracts and Gospels of John. The people of this congregation are very willing to do this and have already bought about 15,000 tracts and 950 Gospels. This is a work of faith, but their faith is in him who has said, "My word will not return unto me void."

May the grace of our Lord Jesus Christ be upon his people everywhere.

R. I. HUMBERD.

FOR OUR BOYS AND GIRLS

LIFE'S ARITHMETIC

We have the wisest teacher,

And she has given us this rule
That helps us in our lessons—

You can use it in your school.
Always add a smile or two

When things are going wrong,
Subtract the frowns that try to come

When lessons seem too long,
Then multiply your efforts when

The figures won't come right,
Divide your pleasures, day by day,

With every one in sight.

Now if you always use this rule

You'll have a happy day,

For lessons then are easy,

And the hours fly away.

—M. S. Van Der Veer, in Youth's Companion.

THE STORY OF THE TEENY WEENY PIG

Once upon a time there was a teeny weeny pig that lived on a farm. One day he was in a hurry for his dinner, and he got caught under a gate. And he squealed and he squealed, and he wouldn't stop crying.

Along came Mr. Rabbit, and he said, "Oh, dear, this is terrible!" So he went and got from my garden a nice cabbage, and he brought it to the little pig. But he squealed and he squealed, and he wouldn't stop crying.

Just then Mrs. Hen came to see what was the matter. "Oh, dear, this is awful!" she said. So she went into my barn and found a nice bag of corn, which she brought to the little pig. But he squealed, and he squealed, and wouldn't stop crying.

Old Mrs. Cow heard the noise and came to find out all about it. She said, "Oh, dear, this is dreadful!" So she went into my field and found some nice clover, which she brought to the little pig. But he squealed and he squealed, and he wouldn't stop crying.

Mrs. Duck waddled up to see what she could do. She quacked, "Oh, dear, this is horrible!" She hurried to my duck pond, where she found some nice juicy waterlily roots, which she brought for the little pig. But he squealed and he squealed, and wouldn't stop crying.

Hearing the noise, Mr. Robin Redbreast came flying up to see if he could help. "Oh, dear, this is unbelievable!" he said. So he flew away to my cherry tree and found some nice cherries which he brought for the little pig. But he squealed and squealed, and he wouldn't stop crying.

About this time along came Little Boy. He said, "Oh, dear, this is frightful! What is the matter?"

Mr. Rabbit said, "I brought him a cabbage, but he won't stop!"

Mrs. Hen said, "I brought him a bag of corn, but he won't stop!"

Mrs. Cow said, "I brought him some nice clover, but he won't stop!"

Mrs. Duck said, "I brought him some nice waterlily roots, but he won't stop!"

Mr. Robin Redbreast said, "I brought him some nice cherries, but he won't stop!"

Then Little Boy reached up and unfastened the latch of the gate, so that the gate opened. And out came the little pig.

And then he ate all the cherries with much gladness and said, "Thank you!" to Mr. Robin Redbreast.

And next the pig ate the nice juicy waterlily roots and said, "Thank you!" to Mrs. Duck.

Next the pig ate the clover and said, "Thank you!" to Mrs. Cow.

After finishing these, the pig ate the corn and said, "Thank you!" to Mrs. Hen.

At last the pig ate the nice cabbage and said, "Thank you!" to Mr. Rabbit.

Then he made a nice bow to Little Boy, and all the others, and said, "I thank you one and all for your kindness!"

So saying he jumped through a hole in the hedge and he never came back any more. —Sherman Ripley, in The Word and The Way.

ANNOUNCEMENTS

SEEKING A PASTORATE

We will be glad to hear from any church that can use us, and any pastorless church can write us at Mulvane, Kansas. We can arrange to take charge any time between now and September.

H. W. ANDERSON.

ASHLAND COLLEGE

Ashland, Ohio

Founded 1878

Co-educational

All courses fully recognized by the State Department of Public Instruction.

Fall Semester opens Tuesday, September 13, 1927.

Courses as follows: Arts and Sciences, Divinity, Education, Music, and Oratory.

The Seminary

The Seminary of the Brethren Church is connected with the College and all the advantages of the College are open to students in Divinity. Those contemplating the work in this department, should consult Dr. J. Allen Miller, Dean.

Seminary or College catalogue on request.

EDWIN ELMORE JACOBS, Ph. D., President.

THE BRETHREN EVANGELIST

An Indispensable

WHO can estimate the value of the religious newspaper? Who can measure the power of its influence? It goes into Christian homes everywhere and is read in most cases not simply by one individual but by three or four, and sometimes five or six, members of a family. Frequently, also, it is passed on to an outside group of other relatives and friends. The Christian weekly carries with it all the authority of the printed page, and its editorial deliverances take on an official character that commands immediate attention. The paper is read usually in hours of leisure, particularly on Sunday afternoons when the minds of men and women are free from the cares of the week and are open to the call of God to a higher consecration and a larger service.

And what, specifically stated, are the main contributions of the church press to the progress and welfare of the race and the Christianization of the world? The religious journal brings inspiration and a renewal of vital interest in the things of God, through editorials, articles in the family department, reports of missionary undertakings, and contributions that exalt "sweetness and light." It supplies information as to the teachings of Jesus, the history of his church, and the facts about present-day progress and achievement in the cause of righteousness throughout the world. It promotes fellowship by bringing groups of Christians in every section of our own land and in many foreign fields to a better understanding of one another and into a closer contact as children of one common Father. Through such religious reading the forces of Christendom are united for their common task and come to work in a spirit of co-operation toward a common goal.—*Dr. L. O. Hartman, in Zion's Herald.*

THE BRETHREN EVANGELIST

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EDITORIAL

Christian Endeavor Crusaders at Cleveland

The title tells the spirit of the Christian Endeavorers in International Convention at Cleveland, Ohio, July 2 to 7, when 19,000 delegates from every state in the Union and from Canada were assembled. That is the spirit that Dr. Daniel A. Poling, president of the International Society, gave to the convention both by his inspiring personality and by his keynote address, which we hope to publish in a succeeding issue of the Evangelist. And back to every village and hamlet, to every city and town, those youthful hosts have returned to carry the slogan and re-echo the rallying call: "Crusade with Christ."

The great convention was characterized by the devotional and practical, as one would expect where the spirit of youth predominates. And continually there were expressions of youth's overflowing vigor and enthusiasm, but never a suggestion of rebellion flowing vigor and enthusiasm, but never a suggestion of rebellion at the guidance and counsel of maturer judgment, as has been characteristic of some conventions of youth of which we have read in the not far distant past. They were the serious minded yet buoyant young people who love the church and respect its leadership, who not merely prize the teachings of Jesus, but are devoted to him as their Lord and Savior, and who not only believe in youth's rights of thinking and expression, but also in their need of instruction and training. And it is because of this wholesome attitude of these young folks, who greatly outnumber any other one class of youth in America today, and possibly all other classes combined, that we have faith in the church of tomorrow. They are its hope and will prove its strength and stay; they are as worthy as youth ever were to sing, "Faith of our fathers." In them it is "living still", more vital, more intelligent, more wisely directed than in any generation of the past. They are what the church has made them, and they will truly represent its thought and life. They are the beneficiaries of the past and they show a worthy appreciation of the heritage that has come down to them. The church will be safe in their hands and the Kingdom of God will go forward under their consecrated leadership and by their unstinted service.

It would be impossible to review the many notable speeches and helpful conferences that filled those memorable six days, though we hope to pass on some of the inspiring suggestions from time to time. But there was one demonstration that can to some extent be described and which interpreted Christian Endeavor to Cleveland as nothing else did or could. It was the great Christian Endeavor parade, which for variety, enthusiasm and spectacular effects surprised a city that is not unused to great demonstrations. Of-

ficial comment and newspaper writeups and displays would seem to have exaggerated its greatness and importance were it not for the fact that this convention and parade were the biggest demonstration of Protestant Christianity that any American city has experienced. If we could let our readers see it through the eyes of Cleveland, it would be as great a service as we could perform in this regard. The nearest we can come to doing this is to quote what Fred Charles, the star reporter of the "Cleveland Plain Dealer", said in that publication on the morning of July 5th. His writeup is more than a report; it is an interpretation, and one that is remarkably true, and reveals something of the impact that the convention of Christian Endeavorers made on discerning Cleveland. His writeup in part is as follows:

"With their eyes on an invisible leader and a hymn on their lips, delegates of America's Christian young manhood and womanhood marched through Cleveland streets yesterday afternoon in the biggest Christian Endeavor parade in history.

"Cleveland got a great kick out of it. Crowds poured out of tenements, hotels, stores and offices to line the curbs. Cynical old men threw away their cigars to leave both hands free for applauding, cigarets dangled from lips that groped again for the words of once familiar hymns.

"The faith of these youngsters, they say, is a faith that moves mountains. It did better than that yesterday—it moved a whole city. If any came to sneer, they remained to pray or join in the hymns as the young folks passed.

In long lines, twelve abreast, rank upon rank, they came, those marchers by the thousands. It was their celebration of the Fourth of July, as well as their gesture of devotion to that invisible leader, and they made it gay and colorful.

"Under their banners, 'Crusade With Christ' and 'Christ the Only Hope of the World,' they marched, wearing paper hats, red capes, red aprons, blue smocks, red overalls, yellow tams. They carried red and blue balloons that bobbed overhead, and they sang—endlessly, tirelessly,

Like a mighty army moves the church of God;
Brothers, we are treading where the saints have trod;
We are not divided, all one body we,
One in hope and doctrine, one in charity.

"The old marching hymn seems to have been written for such occasions, and it never was more true than yesterday. Denominational lines broke. Methodist and Quaker, Presbyterian and Disciple, Evangelical and Magyar Presbyterians marched side by side.

"Every church in Cleveland, little or big, that serves as a rallying point for Protestant Christianity, had its delegations. The boys' band of the Jewish Center trudged along with their Christian friends, and drew warm applause.

"That's the kind of a town Cleveland is.

"Thousands were from farms and hamlets, and their shuffling feet wore away that ancient antipathy between country and city supposed to arise from different modes of life and different standards. They won the town and the town won them.

"Governor A. V. Donahey and City Manager William R. Hopkins, both in shiny silk hats, spent nearly two hours on the reviewing stand in front of city hall trying to be impartial in their applause. Officially, the city exerted every effort to make the party a real one.

A squad of motorcycle policemen assisted patrolmen in controlling the crowds. Street car and automobile traffic was shunted off Euclid Avenue, East Ninth Street and Lakeside Avenue N. E., along the route of the procession.

"The American Legion, under the marshalship of Brig. Gen. J. R. McQuigg, organized and directed the parade—the first time in the United States that the technical experience of the Legion has been drawn upon for such a purpose, according to legion officers.

"Hours before marching time, the delegates were assembling at their starting stations along Euclid Avenue between E. 21st and E. 30th Streets. Just as early, crowds began to assemble. Some brought settees with them. Others parked pillows on the curbs. Newspapers and pocket handkerchiefs served a similar purpose. One woman sat on her pocketbook.

"Behind the mounted policemen came a brigade of the 145th Infantry, Ohio National Guard, serving as escort for Governor Donahey and City Manager Hopkins. The governor's shiny tile was on and off repeatedly, acknowledging the plaudits of the Endeavorers, among whom he is tremendously popular.

"Rev. Dr. Daniel A. Poling, president of International Christian Endeavor, riding in a closed car with his staff, was next in line.

"The marchers followed. All of them may have been young in spirit but certainly not all of them were young in years. One man carried his small son. There walked gray haired women who joined Christian Endeavor in their girlhood and refuse to give it up.

"On came the "honor states" and the foreign delegates, led by the Canadians, under their Canadian flag, carrying huge maple leaves."

And there was much more that was said, and that we might say about the parade, which celebrated in such a fitting way the "Fourth" and demonstrated the energy and enthusiasm of Chris-

tian Endeavor, but this will suffice. Of scarcely less import was the music of that great convention; it interpreted under the leadership of the choir of 1,000 voices the zeal, spiritual grip and vision which the young people received there as nothing else could. The loving spirit of the aged convention song leader, Percy S. Foster, was in no small degree responsible for the great uplift of the music. and a like loving and lovable spirit was manifest on the part of the more youthful and vigorous choir director and soloist, Mr. L. George Dibble, whose solo and choir numbers thrilled the audience.

Christian Endeavor is in good hands so long as Daniel A. Poling and E. P. Gates are in charge, and it is likely that nothing will wrench them from their positions very soon. General Secretary Gates is an organizing genius and is blessed with wonderful patience and good sense in his handling of young people. Dr. Poling is a man of remarkable talent which he has had the indefatigable energy and good fortune to make the most of. It would be difficult to find a man who could operate as a convention chieftain more grandly and at the same time more sincerely than he. His judgment always seems faultless and his speech is truly and unaffectedly eloquent. Both he and Mr. Gates are deeply spiritual and highly conscientious and worthy to be the leaders of the young people of our churches.

EDITORIAL REVIEW

Winking at sin is self-deception and the more skilled one is in the art, the greater the shock when disillusionment comes.

A cook is wanted for the Ashland College dormitory. Any one interested should write to Dr. Martin Shively, Bursar, Ashland, Ohio.

Ladies of the W. M. S. who are planning to attend the Winona School of Missions beginning July 25th, should read the notice of the manager of Hillside Cottage, as given in this issue.

Don't fail to send in your Educational Day offering, and it will greatly oblige the Bursar of the College if you will do it soon. And it is so important an interest that no member of the church should neglect to do his part in this great cooperative undertaking.

Brother W. H. Miller called on the editor this week as he was in Ashland visiting his brother, Dean J. Allen Miller and family. Brother "Will" manifested his customary interest in the news of the brotherhood and in the progress of its various interests, especially its home mission undertakings.

The Juniors of the Second Church of Los Angeles did themselves proud by carrying away the banner for attendance at the recent State Convention. They had already taken unto themselves their district and county banners. We congratulate them and their superintendent, Brother Leo Polman.

Brother L. A. Myers, pastor of the church at Morrill, Kansas, favors us with a letter received by him from Mrs. Miami Liven-good, missionary to British West Africa. We believe this missionary epistle will be highly appreciated by Evangelist readers, and we are grateful to Brother Myers for his thoughtfulness.

In a personal communication from Sister Grace P. Srack, who is traveling among the churches in the interest of the work at Lost Creek, we learn that she is being warmly received and that the people appreciate the more adequate and up-to-date information she is bringing them of the conditions, needs and accomplishments of the Brethren in Kentucky.

On June 15th Rev. George Walton was united in marriage to Miss Laura Echelberger, of Ashland, Ohio. Brother Walton is a graduate of Ashland College, has been giving himself to teaching but through the summer is preaching for our church at Roanoke, Virginia. We extend hearty congratulations and best wishes for many years of united happy service.

Brother William Shaffer, recent graduate of Ashland College, who recently took unto himself a wife and a pastorate, writes of

his trip to and his initiation into his new work at Hamlin, Kans. Knowing something of Brother Shaffer's energy and adaptability, we predict for him a fruitful service for the Lord, in which service his talented wife will be of great help.

Brother Edwin Boardman, Jr., pastor of the First Brethren Church of Waterloo, Iowa, writes of the work accomplished since he took up the work there almost two years ago. By following the policy of seeking "progress by the conservative road of steady teaching," he has added to the church thirty-three by baptism and four by letter. Besides, he has been very busy in various types of community and religious service. He has accepted a call for a third year as pastor of the Waterloo church.

Brother Homer Anderson writes that since the beginning of the pastoral year four have been received into the Mulvane, Kansas, church by baptism. Also the church has observed all special days and taken offerings, a thing which has been characteristic of the churches where Brother Anderson has served. He is leaving the Bethel church in September and both church and pastor are open for new arrangements.

We have had inquiry concerning the dates of the coming National Conference to be held at Winona Lake, Indiana, and though we have received no official information from the Executive Committee, we believe we can safely announce, from our memory of the action of the last Conference that the dates are August 22 to 28. We are reminded that some of our people are beginning now to make arrangements for their vacation so as not to conflict with their trip to Winona Lake. It is a good thing to keep this event in mind, where at all possible, laymen should arrange their vacation to take place in General Conference week and go to Winona, except where it is possible to take time off for Conference in addition to the regular summer vacation. Also keep in mind that the Congress of the World League Against Alcoholism meets at Winona Lake August 17 to 23, convenient dates for many of our people to attend.

Dr. G. C. Carpenter gives us an interesting report of the good work being done in "The Gateway to the South." The race between the Sunday school of this church and that of the Philadelphia First church has stirred up considerable local interest and on Children's Day both schools scored their banner attendances, 404 for Philadelphia and one less for Hagerstown. A new forward step by the Hagerstown church is the employment of a Church Visitor and they are fortunate in the choice of Miss Mae Minnich to fill that position. Brother Carpenter is called for his seventh year as pastor of this church and it is evident that the people appreciate the great work into which he has led them.

The Ohio Council of Churches is pressing the enrollment of churches as participants in the third annual Prince of Peace Decalation contest. Over 1,100 churches have already signified their intention of conducting such contests among the young people of their group. Only young people of high school age are eligible and the contests are to be held on or before Armistice Day in November. Valuable prizes are offered, consisting of three sums of money and scholarships offered by various Ohio colleges, among which is Ashland College. It is a most effective way of promoting the spirit and understanding of peace and ought to receive the participation of every Ohio Brethren church possible.

While the Three Power Naval Conference is in session in Geneva, it is well for all who believe in the desirability of a warless world to combine and redouble their efforts in behalf of securing the necessary moral backing for the Conference. Linley V. Gordon writes that "America has always stood for only such arms and armaments as would secure her national safety. The idea of arms to be used for aggressive purposes is repugnant to the best thought and life of America. America has cooperated in every great movement to reduce armaments to the lowest possible point, as was evidenced by the calling of the Washington Conference on the Limitation of Armaments." The Honorable Charles Evans Hughes has recently stated that reduction of armaments is the foremost international question of the day, and Lord Robert Cecil of England has said, that "the development of public opinion is necessary before there can be any appreciable curtailment of the armed forces and preparations for war among the various nations."

GENERAL ARTICLES

God's Emphasis on Detail

By Martin Shively, D.D.

(Published in Three Parts. Part III)

"To obey is better than sacrifice, and to hearken, than the fat of rams." I Samuel 15:22.

Not only is the Word clear and decisive as to the matter of the necessity of faith, but it is equally positive in the demands it lays upon us as to some things which are to be done by the seeker of salvation. Thus when Jesus began his ministry, the text for his message was, "Repent, for the kingdom of heaven is at hand." And when he sent out the twelve, also the seventy, on practice preaching tours, this was the text he gave them also. And repentance is not possible except as a result of deliberate investigation and contemplation of Christ and the better things which he presents. Neither investigation nor contemplation can be forced,—they must be the voluntary choice of man. And equal emphasis is placed upon confession of Christ, for it will be remembered that he said, "Him that confesses me before men, will I also confess before my Father and the holy angels. And of him that is ashamed of me and my word, of him will I also be ashamed." There can be no cowardly following of Christ, for he says, "Ye are the light of the world." And light will either shine, or there will be no light. Two things happen as men put their light under a bushel. First, there is no light, because it dies, and second, men are not enlightened, because light has been extinguished. Not only is faith and confession enjoined by the Word, but so is baptism. Personally, I have a very positive conviction as to what he meant by baptisms too, but no time can here be taken for discussion upon so large a question, and I shall content myself with little more than the mere mention of the matter and in a very general way. If Jesus had said not a word about it, so far as discipleship is concerned, still the fact that he demanded it for himself, and said to the protesting preacher, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness," there could be no room for doubt as to how he felt about it for himself, and this would at once suggest its necessity to us. But when he said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," he placed a tremendous emphasis upon it. Also when he said, "He that believeth and is baptized, shall be saved," he raised it to a place of great importance. He received it, and he commanded his disciples to administer it, and even a slight acquaintance with the Acts of the Apostles and the epistles, will convince one that by the apostolic church, energized in a wonderful way at Pentecost and afterward, it was believed that Jesus meant what he said about it. Then there is that other ordinance, or rather that triple service, the most striking part of which was, perhaps, that which he did in the midst of that last supper with his disciples, when he rose from supper, and girded himself with a towel, and poureth water into a basin, and began to wash the disciples' feet. They might have remembered that he had said, "I am among you as one that serves," but in their great surprise they must have forgotten it, and the impetuous Peter exclaimed, "Thou shalt never wash my feet." Perhaps their surprise was no less when he said, "If I your Lord and master have washed your feet, you ought also to wash one another's feet, for I have given you an example, that ye should do as I have

done to you." I once fell in with a very distinguished looking gentleman, as I traveled on a railway train, in the west. I had a feeling at once that he was a clergyman, and was not long in finding out that my belief was justified. In our conversation, after each had found out who the other was, he seemed puzzled when I said I was a Brethren minister. Of course I was asked to explain who and what we were, and when I had proceeded with my synoptic presentation of the doctrinal position of the church which I had the honor to represent, to the point of our belief and practice as to footwashing as a religious ordinance, he broke out with these words, "I always believed that Jesus meant what he said, when he uttered the words I had just quoted, and I believe it yet, but my people do not do it." I could and did reply, "I believe it too, and we do it." If we should discover at last that Jesus really meant what he said, and I believe with all my heart that he did, then we should have lost nothing by so assuming. And if we should at last discover that the words which thunder forth from the last chapter of the Book, really apply to the whole book, "If any man shall add unto these things, God shall add unto him the plagues which are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life," we could not but tremble if we had not dealt honestly and fairly with it. And I do believe that the words just quoted do so apply. The things which I have been mentioning are by no means the only positive requirements which the Book lays upon followers of Jesus Christ—in fact they are but a very few of the many. Instructions as to our relations with our neighbors, are quite minute in their details, and that last soul-stirring command of the Lord which made believers responsible for the carrying of the life giving message to the very ends of the earth,—a commission which has so stirred the hearts of thousands, that they have willingly forsaken what has seemed all, to many, to bring light into the dark places, even unto the ends of the earth. These have found with every true disciple, that the joys of his Christian faith are his exactly in proportion in which they have tried to share them with others.

I would not have you think that I am trying to present or to represent a legalistic, ritualistic religion,—God forbid that I should be furnishing reason for such a conclusion, even remotely. But I do believe most firmly that man's soul reflects the light of salvation only as he keeps his face toward the Sun of Righteousness, who is the source of that light. All of the characteristics of the twice born man are reflected as his face is so illuminated, but I have no fear of successful contradiction when I say, that a thousand things obtrude to turn our faces away. Christians are not always found in their places in the church service, because of an irresistible impulse which has led them there, for there are perhaps many times when they are there because they have overcome, by sheer force of will, an inclination to remain at their own, or another fireside. Neither do I think that every person present at the mid-week prayer service, nor in fact any other service of like nature, is present because of an overpowering desire to be present, for I am sure that not a

few who are to be found at such places of worship are there because they feel the need of the spiritual uplift which they know they must have if they are to be kept true to the tasks to which they have set their hands. And with us all, situations arise in which we cry out in fear or anguish, "If it be possible, let this cup pass from me, and happy is that Christian who can then say, "Not my will, but thine O God be done." Hard things may await us at Jerusalem too,—things from which the flesh recoils, but if they lie in the path of duty, he alone is worthy, who like his Master, sets his face resolutely toward that city.

There are things which grow without cultivation or other attention at the hand of man, but they do not take the premiums at the county fair, for few if any of them, have any value. The most beautiful, the most useful things are those which have passed through long stages of cultivation and selection, and in the process, much has been cast aside. So too with that which is best and most beautiful in the highest examples of souls redeemed by the blood of the covenant. Like St. Paul, they have kept their bodies under,—a process which may reveal the presence of a thorn in the flesh,—a thorn which may not be extracted or withdrawn, and the pain incident to its presence, be borne, only because as in him, grace is found sufficient for the ordeal.

Jesus does indeed offer to his true followers, the highest measure of joy which man can experience, but the condition of its bestowal lies in the complete acceptance of his leadership, which, among other things, involves an implicit obedience. The consciousness of his presence will nerve the heart for any task, no matter how full of unpleasantness or danger it may seem to be, but we cannot forget that when he promised this presence, he predicated it upon obedience to an injunction, the breadth of which could not but have staggered the disciples, if they had comprehended it. "Make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things that I have commanded you, and Lo, I am with you alway, even unto the end of the age." I do not mean to suggest that we must pay the full price for the crown we hope to wear, nor even any part of the price, for that crown is paid for by the blood shed on Calvary, but I do mean to say that as followers of him, we must give, deliberately, the best we have,—a best made infinitely better by his own addition to it, and then, confidently, claim the promise, and not only claim it, but unquestioningly appropriate it. For the joy we receive from our religion, is only in proportion to the measure of our faith in its promises. But you will remember how unhesitatingly St. James declares, "Faith without works is dead, being alone." The deepest sat-

isfactions are to be found in the acceptance of Jesus as Savior and Lord, and the greatest ecstasy is experienced in the assurance that our names are written in the Lamb's book of life. But, in the words of another, long since departed to be with God, "In the Christian life, it is neither the ecstatic feeling, nor the pensive trance, which is to be sought after, but the sober obedience of servanthship." "Not enjoyment, and not sorrow, is our destined end or way. But to live, so each tomorrow, finds us farther than today.

There seems to me to be far too much loose, incoherent thinking concerning the terms of salvation, for while in other things we are all agreed that there are at least fairly well defined conditions upon which success depends, in this, the most precious of all things which it is possible for men to possess, when almost anything, or even nothing at all, will suffice to achieve it. And this too despite the fact that Jesus said, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." And "He that endureth to the end, shall be saved." I believe that he used the word "endure", advisedly, and that the way is circumscribed by appeals to every instinct inherent in the flesh, and that he who walks in it, faces a constant struggle, if he is determined to go on. "Must I be carried to the skies on flowery beds of ease, while other fought to win the prize, and sailed through bloody seas? No, I must fight if I would reign, Increase my courage, Lord, I'll bear the cross, endure the pain, supported by thy Word." It is indeed a conflict, sanguinary and prolonged, for "We fight not against flesh and blood, but against principalities, against powers, and against spiritual wickedness in high places." No wonder the author of these words prefaced them by saying, "Put on the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Perhaps not in degree, but at least in kind, every redeemed soul shares in the experiences of the great throng which was seen by St. John, and concerning whom his guide said, "These are they who have come up through great tribulation, and have washed their robes and made them white in the blood of the Lamb." And we may fail temporarily as did Mark, but like him, we may find reinstatement, but that will be conditioned upon such expressions of loyalty, as will leave no room for doubt as to where we stand, and to whom we belong. The thing for which I am pleading, is such a reverential attitude toward the Word, as will make us ready to do as did our ancestors in this church. Take the Book as it reads, doing all things which it enjoins, unless it is at once apparent that it was not so intended. Then claim the promises which it brings. "If ye know these things, happy are ye if ye do them." Ashland, Ohio.

The Religious Press from the Standpoint of a Pastor

By Rev. Frederick Brown Harris

(An address delivered at the meeting of the Editorial Council of the Religious Press, Washington, D. C., June 14)

Recently, on my way to a conference at the headquarters of the Washington Federation of Churches, waiting on the street corner for the traffic to subside, I found myself glancing over the contents of a typical newsstand, where publications of all sizes and hues were crying aloud—some very loudly—for the attention of the passerby. What a medley! The daily newspaper, of course, was there. In many ways the modern newspaper is a miracle, and sometimes there is much more to commend than we give credit for. And yet, in the very nature of

things, the newspaper is often the product of prejudice, antagonism, aversion and rumors. There is a disproportionate emphasis upon abnormal things and sensational happenings. To secure reader interest, and with the question of circulation ever before them, most newspaper makers go to unheard-of lengths in throwing the spotlight on stories of crime, featuring sex news, and in a greatly increased use of photographs, many of which have a decidedly low moral appeal, and a whole mass of entertainment material, comic strips, confessional stories,

faked advice to the lovelorn, and dozens of other features.

Side by side with the great newspapers which, in spite of conspicuous defects, have much to commend them, there is the gutter journalism, the smut-crammed picture tabloids. And also on that stand, in magazine form, was the poison of unwholesome literature, the whole putrid mass with its sinister influence upon the plastic young life of this generation. As I looked, I seemed to hear again the thunder tones of Carlyle as he exclaimed, "Are there not in this nation men enough to venture forward and do battle for God's truth versus the devil's falsehood?"

Then, two minutes after leaving that newsstand, I was in the quiet office of the Federation of Churches and, having a few moments before the conference, found myself glancing through, one after the other, dozens of religious journals of various denominations. There are no words to describe the difference between the voices that were speaking there and the voices of the newsstand. Here, "whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report." The answer to Carlyle's passionate question as to whether or not there is any voice to be lifted up for God's truth against the devil's falsehood is here, and I found myself saying, "Thank God for the religious press of the nation!"

And, in spite of the fact that in this vociferous age there are so many voices in the air, it is a matter of thankful rejoicing, on the part of those who work and pray for the coming of the Kingdom, that the voice of the religious press is a mighty voice. A government official, recently appointed to an important task, in giving an interview, referred to the early background of his life. He said to a representative of the religious press that he was born in a parsonage in the Middle West where the last word about certain questions could not be said until a certain religious weekly had been received and they had heard from Buckley. Granted, times have changed since the versatile editor of the Christian Advocate was the autocrat of so many breakfast tables—times when there was no Mr. Mencken and writers of his ilk to throw black ink from green bottles at the devils of the wholesome and respectable, to turn ancient vices into modern virtues and to insist that the three chief blots on American life are "the Methodist Church, the Y. M. C. A. and the Anti-Saloon League"—times when there were not tons of syndicated newspaper articles for those who do not think, and pictorials for those who do not read—still the number of those whose opinions are colored and molded by hearing from the editor of some religious publication are legion.

When one thinks of the 8,290,000 Methodists, the 8,397,000 Baptists, the 2,546,000 Lutherans, the 2,561,000 Presbyterians, and the 1,164,000 Episcopalians, and many others, and considers the goodly number of these great totals whose opinions are affected by the impressions that come to them from some religious journal, it is evident that there are a good many bottles of editorial ink per week hurled at devils more real than any Luther saw.

The great army of pastors owes much to the ministry of the church paper. It feeds their minds, encourages their efforts, stretches out their horizons, saves them from provincialism, turns the currents of world affairs and world thought through their own tiny parishes. It sounds bugles of prophecy and progress that in local fields oftentimes change cringing compromise into militant marches. And then, as the pastor gives the church press a chance with his people, it does much for the pastor because of what it does for his people. It refuses sophistries, brings an antidote for the poison that seeps into the

homes from unwholesome literature. It does a score of things that make the pastor's work easier and more effective. It increases the acreage of good soil for the sower who goes forth to sow.

From the standpoint, then, of the pastor who believes tremendously in the potency and productiveness of the religious press and who has a fairly consistent record for a score of years in getting his people not only to take, but to read, religious journals, I should like to state briefly some conviction as to the sort of voice in the religious press that means most to the pastor as he stands in close grip with the actual task of putting across the program of the Church.

The voice of the religious press must be a dependable voice. The busy pastor with crowded schedules and with all the rush of the pastorate must be able to bank absolutely on any statement of fact in the religious press. Otherwise the very pebbles which he puts in his sling will turn out to be putty instead of stones. Recently I asked a young lady just what it was that she did in her relation to a certain nationally known magazine published in Washington. She said it was her task simply to check up statements made in various accepted articles, to make sure that there was no error in fact. She declared that oftentimes writers who were experts in their fields made observations about other matters and sometimes used figures approximately, but that absolutely nothing was allowed to find its way into the magazine until every statement of every sort had been checked up and verified. How vital that attitude is in a religious press which offers material tending to refute certain positions taken by powerful interests.

I had a recent illustration of this in my own pulpit. In opposing military training in high schools, I quoted certain figures from the religious press of the country, to be specific, that since the war the number of military instructors among high school students had increased from 200 to 2,000. Immediately, a stinging letter from a member of the General Staff, scoring my so-called pacifist attitude, the accuracy of those figures was questioned. I could only say in reply, "The figures to which I referred are vouched for by one who is so sure of them that he is willing to print them over his signature in church papers from the Atlantic to the Pacific. I have never known him to be in error when it comes to a question of fact, and if he is in this case, I shall, of course, be glad publicly to change the figures which I gave." Inasmuch as all statement of fact, especially with regard to live issues such as militarism, are in the nature of ammunition going into the hands of those who are actually fighting the good fight and standing up and speaking out boldly, in God's name, against Mammon and Mars entrenched in high places, it goes without saying that too much care cannot be given to absolute accuracy in statements of facts and figures.

Surely, also, nothing is more needed in the present situation than that, with so many sneering and cynical voices, there should be a reassuring voice. The daily press and magazines read by millions of our people are filled with cynical jibes, ridiculing cartoons, lying caricatures, distorted and grotesque representations, or rather misrepresentations, of any so-called reforms, or any attempt to lift the standards of thinking and living. In many quarters it is a popular journalistic sport to take the decent and respectable and dress it up in clown's clothes and laugh it out of court. The attempt to do this with the great moral reform represented by the Eighteenth Amendment is, of course, obvious and well known. Dishonesty and unfairness characterize all reference to prohibition in many even respectable journals. Any-

thing that would suggest that, in spite of the failure to enforce it, prohibition has already justified all the rosy prophesies that were made about it, are studiously and deliberately kept from the columns of the public press. At the recent meeting of the United States Chamber of Commerce in this very city, two speakers made statements with regard to the success of prohibition which were startling in their vindication of this great moral experiment. I said to a certain lawyer of Washington, "How is it that the public press does not take a statement like that, uttered not in a partisan way, but by economic experts in the Chamber of Commerce, and broadcast it to the country?" He simply smiled and said, "Well, that isn't good news." That's the good news, however, that the religious press is sending out from sea to shining sea. From the religious papers comes the reassuring voice which, more than anything else, is holding the people steady in the face of the greatest piece of lying propaganda that the world has ever seen.

Or, take the statements that are printed in the public press in the present disturbed state of the East regarding the missionary enterprise. The statements that are made are meant to be blows at the Church's program for world service. Take this caricature of a missionary, for instance, which appeared as an editorial in the leading afternoon papers of one of our great cities:

"The poor missionaries are doomed to offend their potential customers every time they open their mouths, for it is the essence of their art and mystery that they cannot wait for invitations to expound the Gospel according to their light, but they must roam around with a book in hand, banging at every head in sight. The motive, of course, is impeccable. They believe that every Chinaman they may fall to fetch may sweat in hell through all eternity, and they yearn to save him, even against his will. The missionary, in Chinese eyes, is a boulder and a nuisance, and so he is doomed to go on bellowing in what may be called a hostile vacuum, save only when a dire belly-need induces those who dislike him to be polite to him. The advantage of being cured of gall stones, or leprosy, or barber's itch today is more than sufficient compensation for the burden of having to be converted to Christianity in order to eat tomorrow. Man will never be wholly civilized until he ceases to intrude his snout into the shy, mysterious and highly private recesses of his brother's soul."

Is it any wonder that, with such editorial twaddle being devoured by a great many of the same folks who, the following Sunday, will hear their pastor appeal for work in China, the cynical suggestion is made that the editorial coat of arms for today ought to be a fountain pen rampant, over Truth dormant, with a devil-fish squirting ink embossed on the shield? The antidote for much of such poison squirted by a secular press, either careless or vicious, is the cold, fair facts available for those who seek God's truth rather than the devil's falsehood in the religious press.

For instance, Mr. Mencken's pictures of missionaries in China, drawn from his own vain imaginings in Baltimore, is answered by Bishop Grose of Pekin out of the travail of sacrificial service to China. How different is the picture from the caricature. Here it is, "Why missionaries in China? There is one vision that haunts my sight day and night. I see the gaunt and stunted forms of little children robbed of the joys of childhood; the joyless and hopeless faces of women stubbing their weary way on bound feet; men stooped and staggering under loads too heavy for beasts of burden to bear; and in the features of all, marks of sin, disease, suffering, despair.

In the midst of this welter of human misery, I see one like unto the form of the Son of Man. I hear him say, 'I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.' When Lord? 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' If Christ is incarnate here in the need of all these millions, I must answer their cry. This is the irresistible appeal and apologetic of Christian missions. Why missionaries in China? There are not many answers. Only one—Christ, Christ, Christ."

Above all things else, the pastor and the church needs the religious press, not to guard but to guide. . . . For instance, take the very live question of militarism. I believe with all my heart that there is where the acid test for the Church is going to be, and already is. I believe Dr. Jefferson is exactly right when he declares, "We are approaching the end of an era. The Christian Church has reached a crisis in its career. It cannot go on as it has been doing. It has got to become more Christian or cease to claim to be the leader of the world. The time has come when the Christian Church must say to diplomats and statesmen, 'Put up your sword,' It cannot serve Christ and Mars."

The fight is on. The pulpit can utter platitudes about a hundred things, just as a religious paper can comment on a hundred things, and there will be no reaction. But serve notice as, thank God, some pulpits and some papers are, that the Church will never again surrender its moral leadership, will never consent to sacrifice any of the fresh harvest of young life to pull business chestnuts out of foreign fires; will refuse to goosestep just because politicians blow the bugle, and you will soon hear from somebody. Some of us in the capital of the nation, who have lifted up our voices against certain present military tendencies, know how live a subject that is. There are all sorts of hundred per cent American organizations and hysterical, patriotic daughters of this and that who, because the Church is insisting as never before that the Cross must be above the flag, are charging the followers of the Prince of Peace of harboring Bolshevik attitudes and sympathies. Certainly, the voice of the Christian pulpit and the Christian press should be as prophetic as to the possibility of a warless world as was the American Ambassador to Germany only recently, when he declared, "I say that in the era in which mankind now is entering a nation can no longer protect itself by armaments, but the surest and cheapest defense will be justice, good understanding and mutual respect. The new age calls loudly for disarmament, to which it behooves the nations to respond with alacrity."

Washington, D. C.

We talk about the telescope of faith, but I think we want even more the microscope of watchful and grateful love. Apply this to the little bits of our daily lives, in the light of the spirit, and how wonderfully they come out!—*Frances Ridley Havergal.*

It is a glorious privilege to stir a man's soul. All kinds of possibility lingers in that talent. But no man ever really stirred the soul of another until his own soul was aflame with the passion born of some great thought or experience in his own life. Then, and only then, was he able to inspire in the souls of others the emotions which animated his own soul.

THE BRETHREN PULPIT

The Days of Noah---and Today

By Thoburn C. Lyon

If we accept the Bible as the message of God to men, we must believe that sometime, somehow, Jesus is coming again; it has been said that in the New Testament alone there are over three hundred distinct references to his coming again, and they that are his have found the promise of his return a blessed hope indeed.

We are encouraged to look unto the prophetic word as unto a light that shineth in a dark place, and we find that the word abounds not only with the promise of his coming, but with numerous signs which, when we see them beginning to come to pass, shall plainly tell us that our Redeemer draweth nigh.

Men have been so anxious to demonstrate the near fulfillment of these prophecies that they have sometimes greatly distorted Scripture in their efforts, thus bringing the whole doctrine more or less into disrepute. We feel that this is the more unnecessary because there are so many unmistakable signs and movements that might well be emphasized. One of these, given by our Lord himself, is found in Matthew 24:36ff; we have chosen the 37th verse as our text and subject: "As the days of Noe were, so shall the coming of the Son of man be."

We find the days of Noah briefly summarized in Genesis 6; there are those who see something supernatural in verses 2 and 4, supposing that the giants (or Nephilim), were sons born of the union of fallen angels with the daughters of men, and so seek to find its counterpart in sinister spiritistic activities today. Personally, we believe nothing more is meant here than the intermarriage of the godly Sethites (Gen. 4:26), with the Cainites; such a union is conducive to a lowered plane of spirituality today, as it was then. But any interpretation of these verses must remain largely speculative, while there are other unmistakable characteristics of the days of Noah which we may find duplicated in our own day as in no former days.

In Matthew 24:38 we read that they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came, and took them all away. This last reference contains nothing at all unusual, nothing at all wrong; there is nothing wrong with eating and drinking, and we commonly teach that marriage is instituted of God, and honorable. The implication is simply that men and women were so engrossed with the common, everyday affairs of ordinary living that they forgot and neglected God and things spiritual—in a word, they had become grossly materialistic. This same thought is amply borne out by the record in Genesis, and the fact that the earth was filled with violence is only the natural sequence of such materialism; it was because the earth was filled with violence that God determined upon the destruction of wicked men (Gen. 6:13).

Today, as a result of the materialism that has settled down upon us, we find these same conditions fully duplicated in our own country and the world at large. It remained for the professedly Christian nations of the earth to inaugurate the world's greatest war; today we have brooding in China conditions that may even eclipse that. We have become accustomed to conditions in Russia, and know too well the rivalry and race hatreds of Europe; the world casts wondering eyes upon Mussolini. We think

of America as an enlightened, Christian nation; yet one of our foremost jurists recently condemned her as the most lawless nation on earth. We lead the world in robberies and homicides of all sorts, and laws are commonly flouted by men in high positions; several of our leading states have elected as their chief executives men who have sworn to support the Constitution and yet publicly declare they will not lift a finger to enforce that part they do not personally endorse.

Only recently our President sent forth a call to the nations for another arms parley, and before they had time to reply he signed a bill increasing the range of the guns on our battleships; the same newspaper reported that France had unanimously (with the exception of the small socialist group), voted to nationalize women as well as men; they were to be conscripted and trained for war, no exemption being allowed for religious scruples, or for any other reason than physical disability.

Even in our churches, it seems to me, we have become so absorbed in **doing things** for God that we often forget him for whom we do them. We are engaged so largely in "eating and drinking", fellowship suppers and socials, entertainments, political reforms and what not, that we have little time, or thought, or strength left for God. There is nothing wrong in these things of themselves, but we become so engrossed with them that we neglect the more important spiritual things.

In the days of Noah we have also a very exact picture of the manner of his coming. We cannot but believe that as Noah preached on, by word of mouth and blow of hammer, he was met with ridicule as to what he intended to do with such a boat, inland. "We never have had enough water here to float a thing like that!" So, in the days of his coming scoffers are saying: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But one day God called the righteous of the earth—one small family into his ark, and judgment fell upon a wicked and unbelieving world. When the storm of judgment was past, the ark descended again and God gave Noah dominion over a purged earth. So in the days of his coming: we prefer not to be confused over the "coming for his saints," and "coming with his saints;" rather, his righteous people are raised up above the storm of judgment in the ark which is his church; then, when the storm of judgment is past, he descends with them to rule over a purged earth. So shall the coming of the Son of man be.

One last lesson from the days of Noah: Peter says, "The longsuffering of God waited in the days of Noah while the ark was a-preparing." Today, in just the same way, the longsuffering of God awaits again while the ark, his church, is a-preparing. We preach about the signs of his near coming and forget that the word declares it shall not be until the ark is finished. The "gospel of the kingdom shall be preached in all the world for a witness unto all nations; and THEN shall the end come." By our refusal to obey the Great Commission and GO; by our forgetting even to PRAY—we are causing the longsuffering of God to wait while apparently every other sign has been fulfilled!

Let us cease to morbidly look about us in search of

supernatural, spiritistic phenomena that shall parallel our speculations as to the days of Noah; let us rather find the parallel in the too evident return to a gross materialism which has caused us as a nation so largely to put God out of our thinking, has caused us so largely to forget and neglect our divine commission, and has filled the earth with violence. And may we each determine NOW, that the longsuffering of God shall wait no longer because of us. Let us consecrate ourselves anew to that one work which our ascending Savior left us to do: namely, to carry this gospel of the Kingdom as a witness to all nations—the one unfulfilled sign of his coming. “As the days of Noe were, so shall also the coming of the Son of man be.”
Lydia Maryland.

Really great souls have always been ready and willing to do small things as well as great; they have brought the greatness of their mind, the loftiness of their souls, into the minor details of life. It is only the little mind and the small petty soul that refuses to do the apparently insignificant things of life. Your great man can always do the little things and do them with greatness of soul.—
A. B. Boyd Carpenter.

Our Worship Program

DAILY READINGS AND COMMENT

THE TENT OF MEETING

(A Devotional Study)

MONDAY—*Jehovah the Architect. Exod. 30:1-10.* “The Tent of Meeting” was the Israelites’ church, the place where they met God, who was the architect of the structure. Every material, measurement and plan was included in his instructions to Moses, as well as the contents of the sanctuary. So does he plan and provide for our lives in every particular.

TUESDAY—*Skill and Devotion. Exod. 31:1-11.* The utmost skill was required in building the tabernacle, and God provided the mechanics needed. Not only the high and unusual positions in life require skill, but every task should be done as unto God and with a consciousness that the doing of it reveals the character of him who does it. God will furnish us with the power to maintain such exactness of character if we meet his conditions.

WEDNESDAY—*The Meeting Place. Exod. 33:7-16.* Whether in the center of the camp or beyond its border the tabernacle was still the place of fellowship with God, the symbol of divine presence. Religion is always greater than any place or season; God cannot be localized, and yet God does delight to honor in a special way with his presence those who meet in his sanctuary.

THURSDAY—*Jehovah’s Glory. Exod. 40:34-38.* The Children of Israel saw in the cloud upon the tabernacle the glory of God’s presence, and while we may not be visited with a visible manifestation of his presence, yet the presence of the Spirit will fill the church with God’s glory, and we shall recognize its presence.

FRIDAY—*Giving God the Best. Hag. 1:3-11.* The people were chided for living in grandeur while the house of God was in need of repair, and we today are often just as selfish and careless. How much more efficient, complete and beautiful might the house of God be, as well as the building of our own lives, if we did not rob God, but gave him our best!

SATURDAY—*Joy in God’s House. Psalm 122:1-9.* “I was glad when they said unto me, Let us go into the house of the Lord.” Joyous indeed are the fellowship of God’s children and the blessed presence of his Spirit, which are to be had in his sanctuary as nowhere else.

SUNDAY—*Safety in God’s House. Psalm 5:17.* Some one says, “The church is not a magic box to keep us out of danger,” and it is true, yet he who truly and regularly worships God there will find himself strengthened thereby against the assaults of evil and for righteousness. So there is indeed “safety in God’s house.”—G. S. B.

Jenny Lind

Jenny Lind, the woman, was greater, than Jenny Lind, the singer. “I would rather hear Jenny Lind talk than sing—wonderful as it is,” wrote Mrs. Stanley, wife of the Bishop of Norwich, in whose palace the great singer was a guest while in that city. The bishop’s son, subsequently Dean Stanley, who had no “ear for music,” and on whom, therefore, her singing was wholly lost, wrote that she had “the manners of a princess, with the simplicity of a child, and the goodness of an angel.” Her character showed itself, he added, “through a thousand traits of humility, gentleness, thoughtfulness, wisdom, piety.”

She looked upon her natural faculty as a gift of God, and never sang without reflecting that it might be for the last time. “It has been continued to me from year to year for the good of others.”

This feeling was no fine sentiment, but a religious principle. While she was the bishop’s guest she begged Mrs. Stanley to allow her to take three of the maids to a concert where she was to sing.

At a service in the cathedral she was moved to tears by the singing of the boy choristers, and had places reserved for them at her concert the next morning. When she came on the platform she greeted them with a smile of recognition, which the boys never forgot.

She gave to charitable objects thousands of pounds gained by her wonderful voice. While singing in Copenhagen, such was the excitement that court and town begged her to give them one more day of song. A gentleman of musical culture had, with his wife, anxiously looked forward to her visit. When she came he was on a sick bed. Jenny Lind heard of his desire, and found time to go to his house and sing to him and his wife.

When she went to London, Mendelssohn asked her to sing to a friend of his, who had long lain upon a bed of sickness. She went and cheered him with songs, the remembrance of which is still cherished by the family.

Again and again, when the opportunity offered for such an act of kindness, she sang to invalids who could not be present at her concerts. The gift of God within her was a trust to be administered for the good of others.—*Sel.*

OUR SUPREME NEED

I have just returned from a trip around the world, and I report that the world is upset. There is restlessness and discontent and confusion and strife everywhere. The supreme need in every land is not more money, nor more education, nor more economic system, but religion. Some countries are lamentably poor, and some nations are densely ignorant, and in no country is the economic system ideal; but the supreme need in every part of the world is a *higher form of religion*. Men everywhere stumble in darkness because they do not know God. Their conception of God is dim, and consequently their belief in man is weak. The supreme need is a fresh baptism of the spirit of Jesus of Nazareth. We shall never get out of our tribulations until we accept the revelation of God’s mind and heart which has been made in the Man of Galilee.—*Rev. Charles E. Jefferson, D.D.*

“The evil voices in the souls of men,
Voices of rage and cruelty and fear
Have not dismayed me; for I have perceived
The voices of the good, the kind, the true
Are more in number and excel in strength.
There is more love than hate, more hope than fear,
In the mixed murmur of the human heart.”

—*Van Dyke.*

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for July 24)

David and Goliath

Scripture Lesson—1 Samuel 17.

Printed Text—Verses 31-37, 40-42, 48-51.

Devotional Reading—Psalm 27:1-5.

Golden Text—Jehovah is the strength of my life; of whom shall I be afraid. Psalm 27:1.

LESSON LIGHTS

Introduction—Some two years after last lesson. The scene of the battle which the young shepherd "came to see," 1 Sam. 17:28, was a ravine in the frontier hills of Judah. Saul's army is encamped on one side of the ravine, the Philistines on the other. A dry water course marked by a spreading terebinth tree runs between them. A Philistine of giant stature insults the whole Israelite army. He is clothed in the complete armor for which his nation was renowned, which is described piece by piece, as if to enhance its awful strength in contrast with the defenselessness of Israel. No one can take up the challenge. The king sits in his tent in moody despair. Jonathan it seems is absent. At this juncture David appears in the camp, sent by his father with ten loaves and ten slices of milk cheese fresh from the sheepfold, to his three eldest brothers who were there to represent their father, detained by extreme old age.—*Dean Stanley.*

A SLING AND STONE (1 Samuel 17:50)

I thank thee for each lowly gift,
Made truly great by faithfulness,—
By constant practice, sure and swift,
Something whereby to help and bless;
Treat me like David, Lord, and own,
And use my sling and stone.

In all life's common round prepare
My heart for what it yet must do;
Braving the lion and the bear,
I shall some harder task win through;
Rejoicing, if God ask the loan
Of my poor sling and stone.

I have not proved the armor bright,
And brazen helmet, kings may wear;
I could not go with these to fight,
But with my staff and God, I dare!
That evil, somehow be o'erthrown,
Lord, use my sling and stone!

—*Winifred A. Iverson, in the London Christian.*

The Genius of David.

"It has been commonly supposed that, in laying aside Saul's armor and preferring his own sling, David was giving up every advantage, and that the chances of his success were materially lessened by the fact that he was thus, comparatively speaking, defenseless. But that is a mistake. The genius of David was made manifest in the choice of his weapons, and so soon as he had determined to use the sling, the issue was not doubtful. The giant was open to attack only on the forehead; but then he was cased in such heavy armor that he could not move with swiftness, and so he could prove a formidable foe only when he was fighting at close quarters. David, on the other hand, was free, and could run with swiftness and agility; While using the

sling he could begin the attack from a distance, and out of the range of his adversary's weapons. So far, therefore, as weapons were concerned, the advantage was clearly on David's side, provided only he could preserve his precision of aim and steadiness of hand."—*Taylor.*

David had gained this skill by seeking to perform perfectly the daily duties of caring for sheep and defending them against wild beasts and robbers.

David's Faith.

The slaying of the lion and the bear was also a proof of faith, for the deeds were done at great personal risk, not as mere acts of daring, but in the performance of duty. The wild animals attacked the flock he was set to defend, and the true "shepherd giveth his life for the sheep." The consciousness of duty strengthened him. He acknowledges that it was God who gave him strength and courage.

The lesser victories prepare us for the greater. We must conquer the lion and the bear before we can have assurance of victory over the giants. Every victory of Christ over the enemies of the truth is an assurance of his final triumph. "David had a rational basis for his trust in God, in his past achievements." "Has God never freed you in an hour of need? Cherish the thought of it as David did. Some day for you there will be a giant to fight, and it will fortify your heart to have remembrances of help from God."—*Morrison.*

The Two Types.

Goliath was a type of worldliness as opposed to the Christian: (1) In his *bulk*. The church, struggling against the world, often finds vast forces arrayed against it—millions of money, armies of men, mighty reputations. (2) In his *armor*. Evils like intemperance, political corruption, social vice, etc., seem cased in adamant. (3) In the awe he inspired. Men shrink from opposing the world and standing with the minority—and God. (4) In his *pride*. Worldly evils are arrogant and contemptuous toward religious forces. (5) In his real *weakness*. The world, like Goliath, can be humbled by God at a touch.

David was a fit type of the man of God fighting against worldliness. (1) In his apparent *insignificance*. Even yet the church seems weak, in money and other resources, compared with the immense wealth and power of opposing evils. (2) In his real *power*. "One, with God, is a majority." (3) In his *confidence*. The church has no doubt of its ultimate triumph. (4) In his simple *weapons*. The church will conquer the world, not by the use of the world's weapons—wealth, oppression, abuse, force—but by gentleness, love, and the spirit of God.

The Victory Is the Lord's

Brute force does not rule in this world. There is a power mightier than earthly weapons. At the same time David used the weapons he had learned in the path of duty to handle with skill. Like Cromwell's soldiers, who "trusted in God and kept their powder dry." No amount of dependence on

God will supersede the necessity of using the means God has placed in our power. There is no real faith without works. But all the smooth stones in Palestine would have been of no avail unless God had guided their flight to the one small undefended spot on a man moving in haste.

"One struggle of might, and the giant of Gath,

With a crash like the oak in the hurricane's path,

And a clangor of arms, as of hosts in a fray,

At the feet of the stripling of Ephratah lay."

When the Philistines saw their champion fall, they fled in dismay. The Israelites, aroused and inspired by what God had done through David, their faith kindled anew into flame, arose and shouted and pursued the Philistines, even to their own walled cities.

"Then a shout like the roll of artillery rose,
And the armies of Israel swept on their foes."

—From "Illustrated Quarterly."

PLANNING FOR "LOS ANGELES—1928"

There seems to be a growing interest among Brethren Sunday school workers as well as among those of other denominations and of all parts of the world in the Tenth Convention of the World's Sunday School Association to be held in Los Angeles, California, July 11-18, 1928. We suggest that it is not too early to begin to plan for so great an event, and any information desired regarding particulars may be secured of your state or county union heads or by writing to the World Sunday School Association, 216 Metropolitan Tower, New York City. The program in general outline was completed in an important meeting held on April 8th. It is said that worldwide Sunday school work will be by areas and for this purpose there are eight divisions.

Most, if not all, the field secretaries of the World's Sunday School Association will be in attendance, together with leading officials from each national Sunday School Association. In addition there will be a large number of delegates representing the several organizations, for these various units comprise the World's Association. It is estimated that at least 7,000 will be in attendance.

Already at least 180 Japanese have paid the registration fee of \$5.00 and indicated their intention of being delegates to the convention. Special arrangements are being made for their travel plans. The Korean delegation will join with them in the trip across the Pacific Ocean. Their ship will stop for two or three days at San Francisco and then proceed to Los Angeles. Following the convention the delegates will separate into three travel groups. One will go northward to Seattle with a detour to the Yosemite enroute. By different routes two parties will cross the continent and one will return to the Pacific via Canada. At numerous cities enroute arrangements will be made to entertain these Japanese delegates. They will not travel on Sunday but will attend churches by special appointment. Similar courtesies will be worked out for delegations from other countries.

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

THE JUNIORS OF THE SECOND CHURCH, LOS ANGELES, CALIF.

Editor of Brethren Evangelist:

The Second Brethren Church is steadily moving forward in the Master's service.

The State Christian Endeavor Convention was held at Santa Ana, June 22-26, and we want others to know what a Junior Christian Endeavor society can do when a church will give them a chance or, better still, a helping hand. Our Junior Christian Endeavor society already held their district and county banners, but decided to be selfish for once and go after the state banner.

Under the leadership of their superintendent, Brother Leo Polman, and with the adults of the church supplying the autos for transportation, they went a distance of 37 miles to the Junior Rally, which was held on Sunday P. M., the closing day of the convention.

There were 38 active members and 29 visitors. They returned the proud possessors of the state banner for the coming year. Did they have a good time? Ask the Juniors.

Their goal is not in material things for in their numbers are found many faithful little Christians.

"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

LILLY MONROE, Correspondent.

STARTERS AND FINISHERS

"I've been looking over your society this past week," announced the inspector.

"That so?" said the Man-Proud-of-His-Society. "Well, what do you think of it?"

"Oh, it's running along well enough in its way, but it's not as I expected to find it. What's wrong with it?"

"Wrong?" echoed the M. P. O. H. S. "Why, I didn't know there was anything wrong with it. I thought we had a pretty good society."

"So you had," agreed the inspector; "the past tense is correct."

"Say, what are you driving at anyway? What is the matter?"

"That's just what I want to find out. You remember that I was here last year at about this time?"

"Yes, I do."

"Well, if I remember rightly, at that time you had an expert class under way, didn't you? I believe you were going to send more experts to the convention than any other society in the county, or in the town, at least."

"Yes, that's so. We did start one."

"I thought so. Well, how did it turn out? How many experts did you have?"

"Why—er none. We started with fifteen members, and kept along very well for awhile; then the leader was called away, and we sort of gave the thing up."

"Oh, I see. And then it seems to me that there was some talk of a campaign or contest to increase the attendance at the prayer meetings, wasn't there?"

"Yes, we did plan something of the sort."

"How did it work?"

"It started out pretty well at first; but

after awhile we got on track of a scheme that seemed to be better, and so we dropped it."

"I see. And how about the new scheme? You tried that, of course?"

"Yes, we tried it; but it didn't work as smoothly as we thought it was going to, and so we gave it up after awhile."

"Well, how did the entertainment succeed? I mean that big one, the one that was going to beat anything ever held in the town. The chairman of the social committee, if I remember rightly, was all carried away with the idea. You were to have hired talent, an imported orchestra, and the treasury was to burst with the proceeds."

The Man-Proud-of-His-Society flushed.

"We completed our plans all right," he declared, "and held a few rehearsals; but, when we got into it, and saw how much time and work the thing was going to require, we decided we'd better give it up and have just an ordinary social."

"So that's accounted for. But the last time I was here I'm quite sure that I was invited to a five-minute prayer service before the regular meeting. Did you forget to give me an invitation this time?"

"No, we haven't held the meeting for several weeks. The prayer meeting committee started it, but after awhile found

(Continued on page 15)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for July 24)

Peter, a Fisherman Who Followed Jesus. Matt. 4:18-20

Helen and Katie were just returning from Junior Christian Endeavor and as soon as they got inside of the house, Katie said,

"Mother, the Junior Superintendent asked us to be sure to read the daily Bible lessons this week. Will you read them with us each day when we have our Bible reading?"

"Of course I will, children. We will like that I am sure."

On Monday morning they got out their Evangelist and looked up the first reference.

Mother said, "Now, we must remember all through the week that our topic is 'Peter, a Fisherman Who Followed Jesus. You may read the first day's lesson, Helen.'"

Helen read Matt. 11:22-24. Then she said, "Mother, what does that mean?"

Mother answered, "Jesus is inviting people to follow him. Peter is not the only person who has been asked to follow Jesus. In these verses Jesus says to everyone, 'If you have too much work to do alone follow me and I will help you to carry your load.'"

On Tuesday Katie read the lesson for Tuesday which was found in Mark 5:1-17. When she had finished reading the Bible verses Katie said, "I do not see what that has to do about our lesson about Peter."

Mother answered, "Peter was probably with Jesus when these things happened.

However, the thing that you are to learn from this is that these people whom Jesus would have liked to have follow him, rejected him and sent him out of the country. Jesus had performed a great miracle and the people who learned about it ought to have been happy and they ought to have wanted to follow Jesus, but instead they were wicked and sent him away. Some people fail to answer when Jesus says, 'Follow me.'"

On Wednesday morn, Helen read Luke 9:57-62. When she had read all of it Katie said, "I heard the preacher explain that once. He said that that means that people ought not to make excuses when Jesus calls. They should always be ready to follow Jesus."

Katie read 2 Tim. 4:10 for their lesson on Thursday morn. This time mother explained the meaning of the verse. She said, "When the great Apostle Paul was on his missionary journeys, he sometimes took other Christians with him to help him. One time he took a Christian named Demas, but Demas was not a very good Christian. After a short journey with Paul, he began to want to do other things more than to preach about Jesus. So he left Paul and no longer listened to Jesus' words, 'Follow me.'"

On Friday morn, Helen read John 10:27. Then she said, "That means that Jesus is the great Shepherd and if we are his sheep we will always follow him. I like that verse."

Saturday's lesson was read by Katie. It was John 12:26. Mother said to her children as soon as the verse had been read, "There you have the reward that is promised to all who follow Jesus. I do hope that my dear daughters will follow Jesus and receive this reward."

On Sunday, Helen read Matt. 4:18-20. "Now," she said, "here is our lesson about Peter. All week we have been having references about other followers. Some of them followed faithfully and some failed to follow as they should. This time we have a follower who was faithful."

Mother said, "Was Peter always faithful?"

"No," said Katie, "he failed once, but Jesus forgave him and always after that Peter followed him."

When the lesson was over one of the girls said to her mother, "Now we will know our lesson at Junior Christian Endeavor better than we ever have before. I am so glad that we read the lessons each day. I hope we can keep it up from now on. Wouldn't it be nice if all the little boys and girls would read their lessons each day."

BIBLE REFERENCES

M., July 18. An invitation to follow Jesus. Matt. 11:28-30.

T., July 19. Jesus rejected. Mark 5:1-17.

W., July 20. Would-be followers.

Luke 9:57-62.

T., July 21. A follower who failed.

2 Tim. 4:10.

F., July 22. Following the Shepherd.

John 10:27.

S., July 23. Following and serving.

John 12:26.

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A Letter from British West Africa

INTRODUCTORY NOTE

Dear Brother Editor:

I am sending you a letter for publication, which was sent to me by Mrs. Miami Livengood to be read to the church here at Morrill. I read the letter to our people. The pastor of the Church of the Brethren ask me for it to read to their Foreign Missionary society. Also the Church of the Brethren at Sabetha ask if they could read it to their missionary society. Miami has relatives in both these churches. The letter has been going ever since we used it so I am a little delayed in sending it to you. If you wish you may publish it for those who are especially interested in our work in Africa..

L. A. MYERS.

EDITOR'S NOTE

It has been some time since Brother Myers forwarded this letter to us. We have been waiting until now for an opportunity to publish it. We are glad for this privilege as we believe our readers will greatly appreciate this letter.

Miango via Jos. N. Nigeria,
 British West Africa,
 January 10, 1927.

Dear Friends of the Home Church:

I thought you might be interested in hearing somewhat of my trip to Africa and the things I have experienced the short while I have been here, but first of all I want to voice my praise to God for supplying my every need and bringing me in safety to this part of his vineyard where I believe he would have me labor.

I had a very enjoyable and profitable stay at the American headquarters of this mission in Brooklyn. There a group of candidates received both religious and medical missionary instruction. The last two weeks in Brooklyn were full of shopping and packing and finishing details that no one can understand except they have prepared to live for several years in a country over ten thousand miles away.

I had my choice of sailing alone to Liverpool the first of August or waiting until some indefinite time in the fall to join a party but in that I had already waited two years to come to Africa, I very readily accepted the immediate opportunity and again found that God never faileth and proved himself all I needed in the way of a traveling companion.

I was delighted to have present at the farewell dinner given me at the Mission Home on the eve of my sailing, Mrs. Lavina Lanning of Sabetha, and son Harold and his wife. They also accompanied me to the boat. On board ship I had pleasant fellowship with an English missionary family who was returning from China for a furlough. In all they had spent nineteen years of service in China. The voyage was ideal except for a bit of fog that reduced our speed somewhat.

I was met at the Liverpool dock by the secretary of the mission headquarters of Liverpool. Here at the Mission Home I spent nine days awaiting the sailing of the African boat and meanwhile shopping for tropical needs such as sun helmets, mosquito boots and the like, and also doing some

sightseeing in Liverpool. I feel that I could write a small volume on the strangeness and quaintness of this old English city, but that would not be getting on to Africa.

The party with whom I sailed from Liverpool to Africa was totally Scotch and numbred six, and at times I felt in need of an interpreter. However, at the end of the journey I could understand Scotch quite well. There was one American besides myself on the boat.

I cannot make such a good report of the African voyage as the boat is not to be compared with those of the North Atlantic lines and unfortunately this was one which had in former days been a freighter and had been converted into a passenger boat. It was very unsteady and although we had no stormy weather, the sea was a bit rough through the English Channel and the Bay of Biscay and again when we came near to the different islands. I made a reputation for myself, seemingly, all over the boat; and officers as well as passengers told me that I was a good sailor when we were in the "ports of call". I learn that the stewards of that boat are still making inquiry concerning me of the missionaries of this mission who are returning on that boat.

I had a very interesting time on the boat when we stopped at Las Palmas, Canary Islands. Some went ashore, but our party did not as it was quite late at night that we arrived. Here a supply of provisions was taken on board. Mostly fresh vegetables. Of course, these were brought out in small boats and then too a host of Portuguese or Spanish vendors (maybe both) came aboard with their wares which consisted chiefly of much handwork done on both linen and cotton materials. Many of these were bed spreads, luncheon sets and the like. The prettiest of all were the gay silk shawls and scarfs. These traders know just enough English to barter and when they first come aboard their goods are quite expensive but just before they are ordered off the boat one can purchase their goods for about one-third of what they ask in the beginning but one has to stay up until two or three o'clock in order to receive the reduction.

The main attraction for me at the ports along the ivory and gold coasts was the native divers who would dive for coin or bits of candy and sing in very poor English, anything from, "Yes, We Have No Bananas," to "When the Roll Is Called Up Yonder," and would beg collars and ties from the passengers, which they would don and that would practically be the extent of their apparel.

One saw three classes of Africans in regard to dress, namely, the undressed, those partially dressed in any sort of a piece of cloth or garment and then those in full European dress. The latter are those who have seized the educational advantages offered in the coast towns by both government and parochial schools and are now clerks in government and other offices.

The coastal towns have surprisingly nice government buildings and residential sections. Lagos, our port of disembarkation, is one of the largest and nicest, and the end of the ship line on which we came but

now what is known as "The Plague" is taking its toll of life by the score.

Here at Lagos one is swung overboard ship into a tender by means of a large chair manipulated up and down by a pulley arrangement. The tender carries one for several miles to Iddo wharf where you see your goods through customs and often have much trouble, but fortunately I escaped difficulty, due to my very meager outfit.

The next stage of the journey was the boarding of a train that runs about seven hundred miles inland. It is built after the English style of train, naturally, as this is British territory, having carriages or compartments, and also a dining car which is as flattening to the purse as those at home; but surprisingly good food is served. The mileage or actual railroad fare is double that at home with about one-fourth the speed.

My first two months in Africa I was around three hundred and fifty miles inland or up-country and my powers of description are too weak and my vocabulary too limited to picture to you the scenery up to that station. Although it was not by any means a jungle, yet the vegetation was quite luxuriant and consisted of many palms and like tropical growth.

I arrived in the country at the most trying time for one's health, namely at the change from the wet to the dry season and the heat in that part of the country is terrific. In order to keep one's clothing dry, which must be done to ward off illness, it is necessary to change several times a day and is such a waste of time. The mosquitoes were abundant and had a feast on me and consequently I had malaria the tenth day I was at my station, but it was very slight. Just one degree of fever, but am still carrying that much. It is termed "low fever" and though it does not make one ill it keeps one from being their best. It has kept me from going on with my language study, correspondence and many other things I am ambitious for. I am told by those who are supposed to know, that there is no known place any more unhealthy than West Africa, and not many years ago it was known as "The White Man's Grave." From 8:00 A. M. to 4:00 P. M. five minutes of sun upon one's head without the sun helmet, more than likely would spell death. In the dry season, sleeping sickness, spinal meningitis and small pox are epidemic. Two years ago two ladies of the mission died of spinal meningitis.

I am now several hundred miles toward the interior where the elevation is over four thousand feet and the weather quite fine. We are surrounded by high hills and extinct volcanoes. Some of these were in eruption about seventy years ago. We know this because there are some very old native men who remember when these were active. Now, in the dry season the wind blows a fine dust from the Sahara Desert which is not noticeable in one's immediate presence, but to look off three miles in the distance it is seen in the form of a mist or haze. The warmest it gets at this time of the year is seventy-four degrees and the mornings and evenings are very chilly. Although the above diseases are common to this part, the general climate is more healthful than the lower land.

For nearly the whole of the coming year I am to be stationed at what is known as the mission's Sanitarium, or Rest Home where tired or sick missionaries come from the hot and trying sections to rest and recuperate. Not only members of this mission but other missions come for the advantage of it. About twenty-five people can be accommodated and the house is made as homelike as possible. The compound is beautiful with both tropical and temperate flowers and shrubs and in the wet season a nice vegetable garden is maintained producing home vegetables such as Irish and sweet potatoes, tomatoes, carrots, cabbage, beans and the like. I am privileged to be at such a delightful place but it costs more to live here than at a regular "bush" station.

My work for the coming months is to learn the Hausa language and carry certain household responsibilities. Little or no regular mission work is carried on here, except services with the boys who help with the work and we are hoping to soon give them some school advantages. A mile away

is a market place where a meeting is held every Sunday afternoon. Learning the language is not a matter of acquiring a vocabulary and constructing sentences in the usual way a language is learned, but is an intoned language. One syllable of a word being spoken in a low tone while the other in a high tone or sometimes several degrees of tone are used in one word. Many words are spelled the same but with different intonation. If one does not properly intone they are not understood. One engages a native from whom to get correct sounds and pronunciation.

Because this letter is growing very lengthy and because of not as yet learning perfectly the conditions in regard to native peoples, will leave that for another letter, but in passing will say that the work in this part of Africa is with both Moslems and Pagans. Among the first is seen the folly of a people living under a delusion or a false religion, while the latter are in the same way you have oftentimes heard before, namely, demon, sun worship and the like.

After all it is not the fact that I am many thousand miles from my home and loved ones, that my surroundings and living circumstances are so different, that the climate is trying but that the powers of darkness would settle on one's soul, that makes it trying. Flesh, self and satan are still my greatest enemies, as they were in the homeland. Pray that "when the enemy comes in like a flood, the Spirit of the Lord will raise up a standard against him," that our Lord may be glorified in and through me, whether by life or death; that I might be a most fruitful branch in this part of his vineyard.

I heartily thank you all for your kindness shown toward me and that you may ever "follow after righteousness, godliness, faith, love, patience," trusting in "the blessed and only Potentate, the King of kings, and Lord of lords, who giveth us richly all things to enjoy."

Your Sister in the Beloved,

MIAMI LIVENGOOD.

NEWS FROM THE FIELD

HAGERSTOWN, MARYLAND

"The Gateway to the South"

"Children's Day" was "Everybody's Day" here as it marked a record attendance in our Sunday school. After our recent attendance contest with the Sunday school of the Philadelphia First church, in which our school won, both schools were looking forward to the time when an attendance of 400 would be reached and each wondered which would get there first. It came to pass that both schools set 400 as the goal for Children's Day, and the surprising result was as follows: Hagerstown 403, Philadelphia 404. This meant a new record for each school. It is remarkable indeed that the two schools should run so closely.

Hagerstown's average attendance for the past ten Sundays is 315, the highest average for ten consecutive Sundays in the history of the school. Other schools will find it profitable to run a race of some sort. It puts pep into the whole school. It generates more steam and enables the Sunday school engine to pull steeper grades and reach new heights of success.

The program given by the children under the direction of Mrs. Beachley and Mrs. Laughlin was greatly enjoyed. And the day was the greater success because of the presence of Rev. E. M. Riddle of Bryan, Ohio, who was passing this way on his vacation trip. He brought a very appropriate message on the subject, "Youth."

Having a "Church Visitor" to assist in the parish work is a new adventure for this church, but one that promises worthwhile results. The church is fortunate in securing a very efficient worker and one well known to our whole brotherhood, Miss Mae Minnich of Greencastle, Pennsylvania. She is an Ashland graduate, an able teacher, and was for several years a faithful missionary in our Kentucky mountain field. Miss Minnich came to us the middle of June to remain during the summer months. She has entered upon her duties like a seasoned worker in this new field of labor and is well liked by the congregation.

This church and several of the auxiliary organizations profited recently by the visits and the messages of three of our fieldwork-

ers, Miss Edith Garber, Miss Gertrude Leedy and Mrs. Grace Srack.

The Maryland-Virginia District Conference met at Linwood and is now history, but the inspiration gained and the plans made ought to make this year the best yet in this district. The finest spirit of harmony prevailed. The district mission report was the best ever. The hospitality of the Linwood folks proved equal to the best. The pastor of the church, Rev. Brumbaugh, was tireless in his efforts to help make the conference a great success. The Moderator, Rev. E. L. Miller, filled his position with dignity, good cheer and efficiency in a way that met the approval of all present. We had an efficient secretary in the person of Clark Copp. One of the most active members of the conference was our good brother, Dr. E. B. Shaver, often called the "Patriarch of this District." He delivered an able message on the opening day. The helpers from outside the district, the Misses Garber and Leedy, Mrs. Srack and Dr. W. S. Bell, contributed much to the success of the conference. Our neighboring church, St. James, will entertain the conference of 1928.

Recently we accepted the generous call of this church to another year of service for the seventh time. The loyalty and the many expressions of appreciation and the many kindnesses shown to the pastor and his wife by this congregation are a source of constant encouragement, the value of which is best understood by all pastors and their wives who labor with the churches to the end that Christ may be exalted before men and the fulness of his Kingdom on earth be hastened. May the Lord bless abundantly his church here and everywhere and may all of his professed followers so labor together as to be ready at any time for our Lord's return.

G. C. CARPENTER.

BETHEL CHURCH, MULVANE, KANSAS

We will close our work at Mulvane September the first and would like to hear from some pastorless church who could use us in the work of the Lord.

The church has moved forward in a small way. For the pastoral years of Septem-

ber the first to date, four have been baptized and received into the church. We anointed one, driving to Blackwell, Oklahoma, a distance of sixty miles. The church has contributed to every offering for the work at large of our church. Home Missions, \$12.50; White Gifts, \$9.00; Publication, \$4.50; Brethren Home, \$4.15; Superannuated Misisters, \$4.15; Foreign Missions \$16.00; Educational, \$17.00; also paid \$350.00 on parsonage debt.

The parsonage is a new building with eight rooms, a good stable and some room for chickens, and about six acres of ground, making a place for the pastor to stay. It is four miles from the church and one and a half miles from Mulvane with school one and three-fourth miles from the parsonage. A good high school is in Mulvane.

The ground is good rich soil and with a reasonable amount of rain will produce. Rightly handled will provide more feed than it takes to keep one cow. We have an acre and a half of the best alfalfa in the country. Last year we raised potatoes enough to use until we had new ones.

We will vacate the premises in time for the oncoming pastor, so should there be school children they can get started with the first day of school.

There are some fine talented young people in the Bethel Church, who, if rightly used, will develop into usefulness.

We hope that God will direct the right man to their rescue. The pastoral committee is Dosia Wygal, Mulvane, Route 2; H. A. Howard, Mulvane; Miss Agnes Whitted, Derby, Kansas.

H. W. ANDERSON.

ON THE FIELD AT HAMLIN, KANSAS

After an excellent motor trip of about 1,500 miles we arrived safely in the city of Hamlin, Kansas, the morning of June 30, ready to take up the Lord's work in the Hamlin Brethren Church.

Ever since our arrival we have been royally entertained by the fine people of the church and community. Sunday morning the neighboring Baptist brethren adjourned to attend our services. The church was

about taxed to its capacity and we had a splendid time worshipping and praising the Lord.

On the following Thursday evening an informal reception was given in our honor. Rev. Clemmings, the pastor of the Baptist congregation, a fine consecrated minister of the Gospel, having but recently moved with his family into the community, was also present. After some fine instrumental and vocal selections by members and friends of the church, Brother N. P. Eglin, the oldest living resident of the Hamlin community gave in a fine manner a history of the churches of this neighborhood. Rev. Clemmings was called on for a speech as well as the writer. Professor Hitt, principal of the Hamlin High School, gave a splendid talk of welcome and pointed out the high standing of a minister of the Gospel in a community.

The Hamlin Brethren Church, not having had a pastor for nigh unto two years, leaves a great work for their new pastor, which he hopes, by the aid of the Lord Jesus Christ to accomplish in his name. We have now reorganized a young people's society which was formerly held in union with the Baptist young people. Prayer meetings are being held every Thursday evening with choir practice following.

We are confident in the Lord for success, nevertheless we ask for your prayers in his name.
W. H. SCHAFFER.

WATERLOO NOTES

Dear Brethren:

We have just completed twenty-two months' pastorate on this field. Prior to coming to Waterloo all our service had been rendered in small pastorates in small towns or villages so the problems which faced us in this field were of a different order than those we had been called upon to solve before. The problems are still unsolved.

We found a well organized and sound congregation here, together with a Sunday school plant and organization that were of the best. On coming here we decided to seek progress by the conservative road of steady teaching, believing that while visible results might be slower in coming yet they should be more lasting. During the 22 months thirty-three have been added to the church by baptism and four by letter. During the same period seven have been lost by death and four by withdrawal of their church letter. We believe that the church is in a reasonably sound condition though there is nothing to go into ecstasies over. The fire of spiritual fervor does not make itself felt as we would wish and there is a seeming sense of staleness all too prevalent in the religious life of too many of the congregation, but there are also found here a number of people who are the very salt of the earth. As we compare the attendance figures for church worship and prayer meetings in this congregation with other congregations in Waterloo, we feel that we have much to be encouraged about.

A pastor's service in a congregation and city like Waterloo is only limited by his strength or willingness to serve. As with former pastors here the present pastor has been called to serve the community through the medium of addresses, sermons, Y. M. C. A. Boys' Camps, Sunday School Athletic Leagues, and financial and membership drives for Y. M., Y. W., and Community Chest. Every effort in such community service has served to put the congregation before the city and has helped the church

to bear some adequate share of its part in the larger affairs of the community.

We have found most joy in two lines of endeavor through the past months (1) the presenting of America's opportunity in Latin-America; (2) working with the young people in Hi-Y Bible classes in the West Waterloo High School, Y. M. C. A. and Sunday school athletics.

In the first service it has been our fine opportunity to speak twenty-five times since January 13, 1927 on some phase of the Latin-American situation—a subject on which we have made somewhat of a study within the last five years. This has been gratis service but we believe that it will pay big dividends in the shape of a more sympathetic attitude toward the "lands of tomorrow". These addresses have been given before the various dinner clubs, men's brotherhoods, missionary societies, young people's classes and church groups in and around Waterloo.

With regard to the second service it has been our privilege to be Bible leader in two Y camps and to coach or play on our own church teams in the local Sunday School League. Another fine avenue of contact with the young men of the town was found in the opportunity to teach a Bible class of young men twice a month in the local High School.

The usual round of pastoral calls, weddings, funerals and opportunities for service in the local church, added to a teaching ministry in which we have honestly tried to present the big doctrines of the Bible in their entirety—have at least given us the consciousness of having achieved a bit of the program we set before ourselves less than two years ago.

The congregation has given us a unanimous call to remain a third year and, though we sorely wanted to go back to school and complete some contemplated work, we have heeded the apparent leading of God, as various avenues leading toward school have been closed to us for the time being and have decided to stay here for another period of service.

The Waterloo church sends greetings to all the Brethren and we pray that the rich blessing of God will be the portion of both ministry and laity as we strive conscientiously to help make the Lord's prayer a reality—"Thy kingdom come, thy will be done on earth as it is done in heaven."

EDWIN BOARDMAN, Pastor.
1310 South Street.

FORTIETH ANNUAL CONFERENCE OF THE BRETHREN CHURCH, MARYLAND-VIRGINIA DISTRICT

The 40th annual conference of the Brethren church of the Maryland-Virginia District convened at Linwood, Maryland, June 14th, 1927, at 2 o'clock P. M.

The conference was opened by singing, "Take Time to be Holy."

The following committees were appointed: Committee on credentials: Dr. G. C. Carpenter, Mr. John Locke, Rev. Amzi Weimer.

Devotions were conducted by Rev. J. I. Hall. He read with comment, the 5th chapter of Thessalonians and followed with prayer. He asked God's help in giving us a peaceful conference and a mutually helpful time.

All joined in singing, "Stand up for Jesus."

At this time the address of welcome was given by the pastor of the Linwood church, Rev. H. L. Brumbaugh. He said, in brief,

We want to take the hand of each one and welcome them most heartily. Welcome means pleasing to our wills and we of the Linwood church want to express this meaning to all with sincerity. We welcome you as Christians and as brothers. Responses were given by eleven delegates. The credential committee reports 29 lay delegates present and 12 ministerial delegates. It was moved and carried that Rev. L. H. Brumbaugh be extended the full courtesy and fellowship of the conference. Next in order was the election of officers. Rev. E. L. Miller was elected on the first ballot as moderator of the conference. Dr. Tombaugh moved that the three who had received the highest number of votes for moderator, without election, should be considered as candidates for vice-moderator and the one receiving the largest number of votes should be declared elected. Motion carried. Rev. Homer Kent was elected vice-moderator. On motion by Dr. Carpenter to suspend rules, Brother S. E. Duncan was elected treasurer of the conference. Dr. Tombaugh moved that the secretary cast a unanimous ballot for John Locke for secretary. There was no second to the motion. After much discussion, Dr. Tombaugh moved that Clark C. Copp be elected by acclamation. Motion carried and Mr. Copp was thus elected as secretary. Moved and carried that the secretary should act also as statistician. The following committees were appointed by the chair:

Committee on resolutions, Rev. Emerson Rohart, Mrs. T. G. Locke, Mrs. Fannie Gol-laday.

Committee on time and place, Rev. J. I. Hall, Mrs. Schendel, Mrs. Simpson.

All engaged in singing, "Beautiful Words of Life." At this time we were favored by a remarkable address from Rev. E. B. Shaver, the patriarch of Brethrenism. He made a great plea for the acceptance of the teachings of Jesus as they are without comment and without fashioning them to suit our tastes. Modernism is eating at the heart of our faith. It is our duty to preach doctrine so that our people may know what the church stands for. Men in the past have fought to establish the principles of the Brethren church and we must keep the faith and preach it fearlessly. Following the address the pastor made announcements. The afternoon session closed by singing, "Faith of Our Fathers", which accentuated the stirring plea of Rev. Shaver to adhere to the clear, true principles of the Bible. Benediction by Brother Shaver.

Tuesday Evening, 7:30 P. M.

The evening session was opened by singing two hymns, "We're Marching to Zion" and "Since Jesus Came Into My Heart." A very impressive and inspirational devotion was conducted by Rev. Rohart. He read the 3rd chapter of James and followed with prayer. He continued the devotion by singing a very timely selection "Jonah and the Whale." At this time a very vital and touching message was brought to our attention by Sister Slack from the mission field of Kentucky. She told how the young people of Kentucky seemed to feel that they did not need Jesus or that they would find him when their time came. She told some dramatic and appealing stories about the young girls in the mountains of Kentucky. She asked us to pray for the work in Kentucky and give as God directs us. Delegates were assigned to the various homes and announcements were made at this time. Rev. Kent, vice-moderator, was called to the

chair at this time. All joined in singing "The Battle Hymn of the Republic." The conference now listened to the moderator's address, delivered by Rev. E. L. Miller. He made a very emphatic and challenging appeal for genuine patriotism. Jesus was a great patriot. To be a patriot one must love their fellowmen. We must take our religion seriously, not sadly. Let us stand by God and serve him. America must free herself from many things which are defiling her. Let us make our nation a greater blessing in the world than she has ever been. Blessed is the nation whose God is the Lord. At the close of Brother Millers' address the hymn, "Forward" was sung by the congregation. Benediction by Rev. Homer Kent.

Wednesday Morning, 8:45 A. M.

Conference opened by singing, "Near the Cross." Rev. John Thompson conducted the devotions. He read the first 16 verses of the eighth chapter of Romans. Song followed, "Leaning on the Everlasting Arms." The program at this hour was given over to the subject of the Sunday school. Sister Srack spoke on the subject of, "Teaching the Adult."

If we are to teach adults we must have something to give them and the only place you can get it is from God. So many teach without preparation. We must study and prepare our lesson. In every lesson there is a message for human hearts. In preparation, study your lesson from God's Word the best you can and the Holy Ghost will give the message.

In the absence of Brother Roher, an open forum was conducted on the problems of the Sunday school. An interesting discussion ensued on this most important subject. All engaged in the song, "I Need Thee Every Hour."

At this time the program was the Preachers' Hour. Dr. Tombaugh expressed regrets that he was unable to give his scheduled address and asked to be excused due to physical disability. At this time Rev. Homer Kent gave his address, "Shepherding the Flock." He said in effect: God is the great Shepherd and we are under-shepherds. Three attitudes should be assumed by the under-shepherds; First, the attitude of learning. The pastor must know his flock. Secondly, The pastor must love the flock and love the Christ. Thirdly, the attitude of leading. We must lead by a living example. We represent our Lord by our lives. To lead we must study and pray to be worthy of leading God's flock. May God help us to be worthy of the crown given by the Chief Shepherd.

Rev. Kent's address was very clear and definite, motivated by a deep sincerity in the Lord Jesus Christ. Following this address a discussion engaged our attention for ten minutes. The privileges of the floor and the courtesy of the conference were extended Brothers Bell and Riddle and others who were visiting this conference. Song, "Rescue the Perishing" followed.

Eleven o'clock was Mission Hour. Rev. G. C. Carpenter, president of the mission board, was in charge of this session.

Rev. Emerson Rohart gave a brief account of the mission field at Winchester, Virginia, which church had its first birthday anniversary May 22nd, 1927. He reported the work progressing very nicely. At this time Rev. Carpenter gave a brief message on the general subject of missions. The Lord gave us first the basic missionary command, "Go ye into all the world."

Our religion spoils if not used, if not passed on, is God's rule for blessings in this world. Our maps must cover the whole wide world.

In view of the fact that the mission board lacked a necessary quorum to elect its members, Rev. Tombaugh moved the election of G. H. Haun and G. A. Copp to this board. Motion was carried. Rev. E. L. Miller was nominated by G. C. Carpenter to take the place on the mission board, made vacant by the death of Samuel Hounshell. Rev. E. B. Shaver was nominated for the same office by Dr. Tombaugh. Dr. Tombaugh withdraws his nomination at the request of Brother Shaver. Rev. Miller was elected to the mission board.

Responses were heard at this time by visiting Brothers Bell and Riddle. Rev. Carpenter dismissed us with prayer, praying especially for the sick brethren of our conference district.

Wednesday Afternoon, 1:30 P. M.

The afternoon session was opened by singing, "A Charge to Keep." Devotions were conducted by Rev. G. W. Chambers. He read the 19th Psalm and followed with prayer. All joined in singing, "Come Thou Almighty King." Following the hymn, the minutes of the conference were read and approved. An additional report of the credential committee showed a total of 48 delegates present. Committee on conference location for next year reports St. James, Maryland asking for conference for next year. A plea was made by Dr. Carpenter for conference to be held near the center of the district. The matter was postponed for final action. Brother Coffey of Roanoke, in the absence of his credentials, was received into the conference. It was moved by Dr. Carpenter and passed by the conference to recommend to our next conference an amendment to the constitution of this conference, making the vice-moderator a member of the district executive committee. Rev. Homer Kent was elected as a member of the district executive committee for the coming year.

Dr. G. C. Carpenter was nominated as a trustee for Ashland College. Upon suggestion of Brother Bell only one candidate was nominated for college trustee.

Rev. Rohart revived us from the tiresome business session with a vocal solo. He sang a negro spiritual, "I Ain't Goin' to Grieve My Lord No More."

At 2:45 the program was given over to women of the conference. Mrs. Simpson was in charge of this hour's program. All joined in singing "Near the Cross." At this time we listened to Miss Gertrude Leedy, the General Secretary of the National Woman's Missionary Society, who spoke on the subject of "The Devotional Life." She emphasized the need of the family altar and the spiritual comfort and helpfulness of prayer. A prayerful life is a powerful life. The two important factors in the devotional life seems to be time and method, but prayer is greater than either of these. Through prayer we talk to God, forming a basis for our devotional life. Prayer should include adoration, confession, petition, intercession and thanksgiving. These factors should be arranged according to our needs. To be alone with God gives inspiration and softens the temper. Miss Leedy closed by giving ten reasons why we should have a family altar in our homes. A hymn followed, "Bind Me Closer to Thee." At this time a discussion was led by Miss Edith Garber for the young girls and women only. The men folk adjourned.

(To be continued)

THE STORY WE SPOIL

In my study there stands a very beautiful cabinet of oak in which are stored my sermon manuscripts. There are hundreds of them, and every one is the result of patient study and solid thought. As compositions I am not ashamed of them, for not a single one of them has been slipshodly wrought; and yet I am in the mood this morning to take the lot into the back yard and make a bonfire of them; and that because of the remark a little boy, of whom I have just read, made to his mother after he came home from church. "Why, mother," he said, "when the minister was telling about Calvary, I could just see Jesus going up there, and the Cross, and the people, and just when I was most interested, the minister stopped—and went on with the sermon." And that's what my conscience is telling me this morning is wrong with those careful productions of mine that may be burned before it comes to noon—that there is too much of the sermon in them and too little of the simple gospel story, and it is to tell that over again that I am called. And what a story it is! Just a few pages from the place where I found the words of the little boy quoted, I found another story. A Hindu priest once sought out Bishop Warren, to ask him what it was that he had come to India to preach; and for answer he was told the story of the Cross. The priest listened with increasing alarm as the old tale was retold, but when the narrative came to the point where Jesus prayed: "Father, forgive them, for they know not what they do," he rose up in anger and cried: "Get out of here! Get out of India! You will convert all the people if you talk to them in that way. We have in all our religions no story of love like that." There is no other story like it, and if we told it oftener, and did not so often "go on with the sermon," I believe our preaching would be more effective.—Methu-dist Recorder.

Starters and Finishers

(Continued from page 11)

that the members weren't taking much interest in it, and so we decided not to bother with it."

"That's too bad. Wasn't it your society that was to reach 300 percent in the efficiency campaign within six months? You must have been neglecting to put the stars on lately, for I notice that you've only 195 points to your credit, fifteen more than last year."

"Oh, we've taken credit for all we're entitled to, I'm afraid," shamedfacedly admitted the M. P. O. H. S. "It's true that we did start out with that goal in mind, but somehow we didn't reach it."

"No, it's very evident you didn't," agreed the inspector.

"Say, do you know what the matter is with your society now?" he demanded.

"I'm beginning to see."

"You have plenty of starters, but not enough finishers. You need to add the Glue family to your membership list. It's easy enough to start somethings, but the real test comes in finishing things."

"You seem to have located the trouble accurately," acknowledged the Man-Proud-of-His-Society; "and I'm greatly obliged to you. It's strange that none of us realized it before. Now, if you'll excuse me, I'll go and finish the preparation for the next Sunday's topic, which I started the night before last and laid aside until a more convenient time."—Albert A. Rand, in *C. E. World*.

FOR OUR BOYS AND GIRLS

A Midnight Ride

By Elizabeth Fulgham

One moonlight night a man on a horse came riding slowly out from an old gate in the wall about the city of Jerusalem. Long ago cities had big high walls about them to protect their people from robbers or other enemies. The gates were closed at night, and no one could pass through. But at this time the wall about Jerusalem was old and partly torn down, and the gates had been burned. The horse picked its way very carefully, for piles of crumbling bricks and cement and the half-burned timbers of the gates lay all about. At last the horse stopped where there was a great gap in the wall, and there was so much rubbish that it was hard to go farther.

The man himself seemed very sad. He gazed back through the breach in the wall over the quietly sleeping city. No wonder he was sad! Down there in those houses, many of which were also badly in need of repainting, lay sleeping little girls and boys and men and women, the people of the Jews, this man's own people. What if an enemy should come that night and attack the town? There was no strong wall to give protection. What would become of those precious, helpless children? The man wanted to do something about it; that was why he had come many, many miles over rough roads and through dangerous places to Jerusalem. He understood why the wall needed repairing and why the whole city had such a tumble-down appearance. Many years before a king from the land of Babylon had come with a great army and captured the city. He had taken away most of the people to be slaves in his country. This man's own father and mother were probably among those carried away, and he had grown up there. When quite young he had become a servant of the king. It was his duty to hand the king his cup of wine, first tasting it to show that no enemy had put poison in it. He was called the king's cupbearer.

One day the king, who had become very fond of the faithful cupbearer, saw that his servant's face was very sad.

"Why are you so sad?" asked the king. "This can be nothing but sorrow of heart."

Now, it was against the rules of the palace for anyone to be sad in the presence of the king, and no doubt the cupbearer answered in fear for his life. "How can I be any way but sad," he bravely said, "when the city of my fathers lies in ruins and the gates of the walls burned and the wall itself almost torn down?"

But the king was not angry; he was used to having people come to him for help, and so he asked: "For what do you make request?"

How relieved the cupbearer must have felt! For days before he had gone without food that he might pray the more earnestly to God for help. Even now he whispered a prayer that God would help him say the right thing to the king. Then he begged the king to let him return to Jerusalem with workmen to repair the city and the wall. Imagine the man's great joy when the king granted the request, even

giving him a great deal of money that would be needed for the work! It was a long, hard journey and no easy task that the cupbearer undertook. When he arrived in Jerusalem, he found things very bad indeed. The people were discouraged, and there were enemies on every hand to hinder and make fun of anyone who tried to do anything. Perhaps that was why the cupbearer wished to ride out along the wall at midnight before he had told anyone why he had come back to Jerusalem. He wished to go with only two or three friends to see just what had to be done and make his plans before he told the people what he hoped to do.

As he sat there on his horse looking down over the sleeping city, unprotected by a strong wall if an enemy should come, he must have prayed again that God would show him the best way to set about the work. Anyway, he certainly chose a wise plan. Near the wide breach in the wall where his horse had stopped there was a house where some family lay asleep.

"Surely the man who lives in that house would be willing to work right here on this bad place in the wall, because it is so close that his home is in great danger," thought the cupbearer.

And that was the way he finally directed each man to do, to work on the wall nearest his own home. Because of outside enemies who tried to stop the building of the wall the men had to take their weapons and fight before the wall was finished. But at last after fifty-two days of hard work the wall was repaired. It was a happy day for all the people. They all gathered together, singing and praising God, and they promised that Jerusalem should be known as a city that worshiped and loved God.

How happy the little children must have been to know that now their homes were

protected by the strong wall the cupbearer had rebuilt! I wonder if you can guess the name of this man, a king's cupbearer, who took the midnight ride along the wall of Jerusalem? If you cannot, look in your Bible for the sixteenth book, which is named for the builder of the wall.

Nocona, Texas.

No one can make a success of his life unless he is willing to trust God. We all need divine help to meet the conflicts of life. We may not have the Midianites around us to subdue our country and make slaves of us, but there are many temptations and sins which beset us and which will make us slaves if we do not trust God and fight them.

ANNOUNCEMENTS

NOTICE TO THE W. M. S.

Last year the W. M. S. women in attendance at the Winona School of Missions voted to come to the "Hillside" so they could all be together in one place. The School of Missions begins July 25 and I would like to know somewhere near the number to be expected so that I can make arrangements. Would all ladies wishing a room please write me? Also for our General Conference the last of August (August 22 to 28), I want to make the same offer as last year, of giving 20% to one of our missions. Last year it was to South America, and this year it will be to Kentucky. I have 35 rooms.

MRS. H. W. BALL,
Hillside Cottage,
Winona Lake, Indiana.

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The Seminary of the Brethren Church is connected with the College and all the advantages of the College are open to students in Divinity. Those contemplating the work in this department, should consult Dr. J. Allen Miller, Dean.

Seminary or College catalogue on request.

EDWIN ELMORE JACOBS, Ph. D., President.

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1927

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

"Face to Face With Jesus Christ"

FINALLY, my friends, in the words of Tom Hanny, who went from the poppy field of California Christian Endeavor to his fever-laden jungle of service in Africa.—

"Finally, my friends, I would leave you face to face with Jesus Christ." I believe in youth. In a generation of moral strain more intense than any previous generation; with adult life too hurried to give adequate attention to its sons and daughters, aye and often too pleasure-bent and selfish to supply them good examples, young men and young women in ever increasing numbers are moving toward the guarded heights of Christian character. They are worthy of our confidence and they are fit to bear the work of the world. In them God has set his witness; with them the future is secure. These, the radiant and the impetuous; these, the brave-hearted and daring all things—these I would leave face to face with Jesus Christ.

"In the beauty of the lilies, he was born across the sea,
As he died to make men Holy, let us live to make men Free!"

And, as in another time the flower of Christianity steel-clad went forth to reclaim his sepulcher, let us now crusade with him, crusade to cleanse our own hearts, to capture our friends; crusade to establish liberty with law and to perfect the peace; crusade to build the new earth, to win the warless world.

—From address opening the International Christian Endeavor Convention in Cleveland, by President Daniel A. Poling.

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EDITORIAL

"To Make Goodness Interesting"

"A great difficulty faced by the religious press is that it is the abnormal rather than the normal that attracts people's attention and that the problem of the religious press is to make goodness interesting," said Dan B. Brummitt, editor of the "Northwestern Christian Advocate," at the Editorial Council of the Religious Press recently held at Washington, D. C. Dr. Brummitt spoke on the subject, "The Relation of the Pastor and the Church Paper to Each Other—As the Editor Sees It." We have supplied our readers with the companion address given by a pastor and we trust it will be received with thoughtfulness and that it will have the effect of bringing about a better understanding of the mutual relations of the church paper and its constituency. But we are particularly interested here in emphasizing the problem which our contemporary points out, the problem of "making goodness interesting". That is really a big and difficult task, and it is the task not alone of the church paper, but of the pastor of the church as well. In this, as in practically every phase of responsibility, we are cooperators. This is the common task of editor and pastor alike, and, as well, of all religious workers and teachers.

If we were to attempt to work out a solution of this problem on paper, many and various ways would be suggested. But after all should be said, the problem would still remain to vex the minds, to try the patience and to test the perseverance of us all who are interested in the triumph of the right. But there are at least two considerations which we may be permitted to stress—principles or attitudes to guide us in our approach to the problem.

First, we should frankly recognize the fact, and not lose our temper over it, that "it is the abnormal rather than the normal that attracts people's attention." It is the unusual, the out-of-the-ordinary, the singular that causes people to stop and look. "It's different" is a common advertising catch phrase, and is based upon good psychology. And acting upon that principle shrewd advertisers are continually inventing some new and strange way of getting the attention of the people in order that they may tell them the story of their business. A splendid imitation of a Jersey cow is placed in a show window to compel the attention of people to the products of a great dairy. A huge elephant with swinging trunk, flapping ears and swaying body is built in the high ceilinged lobby of a great department store to get the crowds to flocking that way. A steeplejack is employed to scale the outside wall of a tall building, pausing at every window he reaches, and finally at the top, to bellow down to the watching, breathless crowd the name of a certain make of automobile. It is the thing that gives a thrill that

gets the attention of people. Let a man walk down the street on his hands with feet in the air and everybody within eye-reach will stop and gaze at him, but let him walk as men usually walk and only his intimate friends will see him. Let a newspaper flare out in bold headlines that can be read across the street the story of a daring bank robbery, and everybody with two cents in his pockets will soon be burying his face in that paper, but let it feature the story of a highly respectable citizen, and there will be no extra papers sold and the regular readers will say, "There's nothing in the paper today." Let the soap-box orator harangue the people in language that borders on the indecent and rain curses upon the things that be and he will have a crowd listening intently to his blatant noise, while the Salvation Army captain around the corner will be wasting his energy on a half dozen indolent listeners and the preacher in his comfortable church will be spending his righteous words on the "faithful few." However, it will not do for the preacher to take a gun into his pulpit in order to gain a respectable hearing, nor for the editor of a church paper to fill his pages with social dross in order to secure a wider reading. Nor must he grow unduly pessimistic or scowling over the situation. He should not blind his eyes to it; he should face it frankly, but he should not allow it to throw him off balance, nor to cause him to lose the keenness of his spiritual vision.

Second, he must believe in the possibility of "making the good interesting", and of so filling the mental horizon with the good that is interesting that there will be little desire or attention given to the base and unworthy. The success of this process depends both upon the dispenser and the receiver of the good and worthy things of knowledge. It depends on the skill and sincerity of him who imparts and also upon the keenness and responsiveness of him who receives. But the burden rests supremely upon the pulpit and the religious press of finding the people where they are and of lifting them to where they ought to be. And that is exactly what they are doing by the long and steady process of instruction and spiritual impartation. One of the greatest values of the religious press is the provoking of the thoughts of the people on higher things and the stimulation of their aspirations. And that service can be greatly extended by the cooperation of the pastor and other local church leaders with the church paper. The task of making the good increasingly interesting—of elevating the tastes of the people, of ennobling their ideals, of sharpening and spiritualizing their sense of appreciation is a cooperative undertaking.

"Should Christians Tithe?"

This question came to us recently through the mails and the communication informed us of a group that had upon occasion been debating the question. At other times we have been asked the same question. Only recently the question was put to us personally by a little group with whom we were conversing. Also we were among a group of preachers who were taking sides on the question, some holding that the tithe was a duty, a debt brought over from the Jewish law, others claiming that it was not binding upon Christians since they were living under the dispensation of Grace, the law being fulfilled in Christ and we being free from its requirements. So the question is constantly bobbing up in the minds of Christian people and it is the subject of frequent discussion and dispute, and though we have frequently written upon it, we are made to realize that it is a subject on which teaching needs to be often and plainly given.

In the first place it seems to us that a people who profess such allegiance to the whole word of God would be extremely cautious about dismissing lightly a matter that was recognizedly an inescapable obligation under the law and concerning which Jesus never spoke a word except by way of commendation. When he said concerning the tithing of mint, and annis, and cummun, "these ought ye to have done, and not to have left the other undone"—justice, mercy, and the like, and should not have forgotten the real spirit of the law—and when he nowhere and at no time told his disciples that they were free from the obligation of the tithe, the ignoring of its requirements would seem quite out of keeping with our customary attitude of preferring to do more rather than risk doing less than is absolutely necessary to full Gospel obedience. An attitude that is so much in dispute, a position that is so near the borderline of things required and things non-essential is too pre-

carious for those who desire to leave no question of doubt as to their loyalty and obedience.

Moreover we have grown quite accustomed to declaring our allegiance to "the Bible, the whole Bible and nothing but the Bible", not confining our professed fealty to the New Testament alone, which records the requirements of the Gospel of Grace. If we are going to make our declaration of loyalty so broad, we must be willing to accept the implications of such a profession and certainly do as much as was required by the law. Let us do more than merely mouth our slogan. May it be more than empty words, more than a scholastic yell by which to demonstrate the measure of our enthusiasm and the power of our lungs. If we really mean what we say, let us frankly admit it and faithfully practice it.

And surely there is a very real sense in which we can insist on the requirements of the law, and that is, that a moral law can never be declared null and void, but must forever remain in force. The law of one day of rest in seven is such a law. It was true before it was incorporated in the decalogue. God wrote it in the nature of man before he penciled it upon tables of stone. It is not a mere question of days that God is concerned about in the Fourth Commandment, but of man's welfare. He did not thereby merely restrict man's use of a day, he hedged him in from a danger, he protected man's life. For man's own good he required a minimum of one-seventh of his time. And we venture to assert that the same is true with regard to the tithe. It is the minimum of God's requirement of the increase of man's hands, which requirement is made not because God needs anything from man, but because man needs constantly to be brought face to face with the obligation of his stewardship. And nothing in the Gospel is clearer than the fact of Christian stewardship and nothing more binding than fidelity to that stewardship.

It would be foolish to expect fidelity to a trust without giving some suggestion as to what faithfulness requires. That suggestion is found in the tithe. And in a very vital sense one can speak of the "law of the tithe" as truly as he can speak of the "law of the Sabbath", and not in a spirit of legalism in either case. One may be legalistic in the observance of either. But the requirement in either case is based upon more fundamental and pre-existent considerations than any written ecclesiastical statute. Man's greatest spiritual welfare, his highest and eternal good depends on the incorporation into his being of the qualities that these requirements are calculated to develop. "It is required of a steward that a man be found faithful" is not a mere officious statement of Over-Lordship. The tithe as a minimum of faithfulness is not a mere arbitrary test. It is not a mere matter of financing the kingdom. It is a matter on which hinges great enrichment of life and growth in grace, and spiritual joy and satisfaction. It is a matter that is fraught with far-reaching, spiritual significance and that lifts it out of the mere legalistic. It is a moral and unalterable requirement and man cannot ignore it without detriment to himself. Therefore it would seem clear from these considerations, not to mention the many others which space forbids, that Christians should give at least a tithe.

EDITORIAL REVIEW

The latest word from Dayton, Ohio is to the effect that Brother Orion E. Bowman, who was for sometime in a critical condition and then reported improved, is not in such a hopeful condition, and prayer is requested in his behalf that God may heal and preserve his life.

Brother W. H. Schaffer, the new pastor of Hamlin, Kansas, informs us that it was an error to have reported last week that the young people had been reorganized into a denominational Christian Endeavor society; it was being contemplated, but the definite form of reorganization had not yet been determined.

We are glad for the privilege of reproducing the very thoughtful and informing article of Dr. Florence N. Gribble from the Missionary Review of the World, and we are also pleased to note that this authoritative missionary magazine has recognized Dr. Gribble's literary skill and historical knowledge of the inland African missionary situation.

Professor M. P. Puterbaugh, treasurer of the National Sunday School Association, reports what he believes to be the final returns of the White Gift Offering, and it is gratifying to note that the Sunday schools went over the top in fine style. The goal was set for \$4,500, and the total to date is \$4,680.15. We congratulate the Association officers on the confidence which this fine response indicates in their leadership.

Brother W. A. Gearhart, Home Mission Secretary, makes a second appeal for funds for the repair of the loss caused by the flood at Lost Creek, Kentucky. Some have very kindly responded, but the need is vastly greater than the response has been. Read Brother Drushal's report of the situation in this issue and you will begin to realize, or at least you can partially imagine how disastrous the flood was. It will cost considerable to get the furnace and electric light plant repairs and to clean the mud off of everything in sight. Let us help them put things in shape, and that quite promptly, before school begins. Send your gifts to W. A. Gearhart at Dayton, Ohio.

An interesting letter and a reassuring answer to prayer is written by Brother Percy Yett, one of our faithful missionaries to South America. The door of opportunity was opened to the town of Realico through the intercession of the praying women of the W. M. S., and as well by the persistent praying of many of the brethren whose hearts are burdened with the problems that are there to be faced. We say the women, especially, because the problem that was so vexing was solved at the very time when according to the W. M. S. prayer program, this particular point was the special object of prayer. Indeed, prayer is more than an influence to the believing, it is an effective, accomplishing power.

Brother Freeman Ankrum, pastor of the church at Oak Hill, West Virginia, reports the evangelistic campaign recently conducted by Brother R. Paul Miller of the Philadelphia First church. It was a successful meeting, thirty-four being the numerical results, and the membership greatly built up spiritually and encouraged in the great work they are doing under the direction of their energetic pastor, during whose term of service thus far one hundred and thirty-five souls have been added to the church. The new church building plans are going forward apace, a beautiful church is already on the blue print and the task of raising the finances is being pressed with commendable vigor. Within a year it is their purpose to have their new church completed.

Brother R. D. Barnard very kindly supplies us with a brief report of the Cleveland Christian Endeavor convention, especially the Brethren rally. It would have been a great thing for the Brethren societies if many could have been largely represented at that great convention. It would have benefited the pastors, we dare say; it would have given them a reassurance that Christian Endeavor has not served its day and is passing out, rather that it is yet vital, aggressive and efficient, and meeting a real need that is being met by no other organization. Where Christian Endeavor is not as effective as it once was, it will usually be found that the leadership is not giving it the attention that it needs. The organization is as potentially powerful and adaptable to local needs as it ever was, but it will not work itself any more than it ever would. It needs leadership, time and effort, and the young people need its training.

BEGIN NOW TO MAKE YOUR PLANS TO ATTEND THE GENERAL CONFERENCE of the Brethren church at Winona Lake, Indiana, August 22 to 28. In addition to the announcement of the Congress of the World League Against Alcoholism to be held at Winona, August 17 to 23, to which Brethren churches are invited to send delegates, the No-Tobacco League of America will hold its twelfth annual convention at Winona Lake, August 15 and 16 and churches, young people's societies and Sunday schools are invited to send delegates to this convention. The No-Tobacco League is "a nationally incorporated institution devoted to a thorough study of the tobacco problem with the purpose of finding a sane, practical solution of it." It is said not to be primarily a reform agency, but primarily aimed at education. Its stated motto is: "Let us keep the young folks clean from the blight of nicotine; let us teach the youth the truth about tobacco." Any one interested may attend its convention and participate in its deliberations.

GENERAL ARTICLES

Crusade with Christ

Address by Daniel A. Poling, International President of the Christian Endeavor Movement

Delivered Saturday evening, July 2, at the opening session of the International Christian Endeavor Convention, Cleveland, Ohio

Tonight for the first time in all the years of Christian Endeavor another than Francis E. Clark is responsible for the opening address of an International Convention, but he is not silent here. Beyond the words of any man to define the significance of his presence, he lives among us and carries on with us. He has but gone to his coronation. The work he began, the movement founded and led into worldwide acceptance and achievement, these, under God, shall win yet greater triumphs. But he has, and can have, no successor. He remains the St. Francis of the young, Father Endeavor Clark for the centuries. At a suitable moment this convention shall pause to honor itself by remembering him. Tonight in the richness of his memory we seek in all that we shall say to be at least worthy of his spirit.

The war taught us that no system yet devised by man can keep men from each other's throats when fear crashes the cymbals. And Fear's bloody twin is Pride. These two, exploited by lust for gain, can make a continental welter overnight and have the world in battle grips by the second dawn.

The political and social economists assured us that the close of the Nineteenth Century ushered out forever the menace of general armed conflict; that it would not be sanctioned by the worker, that he had been internationalized; and that it would not be financed—that wealth would not consent to waste itself. But Sarajevo crashed the cymbals and logic was given a brutal death. Over the ravished fields and cities of Europe; above the fences of whitening skulls and the crimson bubbles fading from the seas, stands clear and high the great conclusion, "Without me ye can do nothing." Civilization's ultimatum is "Christ or Chaos;" and the rallying call of this, the thirty-first International Convention of Christian Endeavor is "Crusade with Christ."

Crusade with Christ to win a warless world. He was named the Prince of Peace. At his advent was born an anthem of propaganda that has survived for eighteen hundred years. His Sermon on the Mount is the epic of human brotherhood. He challenges us to engage the impossible when he commands "Love your enemies;" but he accepts for himself the obligation to produce the ultimate triumph when he declares, "I am the way!" Crusade with Christ!

We entered into a solemn covenant to end war. We over-swore ourselves. In the crash of worlds we lost our reason and sought to make of conflict a vehicle of peace. But we have not only failed to accomplish that which we promised to perform, we have as yet failed to make an adequate endeavor. Those with whom we sealed the holy

pact lie maimed or dead. They took the vow in deadly earnest. They gave the "last full measure of devotion." But we who offered all to Mars have yet to learn that peace is priceless."

We have tried the way of fear and price. We have experimented with balance of power agreements. We have placed our trust in selfish alliances. We have gone to the end of the road with traditional statesmanship and we have found at the last only a catastrophe that has all but wrecked man. In a school of horrors we have learned that Edith Cavell was right!—"Patriotism is not enough." "I am the way" remains as the only alternative. Christian Endeavorers, crusade with Christ!

Youth lifts himself in flight across the Atlantic. Through the uncharted ether he sweeps, as toward the

pole star of destiny, to the glowing objects of his will. Let youth claim peace today! Give to this mighty gathering a voice of brotherhood that shall be heard to the end of the earth. Let Cleveland 1927 open an epoch of good will! Launch here a movement that shall enlist all national, state, provincial, city, district and local unions of our society, with their four million members, in a campaign to pledge our members and all others we may enlist, to pledge to crusade with Christ for our peace. I recommend that the trustees of this international body appoint a commission of five or seven members to meet at the call of the World's Christian Endeavor

with similar commissions that may be appointed by the British Christian Endeavor Union, the European Christian Endeavor Union, the Christian Endeavor Unions of Germany, Australia, India, China, Japan and by all other national and international agencies of our inter-racial and interdenominational fellowship. I further recommend that we consider with these several commissions ways and means for making an effective world-wide youth crusade for peace. It would be particularly appropriate for the General Secretary of the International Society of Christian Endeavor to serve as executive secretary of our commission.

What more fitting memorial to Francis E. Clark than this! Here joins the cause that called his life in youth and that became in later years veritably his passion. For it, he left the comforts of home to become with Harriet Clark, his wife, a wanderer across the face of the earth. To it he dedicated his time and talents without reservation and in it he poured his body and his soul. We shall see him always as we saw him in London, with the flags of the nations grouped about the monogram of our movement and above his royal head. The voice that spoke to the world then has died upon his pulseless lips, but

TRUSTING
In the Lord Jesus Christ
For Strength
I PROMISE HIM
That I will strive to do What-
ever He would like to have
me do

his spirit is the bugle on ahead. The legions are afield in every land and the common watchword is "What Christ did teach. Each man for his brother first and Heaven then for each."—Christian Endeavorers for Christ and the church—March on!

But let the record be complete and true to both the genius of our movement and the success requirement of a Christian enterprise. "Without me ye can do nothing" is civilization's ultimatum, nor is it less than the first personal requirement for each crusader. We may talk with easy sentences in a kind of superficial eloquence about a new world, but there can be no new world without new men and women to build it. Science can clear a fever-laden jungle. Reason can achieve the logical form of an association between nations. Force can destroy an empire and raise a state. But only God can build the new and warless world, for he alone can make new creatures out of fear and pride-led men.

"Personal allegiance to and acceptance of Jesus Christ" has defined the spirit of our program for the past year. By the unanimous vote of the representatives of the denominations and commissions whose delegates sit in this convention, it has been made the legend of our plans for the two years just ahead. Personal acceptance of and allegiance to Jesus Christ. Crusade with Christ! The two are one! To go with him in his world-saving way, we must be with him. Beyond all creedal statements and including them, this trumpet is the challenge to be Christians and "to do whatever he would like to have us do." Here our program stands or falls. Here enters victory or defeat. We can do all things through Christ. We can only fall without him.

For me, evangelism is first. Youth needs pre-eminently not technical education, but an informed and vitalized heart. Out of the heart are the issues of life. Organize in personal evangelism. In our union activities let us come alongside the city federations of churches to participate in visitorial evangelism and let no pastor ever fail to have in congregational evangelism the one hundred per cent loyalty and participation of his Christian Endeavorers. Bible study classes and mission study classes, as well as classes definitely organized to study personal work, should be dedicated to the supreme business of bringing young and old into personal acceptance of the allegiance to Jesus Christ. We must have our part in seeing to it that Christian education is unfalteringly and pre-eminently Christian. Nor shall we forget that "The letter killeth, but the spirit giveth life." It is here that we come upon the great dynamic, the great dynamic without which, as without Christ, we can do nothing.

To make tangible the spirit of this suggestion, I recommend the appointment of a commission of five or seven on Youth Evangelism, a commission to meet with similar commissions from the young people's departments of all the churches, or with those who may be in charge of the educational and evangelistic activities of the churches, and also to meet with representatives of the World's Sunday School Association, the International Council of Religious Education, the Young Men's Christian Association and the Young Women's Christian Association. It would be appropriate to name the Secretary of Christian Vocations of the International Society of Christian Endeavor as the executive secretary of this commission.

The Christian Endeavor movement has become, not only interdenominational but interracial and world-wide, because it has been always, and above all things else, Christian. Christ alone is universal. And because he is universal, he shall reign "Where'er the sun doth his successive journeys run." Let us build upon this sure foundation the new or the enlarging structure of service. Stand

fast upon the covenant. Christian Endeavorers, do not consent to compromise your peculiar significance, which is peculiarly your strength. Write it as your leadership may recommend, as your practice and judgment may indicate as appropriate and most effective; but write it strong and lift it high. In it are joined practical psychology, sound pedagogy, a great tradition, a worldwide harmony and the passion of youth to make Christ king over all.

Here center the loyalties of our movement; loyalty to the church—your church; loyalty to your church as to your home. I am invariably suspicious of the individual who discusses with favor an internationalism that does not begin in patriotism—begin there, though it should not end there. And I am as poorly satisfied with the person who is so engrossed with unity that he forgets or neglects the unit. Christian Endeavorers, crusade for the church! Under God, I owe my first loyalty to the communion in which I am enrolled and with the congregation of my choice. Any other conception of the spirit of our society is a misconception. It is from this common base that we who are of all races and creeds and conditions have marched out to join a spiritual High Command and to make with Christ our common cause.

It is from this base that we have gone to a unity of spirit in all things and to unity of labor in many things, a unity that has made "Like a mighty army moves the Church of God" more than a poet's fancy and a marching song. But the spectacle of Protestant dissensions and multiplied divisions is not pleasing to her youth. The prayer of the Master is to them a growing urge, and tomorrow must be better than today.

As to the International Society of Christian Endeavor, we are a platform of agreement; a plane of contact for all; a center in which shall be granted fellowship and good will and from which, please God, shall radiate inspiration and power. We have no arbitrary mandate. We possess no governing functions; nor do we covet these. We stand to serve. We stand to serve where Francis E. Clark set up the flag. We stand to serve in the way long honored by the communions and at the call of the churches.

In years of practical ministry in the field there has come to us a wealth of experience. As the work has grown, new departments have been introduced and additional secretaries have been added. We shall continue to follow the policy of allowing needs to develop opportunities and issue calls. The proven past shall not be abandoned for a future promise, however alluring. We shall emphasize with vigor Junior work and the Intermediate Society; the Alumni; religious vocations; our Field in the Army and Navy; prison and social service; recreation and superintended travel and we shall earnestly strive to make youth's citizenship a ministry for law observance, law enforcement, and active participation in all the affairs of the state. Indifference and neglect are the twin dangers of a Republican form of democratic government. Freedom can only survive under law, and eternal vigilance is still the price of liberty.

As to Prohibition, the organization which in 1911 electrified the Continent with the slogan "A Saloonless Nation by 1920" declares in 1927, "It is the law and it is a good law." Let nullifications and modificationists alike count this organization "Bone dry!" As for me, no candidate for public office can have my support and vote who is less than the outspoken friend of this, "The greatest social adventure in the history of civilization."

To further the cause of Prohibition law observance and law enforcement, to unify citizenship activities in this direction, to achieve if possible a united program of educa-

(Continued on page 10)

Home Religion

By Wilbur B. Stover

(Elder Stover, who has so generously and graciously contributed this article to "The Evangelist" in the interest of a widespread revival of Home Religion, was for a third of a century a Church of the Brethren missionary to India and since his return has been a prolific writer of missionary and devotional books and magazine articles.)

Family Worship and the Lord's Prayer

There is much gained in every way by praying together; this truth is accentuated by the daily family prayers, but more especially in the manner of conducting these prayers. Every formality is best avoided, yet personal experience has proved to us all that the sustained attention which one is able to give while another is praying is usually limited, the mind wanders hither and thither meanwhile, so that something more than saying *Amen* together is clearly found needful: some parts of the prayers recited together will come nearest to supplying this need.

But formality must be avoided. To this end it is the usage of some to repeat together sometimes, either following the Lord's Prayer, or without it, the familiar little prayer of the Psalmist David:

"Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

Or the little Mizpah prayer, especially when all will separate soon afterward:

"The Lord watch between me and thee, when we are absent, one from another."

Or, in the same way, that Pauline benediction, which is very lofty in expression:

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church by Christ Jesus throughout all ages, world without end; Amen."

Or the most familiar apostolic benediction:

"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all; Amen."

That which is commonly called the Apostles' Creed, fits in well to begin or to end the general prayers, all repeating it together, while kneeling. We ought all to know it, and by occasional repetition it becomes familiar to all of us:

"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only begotten Son, our Lord; who was conceived by the Holy Ghost, born of the virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; the third day he arose from the dead; he ascended into heaven; and sitteth at the right hand of God the Father Almighty; from whence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church, the communion of saints; the resurrection of the body; and the life everlasting. Amen."

Than any one of these, however, I would prefer to use the Lord's Prayer more often, though these will all fit in fine and frequently as a closing part of the prayer service. One complements the other. The last several years in India we drank coffee in the morning so as not to get the tea habit; the tea in the afternoon so as not to get the coffee habit. In some such way as that, these varying forms of expression will be used and found exceedingly wholesome, all the family unite in using the form suggested.

The Lord's Prayer is more adapted for morning worship than evening, therefore, as for myself, I usually avoid using it at an evening service. "Give us this day our daily bread," is hardly meaningful when one has had his daily bread three times already, all that he could desire, and would refuse more if offered to him. It means nothing in the evening; unless perhaps we change it to the rendering of Luke, and say: "Give us day by day our daily bread." But Luke's rendering of the Lord's Prayer is incomplete, and one will find himself going back to Matthew for the ending. Moreover, the teaching of Jesus is concerned with the present relative to material needs, much rather than to be anxious about tomorrow, "for the morrow shall take thought for the things of itself." The family worship therefore logically becomes a morning service, when guidance is sought for the duties of the day, when the body is rested and the mind refreshed, closing frequently with the Lord's Prayer.

But did you ever analyze the Lord's Prayer? Did you ever look at it in the large, before looking at its detailed statements? Too many good folks enter into the fine analysis of sentences and half sentences, of words and roots of words, which tends to blind one to the fine sweep of larger meanings; that is, they become so wrapped up in ordinary detail that they fail to see the extraordinary principle involved. May we look together at that wonderful model prayer in an endeavor to see it as a whole, and so comprehend its guiding principle? When we get that we will not only appreciate the privilege of praying the prayer together, but every time we so pray, we will recall the great objective, we will find ourselves following our Leader in more than mere words. We will be able, I trust, to be guided by the principles of that prayer, whatever our words may be when we pray.

I. "Our Father who art in heaven,
Hallowed be thy name."

This is the first expression in prayer. What is the force of it, what the approach? The first endeavor is to find expression for a loving relationship; having found it, to break forth in praise; the whole phrase is the expression of a devout worshiper. the first thing in prayer, the point of first magnitude, the thought of undoubted sincerity, is worship.

"Holy, holy, holy, Lord God, Almighty!

Early in the morning, our song shall rise to thee."

Bishop Heber voiced the thought; we praise him for what he is; our approach is constantly challenged, for our finite can never fully comprehend his infinity. But to the extent that we know him we praise him, and our hearts cannot find sufficient expression for our praises.

"We praise thee, O God, for the Son of thy love,
For Jesus who died, and is now gone above."

We praise him, we worship him for what he has done for us; for while we were yet sinners, Christ died for us. Personally, before we were born, the way of our salvation was prepared for us. Our hearts glow with the thought that in a great time coming, we shall be like him. No, we cannot find any spirit of rejoicing either in absorption of the righteous or in annihilation of the wicked,

but we do rejoice and worship him, because we shall be with him, we shall be like him, we shall see him as he is.

Moreover, we worship because we love, and not because we fear; as our worship becomes integrated, our love becomes intensified. We forget ourselves in our adoration of him, and we worship, we praise, we express our emo-

tions in words of our own or in words of others; often we worship by simply being silent before him; if the silence is guarded, it may become the most intense worship, unexpressed, unformed, unrestrained, unlimited.

(To be continued)

Mt. Morris, Illinois.

Summer Loyalty and the Layman

By J. C. McBride

Our very lovable Sunday school superintendent recently announced that vacation time is here and it was to be expected that our people in large numbers would go to the mountains or seaside resorts on extended vacations, or tour to other parts. I did not agree with him, and yet it would be "unusual" for everybody to remain at home during the summer vacation, especially in California where there are so many places to go and such wonderful roads.

Now, in general, I think there is a tendency to lay down on the job during hot weather all over the brotherhood. Many of our eastern churches dispense with evening services altogether during the summer months.

While I am directing this article to the laymen, I might say to the preacher, perhaps one of the greatest sermons of modern times was preached to an empty house, and another to a lot of stumps in a deserted lumber camp. Stick to your job, Mr. Preacher, and you will get listeners even though you may have to go into the byways and hedges—and the Word of God will not return unto you void. Now, honestly, do you believe that? Then stay on the job during the summer months.

It is easy to criticize another man's work, but not so easy to provide a better way. If the devil ever went to sleep some good saint might slip up and administer chloroform. But since such chances are remote, the only hope of success lies in eternal vigilance. The call of our Master, "Can you not watch one hour with me?" should be heeded at just such a time as the vacation season. I am not decrying the vacation, oh, no, but rather the fellow who absents himself from the church services during the summer months and forgets God. About nine months in the year they sing, "I'll go where you want me to go, dear Lord," and then like Brother Jonah they depart for parts unknown without consulting God about it.

I wonder if there is a falling off in special programs at this time of year. Are you satisfied with conditions as they are, or do you want to increase the attendance? Personally, I think every preacher should strive to make his evening services evangelistic, and some means should be employed to get the unsaved to attend such services. Really, now, the movies have no trouble to get a full

house at 25 cents per, while the preacher is able to rustle only a handful of listeners with seats free as the water you drink.

The laymen of the church could go a long way in building up the attendance by personal work. A life insurance agent is enthusiastic about his proposition and so is a book agent. Many Christians should be put to shame for the lack of enthusiasm in presenting the Gospel of Jesus Christ, whom they pretend to represent. The song goes "Tell it wherever you go," but it would fit their case better if they sang "Tell it for thirty minutes on Sunday morning and let the rest of the world go by."

Now, what am I driving at? Just this: I would have a well chosen choir leader take charge and conduct a very interesting old time song service. Hear the requests of people outside the membership for special old-time favorites, using one, two or three verses as the occasion may deem best. Advertise this by circulars, letters, newspapers or other means best adapted to the community—but by all means ADVERTISE. Following the song service have the preacher or some lawyer, judge, or other interesting speaker, take up and discuss the bad civic conditions and their remedy in your community. Advertise that as a special feature, as being vital to the welfare of the neighborhood. Then let the minister fire a good, heavy broadside on appropriate subjects in keeping with the effort at hand.

I don't believe in letting politics come into the church, but I am not so sure about reversing matters. When rotten spots appear on the surface of our civic life I believe it is the business of the Christian people to stick together and rise up in righteous indignation and clean up things as they should be.

The slump to indifference which is so apparent at this season of the year would be greatly overcome by the promotion of just such a program as outlined above. If every layman of the church would rally to the support of the pastor in an effort to whip the devil in a warm climate now, it will not be necessary to go and do battle against his satanic majesty in a hotter climate in the hereafter.

Los Angeles, California.

THE BRETHREN PULPIT

Tests of Discipleship

By W. S. Crick

TEXT: "After these things, Jesus manifested himself AGAIN to the disciples at the Sea of Tiberias, and he manifested himself on this wise."—John 21:1.

Apparently, the climax of the Fourth Gospel is reached in the closing verses of the twentieth chapter, when Thomas, looking upon the wounded body of his Savior, said, "My Lord and my God!" But the Apostle John was

led to add still another series of events, which occurred, possibly on the third Lord's Day after the resurrection.

The evidence seems to be conclusive that the twenty-first chapter is an appendix, or postscript. To the Spirit-

illuminated mind of the beloved disciple, there yet remained great truths to be handed down to the church, truths embodied in the significant events of that memorable day, when "Jesus was the third time manifested to the disciples, after that he was risen from the dead." There yet remained certain definite and absolute tests of discipleship, which the risen Lord sought to introduce before he departed from them in the flesh.

The tests to which he subjected the seven disciples were of a mature character. The rudimentary norms to which one's discipleship must measure up, such as faith, repentance, confession, baptism, the new birth, etc., had been duly set forth in the preceding narrative. These tests implied in the twenty-first chapter would appear to be designed for those who seek to become post-graduate disciples in the school of Christ. Tests to determine whether one has really advanced beyond the "first principles" (Heb. 6:1), or whether one is ever and anon "laying again the foundation" without having ever "pressed on to perfection."

It may be well for us to try to place ourselves in that fishing boat on the Sea of Galilee, during the moments when the dew-laden sands of the seashore were kissed by the first rays of the sun and made to scintillate, and submit to these advanced tests. The particular tests in which I am now interested may be set forth by three questions:

- I. Have I a plan for promoting Christ's cause?
- II. Is my life abundantly fruitful?
- III. Does love for him prompt my service?

When we honestly answer these questions, we may know whether we are advanced disciples—learners—in the quest for saving truth, or whether we are yet "beginners", mere "babes" (1 Cor. 3:1), suitable only for the Cradle Roll, so far as vision and service are concerned!

I. Have I a plan for promoting Christ's cause?

It seems at first thought almost incredible that Peter, James and John and the four other disciples could be found so soon after their Lord's passion and resurrection, riding the waves of Tiberias, with no higher aim than catching fish! How could they be content to return to their erstwhile haunts, when the marvelous fact of the empty tomb was fresh in their consciousness?

Someone has said, "The fate of the Christian church—yea, of the world—was riding in that fishing boat that night!" The very men whom Jesus had designated to be his principal heralds were absolutely without a plan for spreading the message, and were content to return to the smelly, slimy boats and "go a-fishing!" One would expect them to have spent the night in praying and planning how they might at once awaken old Capernaum with the declaration that Jesus of Nazareth had been acclaimed the Son of God by having risen from the dead.

But those seven visionless, purposeless fishermen learned the lesson that night of failure that changed their lives. They learned that when their Lord was waiting for them to "fish for men", and they were reluctant to do it, they could not prosper in the material things of life. They learned that "without him they could do nothing!" How ashamed they must have been to admit, seasoned fishermen that they were, that they had not taken a solitary fish during the whole night! With a suddenness that was startling, they came to realize that the days and nights of aimless riding the sea, without plan, goal, vision, or purpose with respect to the Lord's commandments, were forever past. Never after would they be content to go "a-fishing", but always thereafter would they be "fishers of men."

My brother, where are you tonight in relation to the Master's program, and his will for your life? Have you

a plan, a program, a goal for your service, and zeal to attain it? Or, are you spending your time "a-fishing", making a living, and as a secondary interest being a nominal, half-hearted, unenthusiastic "member of the church?" If your calling is that of a Church school teacher, have you a plan for the lives in your class that extends far beyond next Sunday's recitation, and focuses on conquests for the Lord Jesus Christ through the saved and dedicated lives of your pupils?

If you are a church official, or a pastor, are you looking ahead in the administration of your church, planning, praying, studying, and inaugurating greater things for the body of Christ? Have you a vision of a larger and better church program, or are you content simply to "ride along" with present indefinite and lifeless ideas and methods?

Are we, as parents, in planning with our children for their future, giving first place to the claims of God on their lives, and their individual responsibility to him? Or, are we so preoccupied "a-fishing" that the Master's cause can suffer insofar as we are concerned?

Let us apply to our own lives this test the Christ ap-

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

FAMILY REUNION AT THE MOUNT OF GOD—Exod. 18:1-12. What a happy picture we have here of a family reunion, closing with solemn worship! The members of many a family would be inspired with higher ideals and nobler ambitions and challenged to keep the family name honored and respected if there was an occasional reunion at the Mount of God.

TUESDAY

SWAMPED WITH DETAILS—Exod. 18:13-24. We cannot do too much for God but we can attempt too many things. When duties begin to swamp us it is time for us to begin to question whether we are not attempting more than is for the best interest of the Kingdom and more than God intended us to do.

WEDNESDAY

SHARING SPIRITUAL PROFITS—1 Cor. 12:1-11. Spiritual gifts are given that men may profit by them, and not personally only but socially as well. He who shares the benefits of his talents most with others, profits most from them himself, and most truly follows the example of Jesus.

THURSDAY

WORKING TOGETHER—1 Cor. 12:12-21. God has made us so that we need each other. No one can get along by himself as well as he can with the help of others. By divine appointment we are "workers together" and "with God", and he who thinks himself sufficient unto himself will meet with disappointment and failure.

FRIDAY

GOD'S BUILDING MATERIALS—1 Cor. 1:21-31. God is prevented from doing what he wants to with many lives because those lives do not present the right sort of material for God's use. Self-sufficiency will not do; he needs nothing from us so much as self-abnegation and submissiveness. He needed nothing but himself and his almighty power to make a world, and he needs nothing from us but to do what he wills.

SATURDAY

WISE MASTER BUILDER—1 Cor. 3:9-15. God is the great Master Builder; he knows how to use every act and word and even the thoughts of our lives and build them into eternal structures. And we shall be the inheritors of a building not made with hands, eternal in the heavens.

SUNDAY

CHRIST OUR COMMANDER—Isa. 55:4-13. Christ is our great commander, and he is a living, active leader and commander. He says, Go ye into all the world, and on his authority, we may say, as in the days of his resurrection, he goeth before you into Galilee. He still both commands and leads the way.

plied to those seven disciples on Tiberias, and discover whether we are planning, aspiring, praying and working with a vision and purpose for the cause to which we profess to have committed our lives, or whether we like them are spending "all night" in fruitless toil for the lesser things of life.

II. Is My Life Abundantly Fruitful?

It is interesting to inquire what fact led the beloved disciple to recognize the Stranger who accosted them, as "The Lord!" The little group of discouraged fishermen little expected to be discovered there by their risen Lord. By what evidence did John recognize him, when there evidently was nothing familiar about his manners, dress, or voice that suggested his identity to the other six disciples?

Mary Magdalene recognized the risen Lord by the manner in which he spoke her name. The two disciples dining at Emmaus, by the manner in which he returned thanks for the evening meal. Thomas by the gruesome wounds made by the nails and spear. But it was not until they obeyed the Stranger's instructions, had cast the net on the other side of the boat, and were tugging at it, in an effort to drag it in, that John whispered to Peter, "It is the Lord!"

To my mind, it was the weight of the net full of fish that caused John to recognize the Lord. In other words, it was the result obtained when the Master's command was explicitly obeyed. I believe in experimental religion, as well as dogmatic. If the "Stranger" had vanished immediately after John had confided his conviction to his mate, no amount of argument could ever have shaken John's belief that the friend on the shore was the Lord. He knew that no one else could make possible so remarkable a catch, after every trick of the fishermen's lore had

Like the youth born blind, whose eyes Jesus opened; while he was unable to argue fine points with the lawyers, in theology, as to whether his Benefactor was "a sinner or not", of one thing he was absolutely certain, "Whereas I was blind, now I see!"

Jesus came that we "might have life, and have it superabundantly." I am contending that if my life, or your life, is not fruitful, it is because we are not obeying our Master's directions. And, of course, if we are not obedient, we are not disciples. The second test of our discipleship is fruitfulness, for fruitfulness depends upon obedience, and mature discipleship depends on "confessing Jesus as LORD." "He that abideth in me and I in him, the same beareth much fruit—for apart from me ye can have nothing!" "If a man love me, he will keep my word!" "If ye love me ye will keep my commandments!" "He that saith 'I know him' and keepeth not his commandments, is a liar, and the truth is not in him!" (1 John 2:4).

How does your life measure up under this second test? Can you experimentally recognize the Master by the weight of the "catch" you are making in "fishing for men?" Can you say with John, "Whatsoever we ask we receive of him, because we keep his commandments, and do the things that are pleasing in his sight!" (1 John 3:22). Again using the analogy of the vine, "Herein is my Father glorified that ye bear much fruit—and SO shall ye be my disciples!" If your efforts are futile, if your service is irksome, if your life is empty, better "check up" on yourself and discover whether you are "keeping his commandments." There can be no fruitful life without obedience. There can be no mature discipleship without absolute yielding to the will of God. Can you meet this test?

III. Does love for Christ prompt my service?

There are so many excellent lessons to be drawn from

the Lord's interrogation of Peter; but we can stress but one. Our Lord knew the terrific struggle going on in Peter's heart between impetuosity and devotion, vacillation and penitence, discouragement and zeal. His reproofing glance toward Peter at his trial had wounded Peter to the depths. His specific directions to "tell my disciples AND Peter" of his post-resurrection plans, must have caused a lump to gather in Peter's throat and tears to trickle down his cheeks!

But here is Peter, leading six of the disciples on an excursion that again betrayed his fickleness and bewilderment. Consider what must have been the risen Lord's feelings when he heard (for of course he did hear) Peter say, "I go a-fishing!" Following the crew that night (for surely he was accompanying it) perhaps he did not hear his name mentioned, nor his commission of "So send I you" discussed! The Savior saw that he must call Peter back into line again.

How the Savior's heart must have leaped when he saw Peter bound over the side of the boat, when John whispered "It is the Lord!" and plunge through the surf to his side! Little wonder Christ asked Peter.

"What made you jump into the sea and make a dash to be first at my side? Why did you go out of Pilate's courtroom and weep bitterly? What motive caused an old man like you to run to my empty tomb? Was it love, Peter, for me, that prompted these?"

"And if it was love for me, how strong is that love? Lovest thou me more than these grimy boats, these dripping nets, these base companions of the fish mart? Lovest thou me more than the contentment that comes to you while sailing in the moonlight on these familiar waters? Is the thrill that comes with catching fish greater to you than the exaltation that comes with bringing the lost sinners unto me? Am I dearer to you than all these?"

And Peter, seeing that remonstrance was in vain, that the Lord "knew all things"—knew the fightings within for mastery—said, "Thou knowest that it is love that prompts me—that I love you more than these!"

Then, replied the Lord, "If you really love me, forsake these familiar haunts, these degrading associations, these purposeless, fruitless lapses, and shepherd my sheep! Provide food for my lambs! Don't you realize that my sheep—my precious lambs—are troubled, torn, starving, bleeding, dying?"

This third advanced test of mature discipleship is a test of motive. Are you a superintendent, a deacon, a secretary, a teacher, a giver, a leader, because it is polite, an "accommodation", your duty, because it is popular—or profitable? or because you LOVE JESUS? What motivation prompts your service? If you are serving the Master for any motive other than genuine love for him, you are not a "full-grown" "complete" disciple!

Conclusion

Let us not be content with merely meeting the kindergarten tests of discipleship. They are conclusive, but they are so inadequate! Let us aspire to be "full grown men" in the school of Christ. Let us show our advanced standing as disciples by:

1. Having a real workable program for the advancement of the section of the Master's cause to which we are applying ourselves, being certain our lives are measuring up to the will of God.

2. Being so thoroughly yielded and obedient to our Lord's commands, that our lives are abundantly fruitful.

3. Loving our Savior so supremely that our every deed and thought will be only for his glory.

Then, and then only, can we pray truly this benediction of St. Peter (1 Peter 5:10, 11).

"And the God of all grace, who called you unto his

eternal glory, in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you! To him be the dominion, for ever and ever. Amen."

New Enterprise, Pennsylvania.

Crusade with Christ

(Continued from page 5)

tion and agitation, I recommend the appointment of a commission of five or seven to meet with similar commissions or with representatives from all the young people's groups of the continent. It would be appropriate to designate the Extension Secretary of the International Society of Christian Endeavor as the executive secretary of this commission. I would further urge that young people be largely represented on each of these proposed commissions.

Finally, my friends, in the words of Tom Hanny, who went from the poppy field of California Christian Endeav-

or to his fever-laden jungle of service in Africa,—“Finally, my friends, I would leave you face to face with Jesus Christ.” I believe in youth. In a generation of moral strain more intense than any previous generation; with adult life too hurried to give adequate attention to its sons and daughters, aye and often too pleasure-bent and selfish to supply them good examples, young men and young women in ever increasing numbers are moving toward the guarded heights of Christian character. They are worthy of our confidences and they are fit to bear the work of the world. In them God has set his witness; with them the future is secure. These, the radiant and the impetuous; these, the bravehearted and daring all things—these I would leave face to face with Jesus Christ.

And, as in another time, the flower of Christianity, steel-clad, went forth to reclaim his sepulcher, let us now crusade with him, crusade to cleanse our own hearts, to capture our friends; crusade to establish liberty with law and to perfect the peace; crusade to build the new earth, to win the warless world.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for July 31)

David and Jonathan

Scripture Lesson—1 Sam. 18:1-4; 19:1-7; 20:1-42; 23:15-18; 2 Sam. 1:17-27.

Printed Text—1 Sam. 18:1-4; 19:1-7.

Devotional Reading—John 15:9-17.

Golden Text—There is a friend that sticketh closer than a brother.—Prov. 18:24.

LESSON LIGHTS

Lesson Poem

"I've found a Friend, O such a Friend!

So kind and true and tender."—Hymn.

Other friends may fail as the years go by,

Other friends may forgetful be;

But Jesus never forgets his own,

Through the years of eternity. Anon.

Introduction

The sacred record here gives an account of the friendship of two young men. Truly more memorable and worthy of study than that of a battle. For love is better than hate. There is a story of a blind man who was asked his idea of the sun. He said he thought it was like friendship. Like the sun (1) it enlightens—in intercourse with those we love we see what was unseen before. Like the sun (2) it warms—the affections are strengthened by exercise. Like the sun (3) it gives life, causing sweet dispositions to spring up like flowers. The teacher should carefully read the whole assignment of Scripture portions of the five chapters and write out a composition of the story of Jonathan in your own words. It will help you tell it interestingly to your class. Jonathan, one of the finest characters in the Bible, was a knight above reproach, vs. 1-4. Some consider him a negative type of Christ; son of a king, v. 1; loving a lowly one, 17:58; making a covenant with that one beneath him in rank, v. 3; giving him his own robe and weapons, v. 4; Ph. 2:7, 8. Jonathan risked his life for David, 20:23; welcomed him to his place in the kingdom, 23:17; Lu. 22:28-30. All this Jesus does for us, and "exceeding abundantly" more. Eph. 3:20.—Illustrator.

How Make Friends

1. There are many ways of making

friends of the ordinary type, but the friends that are true and genuine, the friends whose friendship endures, is loyal and will make sacrifices, are made by cherishing a common love for God and for each other. Alice D. Adams says, "The essence of the friendship of David and Jonathan was the fact that each of them loved God, and so it was inevitable that they should love each other." Says Alexander Whyte, "Under Samuel's ministry, Jonathan's heart had early been knit to God, and thus it was that his heart so knit itself around David's heart, in whom he found a man after God's own heart. True religion, the knowledge and the love of God in your child's heart, will compel him to seek friends outside of your door if you are without the knowledge and the love of your son's God."

2. Friendship that is worthy is based upon the qualities of goodness and the recognition of those qualities in each other. The pure soul can no more be united with the fool in mutual love and devotion than can light be united with darkness, or heat be joined with coldness and each retain their former character. Jeremy Taylor has said, "A good man is the best friend, and therefore soonest to be chosen, longest to be retained, and indeed never to be parted with, unless he cease to be that for which he was chosen."

3. Friendliness wins friends and the qualities of kindness, helpfulness and sympathy that are genuine and are permanently characteristic and are continually expressed make for a friendship that is appreciated and never wears out. Every one likes to be treated kindly; every one sees the times when he needs help; every one passes through lonely hours occasionally and craves comradeship; every one feels the need of human sympathy and the support of friendship's uplift. The way to make sure of having such friendship is to be that kind of a friend.

4. The highest friendship is based on

frankness and helpfulness with regard to one's own weaknesses and shortcomings. Friendship that is blind to the faults of a friend is in danger of being broken when disillusionment comes. And the friendship that is not frank cannot be truly helpful.

Testing Friendship

"We do not know who our friends are until we have been in trouble. The cloudy day dissolves the crowd that delights in sunshine. When we have need of our friends we shall know how many friends we have. The men who call upon us in the day of trouble are the men who are born for adversity, and who are representing the genius of true friendship. Here we are brought to the Friend of sinners; nothing can change him, if we be faithful and constant in our love towards him."—Joseph Parker.

"There is such a thing as pursuing friendship—a friendship that does not forget, but follows the needy one through the lapsing years and from place to place of sojourn or confinement—and those who practice it are saving to a reckless world one of the sanctities of life."—Winfred Rhoades.

Friendship with the Master

The friendship of Jonathan and David teaches us lessons concerning the higher friendship with Jesus. First, we must be friends to him as well as he to us. He loves us, whether we do him or not; but we are not friends unless we also love him, nor can we claim the benefits of that friendship. Second, friendship with Jesus is based on worth. We love him because he is so good, so noble, so pure, so lovable. And he finds something in the poorest and weakest of

(Continued on page 14)

WHITE GIFTS TO JULY 15, 1927

Previously reported	\$4,643.39
Ankenytown, O.,	4.86
Masontown, Pa.	46.90
Hampton, N. J.	10.00

Total reported	\$4,705.15
Incorrectly reported, Garwin, Ia.	25.00

Total White Gifts\$4,680.15
M. P. PUTERBAUGH, Treasurer.

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

The Brethren at Cleveland

This is about the Cleveland Convention, —the International Christian Endeavor Convention. It is especially about the activities of the Brethren people at the convention. Of course there was scarcely a general session without some Brethren people in evidence, but especially were they in evidence at the Brethren Rally. This Brethren Rally was in two sections, not because the attendance was so large that we could not all be in one session but because there were so many things to talk about that we could not say them all in the time allotted for the first meeting. The first meeting was a Luncheon at the Y. M. C. A. at noon, Tuesday; 38 people were present, I believe. Brother Clarence Kolb, who is now State Christian Endeavor Secretary of Pennsylvania was presented by the Chairman, Dr. J. A. Garber, and gave a very interesting and inspiring address.

The big Fourth of July Christian Endeavor parade interfered with our program just here, and when the Chairman had made sure that the other speeches would keep till the next day and that the folks wanted to have another session we were dismissed till the next day and met in one of the small rooms at the Public Auditorium. Rev. E. M. Riddle was in charge of this meeting. There were two or three visiting people from the Church of the Brethren. We were happy that they could be with us. There were three short but inspirational addresses at this session, by the Brethren E. M. Riddle, L. R. Bradfield, Geo. S. Baer, and by the president of the Christian Endeavor Society in our Johnstown church, whose message I remember but whose name I do not recall. A very happy discussion followed the set addresses.

We are very happy to have been at the convention, and especially at the Brethren Rally. We only wish there might be a much larger attendance for the Rally at the Convention in Kansas City in 1929.

R. D. BARNARD.

CHRISTIAN ENDEAVOR UNIFIER

The most impressive lesson of the London Christian Endeavor Convention was this: the unity of the church of Christ.

Here were representatives of thirty nations and more than that number of denominations, met together in the closest brotherhood.

The world is torn by suspicion, controversies, selfish ambition, grasping greed; but this world of Christian Endeavor is at glorious peace.

The League of Nations still lacks some of the leading nations, and some of its components threaten to withdraw, but this Christian league is conterminous with the world, and all its members are in it to stay.

In Christian Endeavor no one seeks his own, but each his brother's good. In honor these Endeavorers prefer one another. One is their Master, even Christ, and all they are brethren.

The demonstration of this blessed fact of unity in Christ was of itself enough to justify the London Christian Endeavor Con-

vention. If Christian Endeavor societies and unions did nothing else, their standing evidence of the oneness of believers would warrant their continued existence and ensure their enthusiastic progress.—*Christian Endeavor World*.

Dodging a duty causes great ingenuity in the invention of excuses. Apologizing for absenteeism one man says: "My parents did not teach me to go to church when I was a child and so I never got the habit." Another says: "My parents took me to church every Sunday and I got enough when a child." But a real man faces things for himself.—*The Christian Evangelist*.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for July 31)

A Visit to Negro Neighborhoods I John 2:7-11

When Eliza Scott was a very little colored girl, she began running errands and doing every kind of work that she was able to do for the white people. Soon a wonderful thing happened. A kind white lady became interested in the little girl and decided to take her home with her to Indiana. So Eliza left her wee little dirty home down in the Southland and went home with the kind lady. From that time on Eliza lived just as you live. She went to school. She kept clean. She dressed neatly. She was so sweet and polite that many people learned to like her.

So the years passed and Eliza grew up. Many times she thought of her mother and the little home that she had left. She wondered if her sisters and brothers were missing her. Often she talked to the lady who was taking care of her about her little home down South. So one summer day, when Eliza was out of school and felt that there was nothing that she needed to do for a few weeks, she said, "Mother Brown, I wonder if you would care if I went down South for a short while. I want to find out what has happened to my mother and my sisters and brothers. I want to see the house that I was born in."

Mrs. Brown did not say anything for just a little bit. She was thinking to herself her very unhappy. She does not realize "If I let Eliza go down there it will make what kind of a dirty little home she did have. Yet she will not be satisfied without ever going to see her folks." So she said, "Yes, Eliza, you may go, but remember that I love you and will be waiting anxiously for you to come back."

Next day Eliza left. She rode on the train for a long, long time. It took her a day and a half to reach the little town where she had been born. When she got off of the train she got into a taxi that was at the depot and told him to take her to Mrs. Druscilla Scotts. She thought to herself, "Now I know that mother is poor, so I must not expect to see a very nice house."

The taxi man drove and drove. They went through a beautiful street where all the houses were lovely and Eliza said to herself, "Maybe mother has earned enough money that she has been able to buy one of these houses." But they drove on by.

Then they came to a street where the houses were moderately nice but not so expensive as the others had been, and Eliza thought, "I guess mother couldn't earn enough to live in one of those expensive houses, so she is living in one of these." But the driver took her on past all of them.

Then they came to a street where the houses were very tiny, but they were clean and nice looking and Eliza thought, "Poor mother, she had to work hard but she couldn't buy a big house. She had to buy one of these tiny little places!" But they drove right on past all of them.

The street became rough and ugly. The houses became dirtier and dirtier looking. There were dirty little children playing around and women in dirty ragged dresses standing in the doorways and Eliza thought, "Oh, surely I never lived in such a place as this." But the driver stopped in front of one of the dirtiest in the whole street and Eliza got out. There were tears in her eyes and she had a horribly sick feeling when she realized that her own mother was living in a place like that. A dirty little girl came to the door as Eliza entered and said, "Mother is not here. She is washing for Mrs. Smith."

Eliza did not know what to do. The house was so dirty that she was afraid to sit down and yet this was the place where she had once lived. She knew that she would not want to sleep in a place like that or eat in a place like that. The only thing that she wanted to do was to fly back to Mother Brown and stay with her. But she did not do that. She said to herself, "These are my people and I must do something for them."

She stayed right there in that dirty little house that made her feel so sick and terrible and she began doing things for them. She taught her brothers and sisters to be clean and polite. Day after day she worked and when fall came and it was time for her to go back to Mrs. Brown and to school, she left a clean home and her mother and sisters and brothers promised that they would keep clean and do things as she had asked them until she came back again.

As Eliza went back on the train she thought to herself. "These people are mine even if they are poor, and I am so glad I can help them. Oh, how I wish that there were a whole lot of girls and boys too who would be willing to show the poor colored people how to live decently."

Bible References

- M., July 25. Our mutual duty.
1 John 3:11, 12.
- T., July 26. An ideal condition.
Isa. 65:21-23.
- W., July 27. Help the poor. Prov 14:20, 21.
- T., July 28. Brightening our corners.
Neh. 3:28.
- F., July 29. Good advice. Ps. 34:13-16.
- S., July 30. Finding good people. Matt. 5:16.

Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

A Testimony to Answered Prayer

Dear Friends in the Homeland:

I noticed in the Prayer Guide of The Woman's Outlook for the month of May, the following request for prayer for the 22nd of May—"Pray for the work in South America, especially at Realico, that is being cared for by our missionaries and native helpers." Now the point that is interesting to me is this. We had become quite discouraged with our work in that city because the family in whose house we were holding our regular meetings was compelled, because of lack of employment, to move to a distant ranch, and it seemed almost impossible for us to find a suitable location to hold our meetings. Because of the high rent it was impossible for us to consider the two or three halls that were available. We had made two trips to Realico for the express purpose of finding a location for our meetings, but we were defeated both times. So on May 21st, while the brethren in the homeland were praying for peace and joy and usefulness for the large number who have recently been converted in South America, and just the day before the brethren were praying for Realico especially, we went forth for the third time to search for a hall. This time, I am happy to write, we were successful. The Lord was very good to us and we received during this dispensation of grace a promise that is especially for the Kingdom age. Isa. 65:24. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." On reaching Realico we met a policeman, whose family had been attending our meetings, and he gave us the information that led to the renting of a nice room centrally located at a small rent. The room will hold about seventy-five people. The Christian Endeavor society at Renanco has taken a great interest in this new work. The society voted to buy the material for ten benches. The benches will seat five people each. So this gives us a seating capacity of fifty to begin with. The president of our Christian Endeavor society, Brother Carlos Salimena, made the benches. He did splendid work, and we are proud of this improvement.

Last Thursday, June 10, five young men from Huinea Renanco went over to assist in the inauguration of our new location. We had attractive circulars printed inviting the people to our services, and we went from door to door distributing these, together with appropriate tracts. Generally speaking, we were well received by the public. Many of the children that had formerly attended our meetings, when they received our announcements cried, "O, Mama! O Mama! The missionaries have come back. O, we are so glad! We will come to the meeting without failure."

The first night, even though it was quite cold and threatening rain, we had a good attendance. Many people were standing in the doorway, even out into the street listening in. The attention was very good considering the people with whom we were dealing. One young man came into the meeting smoking a cigarette, but he soon discovered that that wasn't the proper thing to do, and the cigarette disappeared. At

first two young ladies seemed to think that they had as much right to speak as the speaker, but after being called down they gave better attention, and we closed the meeting with much interest and enthusiasm.

Please pray that the Lord will give us victory and help us not to make any mistakes. I believe that if we pray and work hard and give faithful testimony that the Lord will give us many souls for our hire. I feel that this is a great opportunity for us. Realico is a good size town. It is growing. And as far as we know we are the only representatives of the Most High God in that city. Even the Catholics have not entered that place to date. I under-

stand the reason the Catholics have not entered that town is because of the hardness of the hearts of the people. It has been said that if a priest entered Realico the people would murder him.

However, I feel that that statement is an exaggeration. Nevertheless, I know that human life has very little value in this heathen land. I also know that the Word of God says that, "The heart is deceitful above all things, and desperately wicked." We are confident that our workers give better testimonies than the priests; therefore, we shall not fear what men shall do unto us. Our hope is in the Lord, and he will do what is best for his own. All power is given unto him in heaven and in earth.

PERCY L. YETT.

Pioneering in French Equatorial Africa

By Florence N. Gribble, M. D., in "The Missionary Review of the World."*

When Stanley, whose birthplace had been Wales and whose adopted country was America, was exploring the Congo for the King of Belgium, a young Italian named De Brazza was also exploring for his adopted country, France. Reaching Stanley Pool first, he claimed the country on the north and west for the land of his adoption.

French Equatorial Africa has today an area of approximately 700,000 square miles and comprises four districts, Gaboon, the Middle or Moyen Congo District, the new familiar district of Oubangi-Chari-Tchad, and Lake Tchad military district.

The capital of this immense territory, Brazzaville, is a beautiful and attractive city. The ornamental palms and fragrant flowers enhance the artistic beauty of the landscape. Notwithstanding these facts, the white population scarcely exceeds five hundred, and consists principally of officials, traders, army officers and their wives, with a small missionary population.

The native population of French Equatorial Africa is varied. Tribes of mixed blood inhabit the coast regions. One has the desert tribes in the north and the Bantu tribes of the lower Congo, including the well-known Bakongo and Bateke. Yet there is little congestion in French African population for the sum total of all these tribes aggregate not more than ten million. If the population of these vast territories were equally distributed, it would average only fifteen to the square mile.

One of the most densely populated regions of these vast domains is found in the Oubangi-Chari-Tchad district, lying east of the Camerouns, north of the Belgian Congo, and west of the Anglo-Egyptian Sudan. In this district are some members of the Bantu groups, but for the most part the population

consists of mixed blood from the Arab and Berber strains. Especially is this true in the eastern extremity of the district where are found the Zande, whose prowess is so well known, both in conquest of other tribes and in hunting.

The French African native is no longer a cannibal because cannibalism is under the ban of French law, death being the punishment of every native convicted of eating human flesh. But witchcraft, fetishism, secret societies and many other customs of tribal life hold the heathen native in their sway. Mohammedanism has gained the tribes of the north, and Roman Catholicism has made inroads along the Congo and Oubangi Rivers.

The officials are respected by the people and the French language is taught to the native. While religious services may be conducted in the language of the people, yet the schools give instruction in the French language only. Missionary schools come under the same official regulations as government schools, and teachers must obtain the "Superior" Certificate from the "Alliance Francaise" in Paris,—the recognized school for the preparation of foreigners desiring to teach in French colonies.

The government is carefully administered. The chief executive is the governor-general who resides at Brazzaville, and who is assisted by lieutenant-governors, one residing in Gaboon, one in Moyen Congo, one in Oubangi-Chari-Tchad, and one in the Lake Tchad Military District. The lieutenant-governors, thus presiding over their respective provinces, are assisted by administrators, presiding over subdivisions of the provinces known as *circonscriptions* or districts. Each of these administrators is assisted by black soldiers or police, many of whom are recruited from Senegal.

So far as possible, even with this efficient organization, the French colonial government respects the tribal laws, and the administrators work through the native chiefs, appointing, guiding, directing, removing them, but permitting them to employ their faculties and talents, and as far as possible respecting their inheritance. The native is subject to tax, and herein lies a large part of government revenue. The rate

* (Note: Among the unnamed "many other brave followers of the Cross in Africa," there should be mentioned the late Rev. James S. Gribble, husband of Doctor Gribble. He led the pioneer party of the Mission Oubangi-Chari, and laid down his life in establishing the first Station. Without his courageous faith and sacrificial labor, this needy field would not now be in process of evangelization.)

ground. Their place was surrounded by the water, but happily it did not get into the buildings. G. E. D.

ANOTHER SUCCESSFUL MEETING AT OAK HILL, WEST VIRGINIA

The fourth meeting since coming on this field is now history. Brother R. Paul Miller, though compelled to make numerous changes in his plans, was finally able to arrange to hold this meeting. We were afraid for awhile, though we had planned it for a year and a half that we might be obliged to cancel it. The meeting started out June fourteenth with a large attendance and the crowds were good until the last. There were only two nights when the house was not comfortably filled and many times uncomfortably. One night was when the weather was exceptionally hot and the other was when the rain fell in torrents. God brought a blessing the rainy night when a young man came forward who may sometime become a servant in the Brethren pulpit. There were a number of nights when people were turned away for lack of seating room. A campaign has been held here each year and we have taken in members right along during intervals between meetings. The field is being steadily worked and members are continually being added, but the numerical results of the meeting were thirty-four. Some of these are reconsecrations but the majority of them came for the first time. God has given us some splendid material in these people and the most of them will unite with the church.

During the four meetings, one hundred and thirty-five people have taken a stand, and of this number sixty three came during the first meeting Brother Miller held here. This was not a campaign for numbers and neither were the bars let down. Brother Miller preached the Whole Gospel, plain, forceful and uncompromisingly. Besides the numerical results there was much accomplished otherwise in the holding up of a high standard of Christian life. The Oak Hill Brethren church stands for the Whole Gospel and will continue to do so if it stands alone. Brother Miller has won the hearts of the Oak Hill people because of his stand on the fundamentals. People from the other churches of the town voluntarily acclaimed him the best of his line to have conducted a campaign here. Much visiting was done and many homes were opened to us with invitations that could not be accepted because of the lack of time. This was our third campaign together and we anticipate if the Lord tarries, as many more. The best wishes of not only the Brethren people here but the community as a whole go with Brother Miller back to his labors in Philadelphia. We are looking for his coming again though when the new building is completed and ready for dedication. This is our next large task, and one in which we desire the prayers of the brotherhood.

The District conference came the first week of the meeting here, we had five at the conference. We are now planning a delegation for National conference and hope to have the largest yet this year unless something should intervene between now and time to start. Ere this will be in print we will be on our vacation that the people here granted us, and which will be spent in Florida and the Gulf States. We covet an interest of the children of God that members might be continually added to his church.

FREEMAN ANKRUM, Pastor.

THE REVIVAL AT OAK HILL, WEST VIRGINIA

In great weakness of body and helplessness in the spirit we made the trip to Oak Hill to fulfill a promise made over a year and a half ago to hold a meeting for these good people. We found the ground well prepared by the faithful work of the pastor in the months and weeks which preceded. We had excellent attendance and attention from the very first night. For the first week or so we gave messages on prophetic truth, and then for the second and third weeks we turned to straight evangelism.

It is not very often that we find fault with the weather in a revival meeting, for we have found that if you have the interest of the people they will come no matter what the weather or business conditions are. But this time, it figured remarkably in the result. The first two weeks were fine, but the third week began with a hot wave that simply melted folks down. The crowds dropped away to nearly nothing. Then came a cooling storm (and by the way that was some storm!) and the last Sunday, was a good day. But the hot wave coming just at the time when ordinarily a revival is reaping its harvest, seemed to greatly hinder the meeting. But we cannot say that the storm prevented any work that our God would have done for he is the God of the storms. "He can work and who can hinder?" But of course in the flesh we look to circumstances perhaps more than we ought to.

The church in Oak Hill has a fine program ahead and have the spirit for accomplishing it as well. A new church building will rise on the site of the old one before another twelve months roll by. This is the climax of the fine progress which has characterized this work since the present pastor, Freeman Ankrum, has come on the field. He is a sober and concrete builder of churches and has won the esteem of the entire city in his work. There are great things ahead for the church here if they follow faithfully their leader, and we trust they will have the loyalty and wisdom to do so. The membership includes some mighty fine Christian laymen who are not of the kind to let opportunities slip.

We not only recovered most of our ill health, but also put on several pounds of weight, due to the wonderful hospitality of these people. We could not ask to find more open hearted people with genuine friendship than are in this place. May the Lord bless them all and lead them all until he comes.

R. PAUL MILLER.

ABOUT FACE

Don't grumble, don't bluster,
Don't dream and don't shirk,
Don't think of your worries,
But think of your work.

The worries will vanish,
The work will be done.
"No man sees his shadow
Who faces the sun."

—The Mohawk Courier.

Sunday School Notes

(Continued from page 10)

his disciples to love, and possibilities of greater worth; but only as they grow like him can there be the truest mutual friendship. John the lovable was "the disciple

whom Jesus loved." Third, friendship with Jesus implies self-sacrifice. Jonathan cheerfully relinquishes his hopes of his father's kingdom for his friend David. Jesus left his heavenly kingdom to come down to us, and he died upon the cross that we might be kings and priests in his Father's kingdom. We, on our part, are to show our love by sacrifices for him and his cause. Fourth, the tendency of friendship with Jesus is that we become like him. "We shall be like him, for we shall see him as he is." Meditating on his character and goodness, loving the good shining in his character, we are conformed to his image. Fifth, friendship with Jesus is full of refreshment, courage, strength, and cheer. Sixth, it leads us to love all for whom he died and whom he loves. Seventh, it will endure forever.—The Illustrated Quarterly.

FORTIETH ANNUAL CONFERENCE OF THE BRETHREN CHURCH, MARYLAND-VIRGINIA DISTRICT

(Continued from last week)

Wednesday Evening, 7 P. M.

The evening session was opened by singing, "The Church in the Wildwood" and "Sweet Bye and Bye." Devotions were led by Rev. Kiddle, former pastor of the Linwood church. He read the 8th chapter of Romans. Following the scripture reading all worshipped God in prayer, led by Brother Riddle. We were favored at this time by a solo from little Miss Reba Munch of Washington, D. C. This solo was a preface to Rev. Rohart's delightful and inspirational vocal selections. Following this Rev. Rohart spoke on the subject of "Prayer."

He said in brief, What are we doing with our spare time? Do we take time to be holy? The earnest prayer of a righteous man avails with God. We ought to wait in the presence of God. The basis of all prayer is union with the Lord. Prayer is the pulse of the Christian. The purpose of prayer is to glorify the Father in the Son. Following his very impressive talk Brother Rohart sang "There will be no Disappointments There."

At this time we had the privilege to listen to Brother Bell, a representative of our college and publishing company. He said, in effect, that the Brethren Publishing Company and the college at Ashland have both grown tremendously in recent years. So far as my knowledge goes the College and the guiding forces of the Brethren church are free from radical modernism. The only place where we can get trained men for our church is from our college. We are in this endowment campaign because we are forced by the State of Ohio to increase our endowment to a half million or lose our standing as an accredited college. Many of our people own fine radios and automobiles and then give ten dollars to the Lord and think they are very charitable. You'll get out of life what you put in it, that is one of God's great principles of life. Dr. Bell told us that over \$110,000.00 of the \$200,000.00 allotted to the church, has been raised.

Following this address a mission play was presented by the Linwood Missionary Society. The play brought to us a vital message of the importance of missions in an impressive manner. Mrs. T. Glenn Locke followed with an impressive reading which was very apropos. Benediction by Rev. E. L. Miller.

Thursday Morning, 8:30 A. M.

Devotions were conducted by Dr. G. C. Carpenter. A selection of missionary na-

ture was read responsively and followed with prayer. Two additional lay delegates were reported by the credential committee, making a grand total of 43. Committee on conference location reports the selection of St. James as the place for conference to be held next year. Report accepted. Moved and carried that conference be held at the same time (About June 14th) next year if agreeable to the St. James church. Statistician's report was read and accepted. The following report of the resolutions committee was read:

We, the members of the Resolution Committee beg to submit the following resolutions:

Whereas the Linwood congregation has spared nothing to entertain this conference with utmost cordiality;

Whereas the splendid interest and cooperation of the entertaining pastor was responsible for much of the success of the conference.

Whereas the conference enjoyed the edifying and inspiring addresses of speakers from out of the district.

Whereas, the pageant presented by the ladies of the Linwood congregation was a very excellent example of what may be done by pageantry to teach the needs of missions and to arouse interest in the missionary societies of our church.

Whereas, a number of the brethren of the district and elsewhere are ill at this time and were remembered in prayer.

Whereas the addresses of the conference's sessions pointed out the necessity of adhering to Brethren doctrines and principles.

Whereas, our moderator set before the conference the task of the church in its relation to the world today and particularly in America.

Whereas, a spirit of love and cooperation pervaded the whole conference, reminding us of the Psalmist's saying, "How excellent it is for brethren to dwell together in unity."

Be it therefore resolved—

That the conference by a rising vote declare its appreciation of the most splendid hospitality of the Linwood congregation.

That the conference go on record as being very grateful for the addresses of the special speakers from outside the district who gave their time and abilities to promote the Kingdom of God at this conference.

That those of the congregation who presented the pageant be especially thanked and their excellent example be followed in other churches of this district.

That we remember in prayer those brethren who are ill.

That the doctrines and principles of the Brethren church be duly emphasized in preaching.

That the church strive to continue to progress in the good fight, keeping the faith and the spirit of love and cooperation characterizing this 40th conference.

Report accepted and resolutions adopted.

Report of committee on change of name of conference. The committee recommends to the next conference for final adoption that the name of this conference be The Southeastern District. The adoption of the resolution was ordered by the conference. The resolution reads as follows:

We recommend that article 1, section 1, of the Constitution be amended to read as follows: This conference shall be known as the Southeastern District Conference of the Brethren church and shall comprise Maryland, Virginia, West Virginia, Kentucky, Tennessee and North Carolina.

The conference treasurer reported a small

balance which was ordered by the conference to be turned over to the Ministerial Aid Fund.

The report of the Ministerial Aid Fund was read and received.

A resolution was offered by Dr. Tombaugh to instruct the treasurer of the Ministerial Aid Board to especially urge the payment of old outstanding notes. The resolution was adopted. The ordination of Rev. Emerson Rohart was reported. Brother John Locke at this time addressed the conference on the subject of Religious Education. He said, in effect: In many cases religion is not mentioned in our schools and thus we teach irreligion by exclusion. The Association for the Advancement of Atheism is trying hard to drive out the influence of the church in our schools. We need to use real pedagogy in our Sunday schools. It is a lamentable fact that the church can't use such powerful agencies as the press and motion pictures to disseminate the Word of God. We should educate our emotions as well as our intellect. The church's most important business is religious education.

Discussion followed led by Rev. Miller. There were many complimentary responses to Brother Locke's very fine address. It was moved and carried to have Brother Locke's manuscript published in the Evangelist.

At this time the general conference was resolved into various departmental conferences.

Thursday afternoon was given over to various recreational activities.

Thursday Evening, 7:30 P. M.

Devotions were conducted by Rev. L. H. Brumbaugh. Several inspirational hymns were sung. The 37th Psalm was read responsively. Following this Brother Brumbaugh read the 9th chapter of Acts and followed with prayer. Very delightful special music was rendered by the Linwood choir. The message of the evening was delivered by Rev. T. C. Lyon. His general theme was, "Visions." He told of the four visions of Isaiah.

1. A vision of the Lord in his glory appeared to the prophet first. This is the first experience in the lives of those who serve the Lord. This leads directly to the question, "What would you have me do?"

2. A vision of his own sin and unworthiness came next.

This vision is a natural sequence after the glorified vision of God.

3. The third vision was one of cleansing. If there is a real desire for cleansing it will somehow come, for he that seeketh will find.

4. The last vision was one of service.

In conclusion, we might as a people have this very real vision of God, in his glory and carry it home and give it to others, for it is only after such a vision that real service can be rendered. It is worse to have had a vision and not lived up to it than never to have had a vision at all. We must put the ideas which we have received at this conference into effect.

The closing hymn was "Take My Life and Let It Be."

Closing prayer and benediction by Rev. J. I. Hall.

C. C. COPP, Secretary.

The Statistician's Report

Twenty churches reporting.

Number church houses in use	19
Union houses used	6
Halls and school houses used	3
Total members reported	2592
Added by letter	27
Added by baptism	172

Loss by death	24
No. churches holding prayer meetings ..	12
Average attendance at prayer meeting ..	23
Paid in pastor's salaries	\$11,595.38
Average salary	579.76
Spent for evangelistic services ..	1,722.57
District missions	655.00
Home missions	1,244.88
Foreign missions	1,638.35
For superannuated ministers	166.69
For Ashland College	50.50
Brethren Publishing Co.	49.63
Total paid out	\$59,123.16
Number of deacons	55
Number of deaconesses	29

C. C. COPP, Statistician.

The following are the various committees of the Maryland-Virginia District Conference:

Board of Property: S. E. Duncan, 1930; T. G. Locke, 1929; G. H. Haun, 1928.

Ministerial Aid Board: G. A. Copp Treasurer, E. B. Shaver, J. M. Tombaugh.

National Executive Committee: Freeman Ankrum, E. L. Miller.

Ministerial Examining Board: J. M. Tombaugh, 1930; G. C. Carpenter, 1929; G. A. Copp, 1928.

District Mission Board: G. C. Carpenter, President; G. A. Copp, Treasurer; G. H. Haun, Secretary; E. L. Miller, Assistant Secretary.

College Trustees: T. Glenn Locke, Dr. D. L. Shaver, Dr. G. C. Carpenter (nominated). District Executive Committee: E. L. Miller, Moderator; C. C. Copp, Secretary; Thoburn C. Lyon, pastor of St. James; Homer Kent, G. A. Copp.

District Mission Treasurer's Report

Receipts for District Mission:

Received from:

Mrs. Mollie Hounshell,	\$ 530.31
Hagerstown Church,	100.00
St. James Church,	100.00
Limestone, Tenn.,	24.00
Lost Creek, Kentucky,	15.00
Round Hill,	30.00
St. Luke,	20.00
Liberty,	28.00
Washington, D. C.,	25.00
Mathias, West Virginia,	30.00
Dayton,	12.00
Bethlehem,	20.00
Linwood,	40.00
Trinity,	16.00
Maurertown,	72.00
Red Hill,	12.00
Mt. View,	25.00
Roanoke,	36.00
Oak Hill, West Virginia,	40.00
Mt. Olive,	10.00

Total,

Amount Expended:

Salary for Rev. E. J. Rohart, of Winchester mission,	\$ 369.17
Rev. G. C. Carpenter,	2.50

Total,

Total Receipts,

Total Expenses,

Balance,

G. A. COPP, Treasurer.

THE TIE THAT BINDS

WALTON-ECHELBERGER—At noon on June 15th, 1927, Rev. George Walton and Miss Laura Echelberger were united in Christian marriage at the home of the bride's parents, County Treasurer and Mrs. H. E. Echelberger, Ashland, Ohio. The groom is the youngest son of Mr. and Mrs. A. E. Walton of Fremont, Ohio. His brother Frank sang two beautiful solos and his other brother, Rev. B. A. Walton, as-

sisted the writer with the double ring service. Miss Mabel Zehner played the wedding march. Both of the contracting parties are graduates of Ashland College. Mrs. Walton enjoys the distinction of having been a John Lichty scholar, and has served as an efficient public school teacher and principal. Mr. Walton, too, has been successfully engaged in teaching during recent years. They went immediately to Roanoke, Virginia where Brother Walton is serving as the summer supply pastor of the First Brethren church. We join their many friends in wishing these excellent young people the choicest blessings of life. J. A. GARBER.

LECKEY-LEIDY—Miss Ruth Leidy and Donald Leckey were united in the bonds of holy matrimony at the home of the bride's parents, on Tuesday evening, June 21, 1927. Both of these young people are members of the Brethren church. Mr. Leckey is a member of the First church Johnstown, and Mrs. Leckey is a member of the Oneumach church. They have the best wishes of a large circle of friends. Ceremony by the writer. AUSTIN R. STALEY.

CRAIG SUMMERS At the home of the undersigned at Rackett, W. Va., on Saturday evening, June 18th, 1927, Mr. LeRoy C. Craig and Miss Delphia Summers of Burnt House, W. Va., were united in the bonds of holy matrimony.

The groom is a member of the Mt. Olive Brethren church. The best wishes of their many friends accompany them. May peace and prosperity accompany them to their journey's end, and the overshadowing of an all-wise Providence keep them faithful in their obligations to each other and their Master, till he comes. N. D. WRIGHT.

LIVINGSTON-JOHNSTON—On Tuesday morning, June seventh, Mr. Russell W. Livingston and Miss Alma Johnston were united in marriage at the parsonage of the First Brethren church, Fremont, Ohio, by the undersigned. The bride is a daughter of David Johnston of Mt. Etna, Iowa and a niece of Mrs. Henderson. Both bride and groom were students at Ashland College. They will be at home near Nova, Ohio. May happiness and blessings be theirs. S. C. HENDERSON.

SCHAFER-HOSTETTLER—At the Lewis Hostettler home, near Johnstown, Pa., the undersigned solemnized a marriage ceremony that united two of our most promising young people, both from fine old Brethren stock and of our stable old Pennsylvania Dutch ancestry. Brother Schaffer was just graduated from the Seminary and goes to Hamlin, Kansas as the pastor of our church there. Sister Hostettler, a teacher in the Windber, Pa. schools and an Ashland graduate, will make a worthy helpmate in the pastorate.

The attendants were Raymond Gingrich, a fellow student of the groom, and Rhoda Hostettler, a sister of the bride.

A large number of relatives and friends witnessed the ceremony, after which a wedding breakfast was served. The young people left immediately upon an eastern wedding tour, after which they will take up their residence in Hamlin. Our prayers and best wishes accompany them in their new life. GEORGE H. JONES.

WRIGHT-NORTHCUTT In a newly furnished home ready to begin housekeeping, the pastor united in the bonds of holy matrimony, Sister Vivian Northcutt and Mr. Walter Wright of Muncie, Indiana. The bride has been one of our finest young people and carries into her new home the best wishes of a host of friends. The ceremony was performed in the presence of a large number of relatives and friends. The couple were attended by a sister of the bride, Miss Hazel Northcutt, and Albert Pullen. GEORGE H. JONES.

TOOLEY-SIMMERMAN—Brother Walter Tooley and Miss Margaret Summerman were united in marriage by the pastor of the Muncie church, at the parsonage. The groom is a member of one of our faithful families here. A small group of relatives witnessed the ceremony, after which the young people left for a honeymoon trip. They will make their home in Muncie, where the groom is employed. Our best wishes accompany them in their new life. GEORGE H. JONES.

IN THE SHADOW

MILLER—David Miller, son of Henry Miller, was born August 1, 1856, near Louisville, Ohio, died June 17, 1927, aged 70 years, 10 months and 16 days.

He was united in marriage to Elizabeth Seefong, February 23, 1882. He is survived by his wife, two daughters, Mrs. Wilda Lotz, and Mrs. Clara Moul, one son, Henry, all of Canton, Ohio; three brothers and two sisters.

He was baptized and received into the Brethren church at Louisville, Ohio, May 28, 1889 by Elder Josiah Keim.

He lived many years in Canton, where he died.

Funeral services in the Louisville Brethren church, conducted by the writer, assisted by Rev. Porter, pastor of the Louisville Brethren church. ALVIN BYERS.

SNYDER—Sister Amanda Snyder, life long member of the First Brethren church at Louisville, Ohio, departed from this life on Saturday, April 16, 1927. The funeral services were conducted from the church by the pastor, R. F. Porter.

LESH—Brother John R. Lesh died at his home in Canton, Ohio, on Sunday evening, June 19, 1927, having attained the age of 75 years. Brother Lesh was a member of the Louisville Brethren church, from which church the funeral services were held in charge of the pastor, R. F. Porter.

GILBERT—Anna M., late of Farmersville, Ohio, was born in the county in which she died, December 13, 1840, and died at the home in which she had lived for many years, June 6, 1927, aged 86 years, 5 months and 24 days.

She was married to Joshua Gilbert, December 24, 1860, and to them were born four sons, all of whom survive her. Her husband passed to his reward, seven years ago, and since that time, she has remained in the old home, with the youngest of her sons, Ward, who will miss her perhaps more than any one, because they two lived alone since the loss of her husband, and neither have ever had any other home. A foster daughter, Hattie, had also gone before.

She, with her husband, were charter members of the

Brethren church at Farmersville, and was among its most loyal members and supporters, so long as it was maintained, and since its disbanding they found places of worship in the adjoining congregations at Gratis, West Alexandria and New Lebanon. They were Brethren to the core, and remained so unto the end.

The Gilbert home was the preachers' home, during all of the years of the Farmersville congregation, and it was thus that the writer came into it, thirty-five years ago. And my estimates of that home was and is, that it was one of the most nearly ideal homes I have ever known. Josh Gilbert was a wonderful father, holding to the last the unswerving love and devotion of his sons. The mother too was a chum of her children, as was indicated in a letter written to me by the son, Ward, only a few weeks before her death. He said she talked of her early departure with as much composure as if she were planning a trip to the home of a friend, and added, "You may, perhaps imagine what that means to me, for she and I have been great pals for all these years." No mother could ask for a finer compliment.

The funeral service of this splendid woman was very largely attended, being conducted in the family home, with interment in Lower Twin cemetery, where the body was laid to rest beside the husband who had preceded her. Services were conducted by the writer, assisted by Brethren Beardsley of Dayton, and King of New Lebanon.

MARTIN SHIVELY.

EMMERT—On June 7, 1927, the oldest member of the First Brethren church of Hagerstown, Maryland, familiarly known as "Aunt Jane", went home to glory. She was a good woman, a faithful friend, a loyal Christian. She was a charter member of this church. God blessed her with many years, being in her 95th year at the time of her home-going. The funeral was in charge of her pastor, assisted by Dr. J. M. Tombaugh and Dr. J. Y. Irwin.

G. C. CARPENTER.

BAER—On June 11, 1927, the oldest member of the First Brethren church of Hagerstown, Maryland, Miss Anna Baer, familiarly known as "Aunt Ann", went to be with her Lord. She held the title of the oldest member only four days. At the time of her death she was in her 89th year. She became a Christian at the age of 86 and her faith never wavered. She was kind-hearted and loved her church. Funeral service was conducted by her pastor.

G. C. CARPENTER.

DIXON—Mrs. Rachel Stutzman-Dixon, daughter of Samuel and Elizabeth Stutzman, was born June 6, 1872, and died at the Mercy Hospital, Johnstown, Pa., February 19, 1927, aged 54 years, 8 months and 13 days. Death was due to pneumonia. Mrs. Dixon was a patient sufferer throughout her long sickness. She was a member of the Third Brethren church, Johnstown. Deceased is survived by the following brothers—John, Daniel, David, Hiram, Louis and Charles, and the following sisters—Barbara Staumhaugh, Sadie Adams, Annie Murphy; also one son, Wilbur and one daughter, Reulah and three grandchildren.

We commit all things unto him who doeth all things well. Funeral services conducted by her pastor.

JOS. L. GINGRICH.

SHEARER—J. Melvin Shearer, son of John and Rosella Glass Shearer, was born November 17, 1874, and died at Brooklyn, New York, March 9, 1927, aged fifty-three years. Mr. Shearer grew to manhood in and around Johnstown, Pa. While in Johnstown he was an attendant of the Lutheran church. Death was due to blood poison which terminated a brief illness of but eight weeks. Deceased is survived besides his wife, May Shugart Shearer, by his mother, one son, T. Johnson, Brooklyn, N. Y.; one daughter, Mrs. Matthews J. Hall, Cleveland, Ohio; two grandchildren, one brother, M. D. Shearer, also a host of friends both at Johnstown and Brooklyn. Services by the writer. JOS. L. GINGRICH.

SNAPP—Elizabeth Ellen Snapp, eldest daughter of the eight children of Joel and Eliza Detrick, was born February 9, 1829, near Gretna, Ohio, where she peacefully passed out of this life, June 4, 1927, aged 88 years, five months and four days, having been an invalid for 19 years. She united in marriage with Samuel Snapp, January 5th, 1865, her husband departing this life September 10, 1909. To this union were born six children: Joseph William, Elmer Franklin, Mary Eliza, Minnie F. and Daisy B. Snapp, and Mrs. James Thatcher. Only the latter three remain, together with five grandchildren and two brothers to mourn her departure of this life. Services at the Gretna Brethren church conducted by her pastor, the undersigned, and burial in the Huber cemetery. FRANK GEHMAN.

GALL—Alva Gilbert Gall, son of Samuel and Susan Gall, was born near Glenford, Ohio, March the fourth, 1875 and departed this life April 13, 1927.

He was one of the faithful leading members of the Glenford church. He held a position of trust and he is already greatly missed by the pastor and members.

He died quite suddenly. He was working with a new team of horses when one of the horses kicked him in the side. He suffered from this kick twelve hours and died. The entire community was shocked by such an untimely death.

He leaves his dear wife and a son. These two good people, who are bearing their cross and remaining true to their calling, need our prayers.

Services were conducted by the writer at the Glenford church. B. F. OWEN.

SWARTZ—Emma Swartz, faithful member of the First Brethren church of Ashland, Ohio, was born January 2nd, 1856, and lived her allotted years of three score and ten. Married to Wm. B. Swartz December 31st, 1884, who preceded her to the Spirit world thirty-three years ago, she became the mother of four children, all of whom survive her, with four grandchildren, two sisters and one brother. Her daughter, Zella, is a faithful member of our church, also.

The deceased united with the Christian church at an early age and had always been an earnest and faithful church worker. For the past 30 years, she had been affiliated with the First Brethren church and took an active interest in the work of the W. C. T. U. and the Missionary societies. She had a wide circle of friends in Ashland and Wayne counties who knew her as a splendid Christian woman and a fine neighbor.

Great hanks of flowers, gifts of her neighbors and friends, told of her love of the beautiful as well as of her daily testimony for her Lord and Master who has released her from the torments of shaking paralysis, to give her rest with

the people of God and a reward for faithful service and testimony.

Funeral services by the undersigned, assisted by Dr. J. Allen Miller. CHARLES A. BAME.

ANNOUNCEMENTS

MULVANE, KANSAS

The Bethel Brethren church at Mulvane, Kansas, is open for a pastor next year. Any pastor who is interested may write to Mrs. Docia Wygal, Mulvane, Kansas.

FOR YOUR INFORMATION

CALENDAR OF SPECIAL OFFERINGS

Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana. General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.

White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio. Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.

Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.

Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.

Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents. Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp.) by Miller, per dozen, 75 cents, single copies, 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.

Advantages of Being a Member of The Brethren Church, (18 pp.) by Rensch, per dozen, 25 cents.

The Brethren Church: Why? (4 pp.) by J. Allen Miller, per 100, 30 cents.

A Brief Sketch of the Brethren Church, (6 pp.) by J. Allen Miller, per 100, 60 cents.

Christian Baptism, (8 pp.) by J. F. Garber, per 100, 50 cents.

The Law of Baptism, (12 pp.) by J. B. Wampler, per dozen, 10 cents.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, who have no clear idea of the peculiar doctrinal teaching of the Brethren.

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1927

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

IF WE BELIEVED IN GOD

By Jessie W. Gibbs, Villisca, Iowa

If we believed in God, there would be light
Upon our pathway in the darkest night.
If we believed in God, there would be power
To foil the tempter in the sorest hour.
If we believed in God, there would be peace
In this world's warfare, ever to increase.
If we believed in God, there would be joy
Even in tears, that nothing could destroy.
If we believed in God, there would be love
To heal all wounds and lift the world above.
Lord Christ, be near us, that, beholding thee,
We may believe in God and be set free!



"Ye believe in God;
believe also in ME."

"I that speak unto thee
am HE."

(Christ's Appearance to Peter)

THE BRETHREN EVANGELIST

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EDITORIAL

The Question of Sunday Games

The question of Sunday games is ever with us. Should Sunday be turned over to the playing of games? What should the Christian's attitude be towards Sunday recreational activities? In one community it is the question of Sunday baseball. In another, it is golf. In another, the maintenance of a commercialized swimming pool. Whatever the activity under question, the issues involved are practically the same. The arguments produced in one community are very much like those of every other community. Neither do they change much from year to year. Therefore what Dr. Charles E. Jefferson, that consecrated, keenly spiritual and fearless preacher of Broadway Tabernacle, New York, said last summer in his metropolitan pulpit concerning Sunday golf is equally true this summer and in every community in the country where golf is played on Sunday. And what he said regarding golf, could be said, so far as the underlying principles are concerned, of any other community sport with only a slight change of terminology. We therefore commend his words as peculiarly timely and searching and trust our readers will think the matter through carefully and sincerely. Dr. Jefferson said:

"A practical question much debated of late is the propriety of Sunday golf. The argument for Sunday golf is this: 'I am in an office or store six days of the week. I go early and I come home late. I have no chance for exercise. I do not get enough of the open air. In order to keep up my health I need to spend Sunday on the golf links. By playing golf on Sunday I keep myself fit for my work.'

"The weak point in the argument lies in the constant repetition of the first personal pronoun singular. It is all I from beginning to end. The whole problem is dealt with from the egotistic standpoint. He must pitch his argument to the key of the Lord's Prayer, in which all the pronouns are plural. A man cannot find out what is allowable on the Sabbath simply by consulting his own physical needs. He is not living on a desert island. We New Yorkers are living on an island which has a population of millions. A man here is under obligation to ask himself, what is best for the whole city? In what direction should my influence run? On which side should my example count?

"He is under bonds to take into account the other man. If he is a golfer he must not forget his caddy. To be sure the caddy is only a boy, but a full grown man should not consider a boy beneath his notice. Men in the days of Moses were mindful of the rights even of beasts. A caddy works. It is not play to look for somebody else's golf balls and to trudge several miles with a bag of golf clubs on one's back. The caddy does not work on Sunday for the fun of it, but for the money he gets out of it. The golf player must therefore ask himself if it is a manly thing to make some one else work on Sunday that he may play.

"The business man needs air, but American boys need things also. Is the influence of the golf player on the caddy a wholesome one? The caddy looks up to the man whose clubs he carries. The golfer is to him a gentleman, a man of position and

means, a leader whose conduct it is safe to imitate. No man can rightly play golf on Sunday without considering the welfare of his caddy, and not of his caddy only, but of all the caddies in the city and country. It is said that there are now over a hundred thousand caddies on the golf links of this country every Sunday and a man must ask himself whether he cares to increase the number.

"But there are other men besides the caddies who are involved. If play on the golf links is continuous, the work upon them must be continuous also. The greens and trees must be looked after every day. To be sure the men who do this are usually foreigners but foreigners are men, and even the Mosaic legislation was careful of their interests. Along with these men one must consider the men who keep the club house open, and also the men, the chauffeur, or railroad employees, who carry the golfer to the links, a considerable company they form when one gets them altogether. Of course a business man needs exercise, but his fellow men also have their needs and these needs of theirs are not to be lightly ignored.

"But we are not done yet. If golf is allowable on Sunday, then tennis is, and so are baseball and basketball, and football, and bowling and the other games which our generation is fond of. You cannot make a distinction between golf and other games. If it is wise to play golf on Sunday, it is wise to play all games and if it is proper for one man to play, it is proper for all men to play; and so you come at last face to face with this momentous question: Would it be a good thing for the city, the commonwealth and the Republic, if half the people played every Sunday and the other half worked in order that they might play? That is a question which a golf player is obliged to answer before he earns his right to spend his Sunday on the links. He no doubt needs air, but society also needs air, the air which blows down from the mountains of God. He needs physical exercise, but society also has its imperious needs. It needs to exercise those higher faculties of mind and heart which keep humanity alive. The Sabbath was made for man. It was made for the whole city, the whole nation, the whole human race. If we are faithful to the trust committed to us we shall 'remember the Sabbath day to keep it holy,' and never by our example shall we weaken its influence over the lives of others, or cripple it in its great work of heartening mankind along the difficult and ascending way."

In addition to what Dr. Jefferson said, we would point out to those who are sincerely desirous of getting the truly Christian view of the problem these observations: first, that the playing of Sunday games is not conducive to keenness of spirituality. The Sunday baseball player does not usually find the atmosphere of the prayer meeting enjoyable. The Sunday golfer is not at home in the intense spiritual environment of the communion. That which makes a man uncomfortable in holy places and scenes is scarcely a proper indulgence for a Christian.

The playing of Sunday games and otherwise using the Lord's Day for selfish pleasure does not contribute to one's desire and effectiveness as a Christian worker. Those who engage in Sunday games are seldom the pillars of strength in the church. They are not the ones who pray mightily and contribute generously to the extension of the Gospel. They are not the soul winners of the church, nor the ones who are ready to teach, and to inspire devotion to, the great doctrines of the Bible. An indulgence that hinders such service is to be regarded with caution.

The world does not place a high rating of the Christianity of the indulgent in Sunday games. It may consider him "a good sport", "a regular fellow", "a sensible Christian", but it will not consider him the kind it cares to call upon when death is approaching, or when the conviction of sin has been brought home to the heart. At such a time the world will call upon the service of the man or the woman who has kept apart from the worldliness of the world and has shown those qualities which have ever made the children of God a "peculiar people" and "zealous of good works." Such considerations should help solve the problem for the Christian.

Pray definitely and often for the outpouring of God's Spirit upon the Church of Christ; it will help both you and it.

Every saint is a potential sinner and should never relax even for a moment his hold on the keeping power of the grace of God.

A woman who plays for prizes in her social club may later have her heart broken by the excesses of a gambling son, but she is merely reaping what she has sown.

A Sunday school teacher entertained her Sunday school class at her home one evening and the next evening she was hostess to an exclusive card party. "Oh, consistency, thou art a jewel!"

EDITORIAL REVIEW

There is no greater thrill than that which comes from having influenced a soul to take the step "for Christ and the church."

The man who laments most loudly about the ineffectiveness of Prohibition is one whose appetite or business is most inconvenienced by it. The real trouble is that Prohibition prohibits too effectively for his safety and comfort.

General Conference credentials have been mailed to the congregations. Those who fail to receive their supply, or not a sufficient number, should address the Conference Secretary, O. C. Starn, Gratis, Ohio.

On the last Sunday in August, Dr. Charles A. Bame, pastor of the Ashland Brethren church, begins an evangelistic campaign at Mathias, West Virginia, where he undertook a similar campaign last year, but was rained out.

Dr. C. F. Yoder, director of our missions in the Argentine, writes encouragingly of the work at Rio Cuarto, where two more confessions were recently received and ten are being instructed preparatory to baptism. Four were baptized at Alejandro. The Sunday school maintains a commendable attendance, even against odds, ranging from 120 to 150.

The many friends of Professor A. L. DeLozier will greatly enjoy his unusual report of his voyage and the discoveries he made regarding the monster ship on which he sailed to Europe. And we will look forward with eagerness to his next letter concerning his landing and other interesting experiences which he will be able to report. As Dr. Gribble reports, he is now hard at work with his studies in France.

Brother L. G. Wood, of Fort Scott, Kansas, writes, "In my report as published in Evangelist number 25 you made me say: 'In May I received a letter from an old friend of ours who was in Fort Scott', while in reality I said: 'In May I received a letter from an old friend of ours who NEVER was in Fort Scott.'" The remark referred to the receipt of an unexpected gift to the work at that place. We are sorry for the typographical error and gladly make the correction.

Dr. Louis S. Bauman, treasurer of the Foreign Missionary Society, gives a summary of his report of the Easter offering receipts, the complete report of which appears in the July number of the "Brethren Missionary", and it is an encouraging report because of the continued interest it indicates in this outstanding task of the church. Notwithstanding the fact that some failed to get their reports in the hands of the treasurer in time to be reported, yet the total is nearly a thousand dollars over the total receipts for last year, and this, in the face of a stringent money situation in many parts of the country, and of a strong pressing of heavy claims of other brotherhood interests.

A most interesting message comes from Dr. Florence N. Gribble this week, consisting in part of quotations from letters received by her from those missionaries on the fields in Africa, where evangelizing and building operations go on with prodigious energy. Events of interest were happening rapidly in France when Sister Gribble wrote. Her sister had arrived and is planning to bring Marguerite home with her. Prof. DeLozier arrived and made himself busy in one of the famous French universities. And Dr. Gribble herself was writing, studying and making preparations to return to Africa.

Brother Charles H. Ashman, pastor of the First church of Johnstown, Pennsylvania, tells us of the splendid progress being steadily achieved by that aggressive group of Brethren, under his capable and energetic leadership. They made an Easter offering for Foreign Missions that was the third largest in the brotherhood and five young people definitely dedicated themselves to life service for Christ. Nine souls have been recently added to the church largely through the instrumentality of the department of evangelism inaugurated in the Sunday school. The prayer meeting maintains a commendable interest. The wide-awakeness of the

Christian Endeavorers was demonstrated by their large delegation to the International convention at Cleveland.

Dr. Martin Shively, Bursar of Ashland College, makes his second report of the Educational Day Offering. Though it is not as encouraging as we might have hoped, yet we will not be discouraged about it until compelled to believe that some of our larger churches are not coming across with a respectable offering for this fund. Brother Shively is exceedingly anxious to receive at least \$2,000, which will equal the interest at five per cent on \$40,000, and will count for that amount on the required endowment for the entrance of Ashland College in the North Central Association of Colleges, a goal so necessary to the attainment of proper standing as an educational institution of the type that it professes to be. We know of no place where gifts will count for so much as in this Educational Day offering; it is an unusual opportunity.

Dr. W. S. Bell, Endowment Campaign Secretary, reports his canvass of the North Manchester, Indiana, congregation, where Dr. J. Raymond Schutz is the many-talented pastor. This splendid people did a fine thing for the college, considering the local demands being made of them. One gift of a thousand dollars was received from a member of this church, which is the third such gift received from Indiana Brethren. The total gift of the church was \$2,612.58, which brings the campaign total up to \$115,285.52. Dr. Bell is right when he says that more large gifts, such as one person in this congregation made, must be had if the college is to reach its goal. The men and women whom God has generously blessed with the goods of this world must begin to realize the claims of education upon them, regardless of whether they have children to educate or not. Christians should not be selfish in their giving to education any more than in their giving to missions, and we all alike must face before God our bounden duty of providing adequately for the Christian education of the young people of our church. And of those to whom much has been given, much will be required.

In this issue will be found word from Brother A. V. Kimmell, Secretary of the General Conference Executive Committee, who says the program will soon be forthcoming in the Evangelist and assures us that it will be strong and inspirational throughout and that the various denominational interests will be adequately represented. The date of the Conference is August 22 to 28 and the place is the same old stamping grounds we have gathered at for a generation—Winona Lake, Indiana. Brother Kimmell gives a much needed admonition when he urges that delegates shall be conscientious about attending the sessions of conference and not stand outside the auditorium, visiting while a few are laboring with business sessions, or delivering addresses to a "baker's dozen." Preachers, first of all, should feel the responsibility for being faithful to the conference sessions and should set the example to the laymen, all of whom should realize that the first duty of a delegate is to attend conference, and visit or engage in recreations afterwards. And there is usually plenty of time for such side issues. Let us be careful not to turn the main tent into a side show, and the side shows into the main tent.

Brother George Pontius, pastor of the Fairhaven church near West Salem, Ohio, reports the gift of \$500 to various general interests of the church, made by the lamented Sister, Mary Jollif, a member of that splendid rural church. The gift was divided between Home and Foreign missions and the Brethren Home at Flora, Indiana. This is an example that ought to be emulated more widely by Brethren people. And it is not only those who have no heirs, as this good sister's action shows, who ought to bequeath some of their earthly goods to the advancement of the work of the Kingdom, but those who have heirs may well realize that the Lord has a claim upon their material possessions, and that he ought to be given a generous portion as an acknowledgment of that divine claim. That is not saying that one should wait until death overtakes him before he gives of his wealth for the work of the church; he ought to give continually and freely while he is living, when he can make sure that his gifts go where he desires and when he can see and rejoice in the fruits of his giving. But even at that, when life draws near its close one ought to feel responsible for wisely disposing of what he has left in a manner that God can approve. And with that attitude adopted the interests of the Kingdom will not be forgotten.

GENERAL ARTICLES

Two Hundred Nineteen Years of Church Life Lost or Preserved

By Earl Huette

(Whether you wholly agree with the author of this article or not, we hope it will stir up some serious thinking and possibly result in some profitable discussion of a vital problem.—Editor.)

After you bruised your toe the first time, did you tread more carefully to avoid doing it the second time?

Certainly you did.

The Brethren church is facing a crisis in her history. We are not seeming to hold our youth. We are sadly in need of an effective program for our young people. Quite likely we have bruised our (church) toes on the wrong method of conducting young people's work. Therefore we should, according to the law of nature, tread more carefully.

Let us take off the polish now. Let us get down to the bare facts. Let us be willing to follow through and recognize truth although it hurts.

Youth in this article will be considered as including those young people between the ages of sixteen and twenty-five.

Youth today is broader in its thinking and more able to decide momentous questions than folks of thirty or forty years of age were able to do a few years back. Youth of today does not let conventionality interfere with a program.

Father, mother, uncle, aunt, cousins and friends who, these days, attempt to tell the young people "how to do things," or "what they must or must not believe" are likely to hear in reply words from the modern street vocabulary such as express impatience, disgust, or rebellion.

And let us ask ourselves, how much after all, do older folks know about what social problems our youth are facing and what will hold their interest to religion during these days of automobiles, radios, motor boats, airplanes and such other speedy mechanisms?" The old adage "Experience is the best teacher", should apply in this case. But before you go further to say that you, being older are more experienced—let me remind you that these fast vehicles and methods of communication were only dreams when you were having your experience as a youth. So that rather counts you out when it comes to having so much experience along modern lines. You are just getting it. The truth is the older folks seem to have lost their heads and sense of direction even more than the youth. It is a truth that

youth is always able to adapt itself to changing conditions more readily than those older. So let us compromise by saying that young people of today are just as able to speak about the application of religious teachings to present day life as are the older folk; that their experience is just as long and that they have the additional odds of adaptability.

Older people are apt to apply the teachings of the Bible according to their old-time methods of thought and practice, though many of them were wrong or inapplicable. Youth will take the Bible and go through it from cover to cover and seek out truths that will apply to life in a practical manner. Youth will make far more stringent rules of life for self-government from the suggestions found in the Bible than older folks will, because "experience" has taught the older folks to be cautious and on the lookout to avoid the sacrifices, dangers and hardships. Youth will face up to these facts and suggestions in a spirit of loyalty that far exceeds the loyalty of most of the older folk.

We are through generalizing, let us make a few charges against the elder folk and see where we come out.

Youth has been looking for a high standard of living, but it seems that all it sees is the double standard of living in which the elder folk indulge. (To be sure there are some of our elders who are not guilty of a double standard of living, but it is quite likely that they are the exception rather than the rule).

There are very few but who want youth to steer clear of some of the things they did when they were young. Perhaps all down the line, every person has his regrets, but many are continuing in their duplicity while warning or criticizing young folks. If we expect our youth to go to church and Sunday school, and live a righteous life, we should go with them and lead the way. We must not surround our youth, or permit them to be surrounded with the froth of life and expect them to return substance in its place. Do we exhibit the transient things of the world and look for essential truths from them? Do we give them stones and demand stars in return? Shall we

The Student Hymn

By Dr. Frank Mason North

Tune: Materna

*The world's astir! The clouds of storm
Have melted into light,
Whose streams aglow from fountains warm
Have driven back the night.
Now brightens dawn toward golden day;
The earth is full of song;
Far stretch the shining paths away,
Spring forward! Hearts, be strong!*

*Where lies our path? We seek to know,
To measure life, to find
The hidden springs of truth whence flow
The joys of heart and mind.
We dream of days beyond these walls,
The lure of gold we feel;
Life beckons us and learning calls,
Loud sounds the world's appeal.*

*But thou, O Christ, are Master here;
Redeemed by thee we stand;
We challenge life without a fear;
We wait for thy command.
For thy command is victory,
And glory crowns the task;
We follow thee, and only thee,
Thy will alone we ask.*

*Give us the wisdom from above;
We pledge our loyalty.
Change flash of hope to flame of love
And doubt to certainty.
In thy great will, O Master Mind,
In thee, O Master Heart,
Our guerdon and our guide we find,
Our Lord, our King, thou art.*

—Western Christian Advocate.

throw them tinsel and ask for gold? Will we permit the mud of the gutter to be set before them and ask for rain-bows from them? We put false gods upon their altars and cry out to them to worship the real one. Sham standards we give and desire true worth.

Just one instance will convict us and cause us to see the real truth of what we are practicing upon our youth in this regard. Everywhere slogans and signs invite youth and age to amuse themselves, to spend money, to play, to eat, to drink, to make superficial impressions, to aim at smartness, to get on in life through the acquisition of material things only. There is a constant repetition of this type of appeal from one length of the country to the other.

Whether you like it or no, the Brethren church people are doing one of two things. Either they stand for the practice of putting the froth of life only before our young people or else they are actively placing real values before them.

We are all aware of the great and far reaching effects of advertised objects. Traveling from coast to coast and from north to south we see the same brand of cigarettes—the same make of soap—and we are brought to the realization that the people of this nation are becoming educated to the use of certain material things throughout the length and breadth of the nation. Consider what our nation-wide advertisers are putting before the youth of the land. Do you recall the number of notices you have seen that called forth any thought except for material welfare, not to mention the baser appeals? Can you give off-hand a half dozen lines taken from present day national advertising that appeals to the spiritual needs of men and women, boys or girls? Are you able to state that you know twelve people who have been reached and turned to better things because of such advertising?

Yet we, as individuals and as a church, are not spending much if anything in even local advertising in an effort to combat the influences of the opposing power. Youth demands that there be some action. Youth wants to have a big objective toward which to strive and likes to work in an organization that is alive and active. When the youth of the Brethren church sees the name of the church in print; when that church or society is recognized for some activity—youth responds and literally speaking, “will work their heads off to put the project over the top.” Why cannot the Brethren churches follow some carefully worked out publicity system?

But if we do nothing more than talk or advertise; if we make no special effort to provide adequate equipment; more interesting programs and more carefully worked out schemes with those young people who are consecrated and willing to assume responsibility and who do have the light of Jesus Christ in their hearts; if we simply go about bemoaning the feeling that the present generation of young people are going straight to the bow-wows; if we keep grasping after the almighty dollar (any way to get it, but get it); if we insist upon the privilege of going to amusements rather than church activities; if we persist in showing more of an interest in everything else than in living the Jesus way of life; then what more can we expect than that the youth of our country will live a superficial life?

Come in closer with me now and let us answer this challenge.

Who is it that is back of nearly all the large “gangs” of vice about which we read so much? Is it YOUTH or AGE? Let me answer. The young follows where the older lead. The young furnish the daring, the recklessness and the heartlessness which recognizes neither life nor limb; but it is the elders who are backing the youth

by their examples of lawlessness and strengthening them in the confidence that they can get away without being caught. In crime, age furnishes the MASTER LEADERSHIP—youth CARRIES OUT THE DETAILS. SO:

So Brethren-churchmen, everywhere—answer this challenge, are we so blind that we cannot see the best in the very worst? Will not youth follow STRONG CHRISTIAN LEADERSHIP JUST AS WILLINGLY AS LEADERSHIP FOR VICE? Cannot we find just one strong leader in every single church who has the qualities which when properly cultivated and developed will be able to lead the balance of the young people of that community?

Herein lies the shallows. The church has had too few persons who were trained to lead without themselves being always right in the very midst of the battle. She has had scores of good, honest, sincere and consecrated, loyal and lovely workers who have given their very lives toward the development of young people, but so few of these folk have been really trained young people's workers. There are people who are really sincere in their desire to do work in this particular field but who are untrained, possibly have never even read a book on young people's work and rely wholly upon their own power, experience and personality, and they cannot meet the situation, they cannot possibly develop a strong group of followers who can cope with present day problems. There are many of these folks who if they were properly trained along modern methods of handling young people's work could be very effective.

It is my very earnest conviction that the Brethren church will be a dead issue within two or three generations unless she gets busy with a Young People's Program that will permit more self-expression and self-government on the part of the young people. Our adult leadership must be trained to know when and how to give young people their chance.

We must be willing to permit our young people to exercise their powers in the determining of their belief, because that is what they will do regardless, so why cannot we be broad enough to retain their affiliation with our church even at the cost of some of the things that may not exactly harmonize with our way of thinking? We may guide their thinking but not obstruct it. And our views must be grounded upon fundamental values. If those things that we Brethren feel are actually fundamental to Christian life; are really as fundamental as we think they are, we must prove it by our lives and then all the forces of hell shall not prevail against them and take away their value. We cannot force them upon our young folks arbitrarily.

I would not be misunderstood. Personally, I believe in the Brethren doctrines as a safe guide. I feel that the ordinances as observed in the Brethren church help me to live a finer and better Christian life and that they will do so for any person. And I believe the Brethren church ought to go on teaching and preaching the interpretation of the Bible as she has always done. But let us at least recognize the fact that we must be tolerant with those who do not believe all that we believe, or in exactly the same way we believe it. Perhaps they have some truth that we do not have.

Now let us begin at once in all of our churches to do a little publicity for Christ and his work. Let us show our youth that the Brethren church is a very live and wide-awake organism.

Let us begin to pick out those young persons who are fitted through training and consecration to lead our young folk, and where not trained, let us help them to become trained. Let us now make up our minds to spend a little money for salary, traveling expenses and materials for

the BEST TRAINED YOUNG PEOPLE'S WORKER THAT CAN BE FOUND. And further, let us open the doors of every Brethren church and home to that person so that he or she may get into the very vitals of our organizations and know the hearts of the people so as to assist in the locating and training of one or more persons in young people's methods of leadership.

Let us elder folk begin now to boost Christ and Christianity in the estimation of our young folk by living closer to the ideals which we believe are what Jesus has for us. Let us adjust our lives as readily as possible to the present day application of religion in all of our human relationships. Let us prove to our youth that Christ has really meant something in our individual lives. That Jesus is not merely something to talk about, but that he is a force and that his message is a message of weight in the relationships of man to this life and to God. Let us prove to our youth that we are willing to give some

of our money and our time in order to be of assistance in helping them to work out the program that they shall propose and that shall be fitted to the meeting of their needs and to the advancement of Christ's kingdom.

Our young people will respond to the best if we will but let them know that we accept their challenges and that we will stand aside and let them accomplish the purpose which they will find Jesus has in his great plan for them. We will stand along their pathway as guide posts to the stranger in a strange land. We will point out to them some of the mistakes which can be made. We will stand aside for youth to develop as Jesus would have them develop. We will lend them a hand. We will pray for them. We will give of our substance to further the program which they build. We will stand ready to "take a loss" if need be in order to have them come into the fullest possible bounty of God's love.

Dayton, Ohio.

Home Religion

By Wilbur B. Stover

(Elder Stover, who has so generously and graciously contributed this article to "The Evangelist" in the interest of a widespread revival of Home Religion, was for a third of a century a Church of the Brethren missionary to India and since his return has been a prolific writer of missionary and devotional books and magazine articles.)

(Concluded from last week)

I. *"Thy Kingdom come.
Thy will be done on earth as it is in Heaven."*

The first thought in prayer is worship; from it, with majestic sweep, the mind turns to the whole world of people whom God hath made, and prays for them. First we are worshipping the Creator, and second we are praying for the people whom he created; not a part of them, but all of them, the whole world full of them. There is no selfishness, no narrowness, no begging the question against missions "as at present carried on," no sneaking reply: "If they are to be saved, they'll be saved; if to be lost, they'll be lost." The Kingdom to come into the whole world, the divine will to be done in the whole earth, even as it is done throughout the whole heaven, this is our prayer,

"From Greenland's icy mountains,
From India's coral strand."

they call us to deliver, and we pray for their deliverance, and that deliverance is possible, from error's chains. And while on our knees praying these words, "Thy Kingdom come," in our imagination we see it coming; hosts of India folk get into the grand procession; whole battalions of folk from China fall into line; Japan, Korea, Uganda; Africa comes singing and swaying as the crowds move forward; the islands of the sea furnish their quota in full. Oh, the joy of praying for the coming of the Kingdom into all lands, and into the hearts of all peoples upon the earth!

"In the beauty of the lilies, Christ was born across the sea, With a glory in his bosom that transfigures you and me!" and while he was yet praying, he was transfigured before them; Moses, Elias, Jesus—they talked together of the death which was shortly to be accomplished in Jerusalem. If there is a time when the individual approaches the point of transfiguration, it is when he pours out himself in earnest solemn prayer for others. It is then that he walks in the footsteps of his Master, then that he enters into the joys of the Lord.

III. *"Give us this day our daily bread.
And forgive us our debts as we forgive our debtors."*

*And lead us not into temptation,
But deliver us from evil."*

After heartily praying for others, the individual who knows the Lord will not forget to pray for himself. He feels the need. In the divine Presence, he feels keenly his imperfections and limitations. How sadly they miss it who put first their own needs in prayer. How distorted their sense of proportion, either when they put themselves first, or forget altogether that they are needy creatures. Give us, forgive us, lead us; deliver us; what a list of "us's." Rather than a prayer for the individual, it belongs to the family; it takes in the whole group of us. It belongs to the group larger than our family; it is for all God's family, for the church. Those who have a common interest, who are of one type, of one blood will pray for each other in the same breath, and with the same words they pray for themselves. It is a part of the tie that binds, a strong cord in the bond of union.

Now and then some one "discovers" that it is "legalistic" to pray to be forgiven as one is now forgiving, thus "annulling grace" which covers all. The prayer is fully intended to disciples, who are not under law but under grace, and whose grace is sufficient to restrain them from asking for themselves more than they would willingly concede to others. Even under grace it seems there is equity; the love of equity is counted unto us for righteousness. The Lord would have his people everywhere do unto others as they would be done by; no wonder he injects it into the prayer he submits to them for universal use, thereby impelling every one of us to adopt our highest workable standard in social relationships. This is not legal ground.

IV. *"For thine is the kingdom, and the power, and the glory, for ever. Amen."*

Mt. Morris, Ill.

First, comes worship; next, prayer for the whole world; third, prayer for ourselves; and fourth, and lastly, a reversion to worship again. The greater part of prayer is worship. "O, worship the Lord, in the beauty of holiness." In our busy world, the great present need is that we find time to worship. Our only excuse for the neglect of worship is that we are too busy. We believe in it, we

appreciate it in others, we even rather expect the day to come when we may have worship in our homes. We are like the Jewish restaurant-keeper who told me he had no time to pray now, but when he had made his fortune, he was planning to retire from business activities, and give his attention to religion. Every so-called reason for the neglect of worship is merely a miserable excuse.

It is interesting how strangely many men's minds react to the use of the Lord's Prayer. There are those who say it is based on legal ground, therefore it is best omitted altogether. That is, they love the Lord Jesus who freed them from the law and brought them into grace, but are afraid to pray the prayer he gave them, lest they should slip out of grace and get back under the law again. There are others who say that the words of Jesus, "After this manner therefore pray ye: Our Father," etc., become meaningless unless we say the whole prayer whenever we pray. This is most pathetic, for such repeat the prayer in the morning and in the evening, at the breakfast table and everywhere else when they pray, thus using a few words of our Master to set up what he labored diligently to destroy, namely formality. It re-

minds one of the irony of Buddhistic experience; Buddha taught against idolatry all his life, and immediately after his death, his followers set up his image as an object of worship.

There are many who inject the Lord's Prayer into the worship service, but who do not feel bound to the constant repetition of the words, as by law prescribed. They appreciate the prayer, and value it highly. They use it frequently, perhaps four or five times each week, and it comes to be sort of confession of faith to them, a creed, if you like. These, it would appear, come from the place of prayer day to day justified, rather than the others; and what is more to the point, they live in harmony with the teachings of the Master, and not with any extreme view of those teachings.

After all, what we seek is the unity of the home, the spirituality of the whole group, and the methods that prove successful in passing over to the children the best elements of religious experience in the lives of the parents. That the use of the Lord's Prayer will be an aid to this end, there can be no doubt.

Mount Morris, Illinois.

A Powerful Plea for Prayer for Revival

By Dr. R. A. Torrey

"Wilt thou not revive us again: that thy people may rejoice in thee?" (Psa. 85:6). "It is time for thee, Lord, to work; for they have made void thy law" (Psa. 119:126).

One of the most insistent cries that goes up today from the heart of any one who loves the Lord Jesus Christ, and who is at the same time open-eyed as to the condition of affairs in the world today, is the cry of the Psalmist of old, "Wilt thou not revive us again: that thy people may rejoice in thee?" The great need of the hour is revival—a true, God-sent revival; not a revival gotten up by man's machinery, but a revival sent down from God himself in answer to the prayers of people who know and meet the conditions of prevailing prayer.

The condition of the churches throughout our land and other lands today would be appalling if we did not believe in a God who answers prayer—yes, if we did not know that God does answer prayer, and did not know from the Word of God itself and from the experience of the real church throughout the centuries that God especially delights to answer prayer for revival.

As I travel from one end of this land to the other, and have opportunity to see for myself the condition of the churches; as I read the various religious periodicals of the various denominations; as I talk with men and women in positions of influence and power in the church, my heart would be sick, yes nigh unto despair, if I did not know God and did not know that he answers prayer. The gross error that is being taught by many professedly orthodox ministers; the absence of the real, living Gospel from the preaching of many who do not preach error, but who are certainly not preaching the truth in its simplicity, in its fulness, and in the power of the Holy Ghost; the unconcern of apparently the great mass of the membership of our churches regarding the lost at home and abroad; the rapidly growing compromise with the world on the part of a very large proportion of the membership of our churches, the neglect of real prayer and the openly avowed disbelief in prayer on the part of not a few; the inactivity in real soul-winning work on the part of an overwhelming majority of the members of our evangelical churches today, cannot but fill any intelligent and

properly instructed Christian with a sorrow that almost breaks the heart.

But while the state of the churches is bad enough, that of the outside world would, of course, be far more discouraging, disheartening and overwhelming if one did not believe in a God who answers prayer. There is no time to go into details, nor do we need to, for the facts are well known, even though so many are deliberately shutting their eyes to them and loudly proclaiming their "optimism"—an optimism that has no basis in fact, but simply in the wishes of those who proclaim it. To mention only one of many things: Conditions in our universities, in our colleges, in our high schools, and our grade schools, not merely the religious conditions, but the moral conditions, are terrible beyond expression. I could not put into print things that have come under my personal observation as to the slump, not only in the modesty, but in the moral decency, not only among our young men and boys, but among our young women and girls. These facts are brought to me wherever I go, east or west, north or south.

But shall we despair, or throw up our hands and say nothing can be done? No, not for one moment. God does answer prayer; that has been demonstrated time and time again, and time and time again throughout the centuries when conditions were in many ways as bad as they are today or worse. God has heard prayer, and he is just the same today. I know that God answers prayer for revival—deep, thorough, widespread, miracle-working revival, as well as I know that I exist. When Mr. Alexander and I started around the world in December, 1901, there were five thousand people who had covenanted to pray for us every day. When we reached Australia, ten thousand took it up and prayed for us every day. When we reached England, forty thousand people had taken it up, AND GOD HEARD. All the way around the world wonders were wrought, not merely through us, but through a large number of others whom God raised up in answer to prayer, and I believe he will do like things, or far greater things, again.

Pray, pray, **PRAY!** Pray definitely; pray intensely; pray persistently; meet the conditions of prevailing prayer and **BE SURE YOU PRAY THROUGH.**

Chicago, Illinois.

THE BRETHREN PULPIT

Taking Hold of God

By Louis S. Bauman

TEXT: "And there is none that calleth upon thy name, that stirreth up himself to take hold of thee." Isaiah 64:7.

Isaiah, in his prayer to God, is deploring the praylessness of Israel. All the troubles of that sorrowing people have come to them because they refused to take hold of God. Prayer is absolutely essential to Christian victory. The weakness of the church today lies in the fact that she does not really pray. She has substituted formal, liturgical prayers,—or, rather, a mechanical, lifeless speaking of words, for the primitive and ardent cry of the heart. Nothing can be more obnoxious to God than formalism in prayer,—as though there were virtue in mere repetition of words, after the fashion of the pagan, Mohammedan or Roman Catholic worship. Prayer is the cry of a child of God in need, asking in words of his own for the supply of that need; or, it is the cry of a sinner for divine forgiveness and peace. An old man who had spoken fixed forms of prayer ever since he was three years of age, was converted, and in his old age used to say: "I am the old man who said his prayers for seventy years, and yet in all that time had never prayed at all."

Nothing so grieves the heart of God as the fact that while he has made boundless promises in return for believing prayer, so few of his children avail themselves of the privilege of claiming those promised blessings. Self-trust is eating the very vitals out of our spiritual life; and, as a result, the average Christian church is in a deplorable state,—a sickly, powerless thing, whose existence is little better than downright death. Human instrumentalities alone are failing to accomplish great things for God and his church. O, that the church might be given a vision of what she might be under God! Such a vision would drive her to her knees to claim her inheritance in Christ Jesus! There must be a revival of the praying spirit. There will be no advance without it. Laying hold on God is the starting point of every great movement that has blessed the world. Whenever the church has been aroused and wickedness arrested, some one has laid hold on God with Jacob's grip, and claimed the power in the name of Jesus Christ. No spiritual work of permanence has ever been wrought that was not done in the power of God, through direct answer to prayer. Whenever there has been a decline of spirituality among the churches, it was directly the result of non-attendance upon prayer. The decline of prayer is the decay of piety. No soul has ever been lifted to a higher plane of spiritual life, or moved to a more unselfish or self-denying service except in the closet of prayer. Prayer, and prayer alone, will bring back to the sin-stained soul of man its native purity and power.

It is through prayer that men come to know God. Men may talk about seeing God in the flower, in the earth and in the heavens. But neither in the simple beauty of the flower, nor in the splendid magnificence of the heavens, can we find the real and true God,—the loving heavenly Father. The pagans sought for God there, and did find the Creator; but, they never found the Father. The heavens may declare the glory and the handiwork of God, but they never can reveal the great, loving Father-heart of God. "Enter into thy closet," said the Master. And when we have entered into the closet, and have shut the door, it is there in the stillness that the Father reveals

his true self. Unbelief thrives outside the closet of prayer, never within. The closet is the observatory from which we look out and up and see the Eternal. Unbelief lives in the throng. Let men get apart from the throng, and go out into the desert with Moses, or with Paul; let them go into the wilderness with Elijah or with John the Baptist; and let them look up and be still, and they shall know the Father.

It is through prayer that God reveals his ways. How often some soul comes and says: "I do not understand the way of God. Why does God do this? Why does God do that?" It is very significant that God "made known his ways unto Moses, his acts, unto the children of Israel." The children of Israel knew that God *did* this or that,—Moses knew *why* he did it. But Moses went up into the mountain close to God. The children of Israel beheld him from afar. Those that spend much time in the closet, coming in close touch with the Eternal, are not those that are ever asking "Why?" "They are the seers who read his secrets; they know his will; they are the meek whom he guides in judgment and teaches his way. They are his prophets, who speak for him to others, and even forecast things to come. They watch the signs of the times and discern his tokens, and his signals."

It is said that George Muller always asked concerning any proposed measure, "Is this the Lord's work?" When that question was settled affirmatively, he then asked, "Is it my work?" And if that was also settled in the affirmative, he then asked, "Is this the Lord's way?" If so, then, last but not least, he asked, "Is this the Lord's time?" These are the all-important questions for a Christian, and only that soul can get the sure answer who dwells in close communion with the Father. There is no reason why God should not speak as decidedly as he spoke to men in the olden time, if only we will come away from the confusing voices of the world, and in the secret of his presence listen for the "still small voice."

It is through prayer that God imparts virtue to us. "Who touched me?" asked Christ on the way to the home of Jairus. "Master," exclaimed Peter, astonished at the question, "the multitude jostle and press against thee. How savest thou then, 'Who touched me?'" "Some one hath touched me," responded Christ; "for, I perceive that virtue is gone out of me." We are sick. Prayer is the hand that touches the divine battery that charges us with spiritual health and power. Many of the physical diseases that cling to the flesh, would trouble us no more if only we knew how to lay hold on God with the determination of the old patriarch who said: "I will not let thee go except thou bless me." It is the mission of the Holy Spirit to quicken and make strong the whole being of man. But "God giveth the Holy Ghost to them that ask him." God waits to be asked.

It is through prayer that God imparts his power. "I will not let thee go except thou bless me," cried Jacob after the lonely night-wrestle. "What is thy name?" Jehovah asked. "And he said, 'Jacob.'" Then said the Lord, "Thy name shall be called no more Jacob, but Israel; for as a prince thou hast power with God and with men, and hast prevailed." It is to God's glory that all his chil-

dren should have princely power, strong to conquer evil, and mighty to work and war for God.

There is a tremendous show of energy, of endeavor, of resolution, of incessant labor, of hustle and bustle in the church, but there is a tremendous lack of real and permanent accomplishment. There is a tremendous amount of planning, of chopping, sawing, splitting, and pounding going on in the church. But so many of our structures prove to be "wood, hay and stubble." Scheme, plan, organize, work, worry and sweat, but what does it all amount to unless souls are saved and established in the Kingdom of God? The trouble with so much Christian work these days, it is not divinely planned and divinely wrought. The plan was not given in "the mount," nor were the workmen filled with the Spirit of power for the working thereof. Hence, our work so often proves a flimsy failure. The men who have builded well,—the men whose work abides,—the men who have achieved results of the most surprising character, have all been men of ceaseless prayer. Such men as Jonathan Edwards, John Knox, William Carey, Hudson Taylor and George Muller, have ever shut themselves for hours in the closet, and

labored fervently in prayer. Martin Luther, when pressed under the weight of many duties and gigantic responsibilities, said: "I have so much to do that I cannot get on without three hours a day of praying." While these men of prayer achieved results and proved that things impossible with men are possible with God, there was a surprising lack of hurry and worry and flurry in their lives. They carried tremendous burdens and were never weary; they faced agonizing crises and were not anxious. They rested in the calm of God. They proved the words of Isaiah, the prophet, true: "They that wait upon the Lord shall renew their strength; and they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint." They were not blessed above others with talent, tact, and tide. They scaled the highest Alps that ever stood in the way of a conqueror. They faced foes as mighty as ever drew a battle-line. There is but one secret to their remarkable lives,—by waiting upon the Lord they renewed their strength. They laid hold on God and commanded him. It was this fact that made the legions of hell tremble whenever they had these men to face. Mary, Queen of Scotland, said: "I fear John Knox's prayers more than an army of ten thousand men!" Mark you, it was not John Knox she feared, but "John Knox's prayers!"

(To be continued).

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

ROOTED IN CHRIST—Col. 2:1-9. "Rooted and built up in him, and established in the faith." The Christian's first duty is to be rooted in Christ by faith and love, by prayer and the study of his Word. Thus shall he grow up in all spiritual grace and power, in outreach and service.

TUESDAY

SHINING LIGHTS—Phil. 2:14-16. "Among whom ye shine as lights in the world." Our lives may be as insignificant and passing as the morning dew, but if like the dew we are filled with the brightness of the Son of Righteousness, and reflect his glory, we shall bless the world with light and refreshing.

WEDNESDAY

BROTHERLY KINDNESS—Rom. 12:9-17. "In love of the brethren be tenderly affectioned one to another, in honor preferring one another." "As I have loved you" is the measure of loving kindness we are to manifest our love for others. It's a hard test and a noble ideal, but nothing less is worthy of the noblest brotherhood of earth.

THURSDAY

IN HIS STEPS—John 20:21-23. "As the Father hath sent me, even so send I you." And what easy-going, carefree lives we live! How our lives would be changed if we were really walking "in his steps!"

FRIDAY

FAITH AND PATIENCE—Heb. 6:9-12. "Who through faith and patience inherit the promises." The hard tasks, the struggles, the burdens and trials of life should only strengthen our faith in the Lord Jesus as we see how he sustains and encourages us through them all.

SATURDAY

OUR TASK—Luke 10:27. "Thou shalt love thy neighbor as thyself." Whatever the work with which we engage our talents, we must remember that we are servants of God, charged with advancing his kingdom on earth. We must ever keep in mind our relationship to humanity and our obligation to love them and seek their good. That is our task.

SUNDAY

TREASURES IN HEAVEN—Matt. 6:19-21. "But lay up for yourselves treasures in heaven." Sad it is to see how busy we are laying up treasures that corrode and that thieves steal and the seeking of which often empoverishes the soul! How rich are we growing each day in the honor and esteem of our friends because of the service we render? And how much wealth are we accumulating in divine qualities?—G. S. B.

The Cross that Satan Gives

By C. F. Yoder, Rio Cuarto, Argentina

The cross that Satan gives to bear
Grows heavier day by day,
Until at last its bearer sinks
Into the miry way.

It is the cross of law transgressed,
Of conscience prodding sore.
It is the cross of evil wrought
And judgment hanging o'er.

It carries weight of others tears,
Of ruined lives and pain;
It carries weight of wasted years,
Of losses without gain.

It carries weight of worldly ways,
A host of useless things,
Extravagance and luxury,
The lash that cuts and stings.

It carries weight of selfish care
That seeks her own alway,
That never feels the need to share,
Nor yet the need to pray.

It carries weight of heavy chains
That bind the worldly wise,
The fashions, follies, fears of men
From which they cannot rise.

It carries weight of dark despair,
Of doubt and deepening gloom,
It weighs the sinner down to death
With his impending doom.

The Christian faith has been a potent source of light and reason. Some timid people are afraid to use their brains in things religious. They believe in simple, emotional calls and ignorant faith. If our bodies are temples of the Holy Ghost, our brains must be included.—Bishop William B. Lawrence, of the Protestant Episcopal diocese of Massachusetts.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for August 7)

David Spares Saul

Scripture Lesson—1 Samuel 26.

Printed Text—1 Samuel 26:7-14, 17, 21.

Devotional Reading—Rom. 8:31-39.

Golden Text—Be not overcome of evil, but overcome evil with good.—Rom. 12:21.

LESSON LIGHTS

Lesson Poem

Much forgiven, may I learn
Love for hatred to return;
Then assured my heart shall be,
Thou, my God, hast pardoned me.

—J. Conder

Data.—David's outlaw life began in terrible earnest with chapter 20 (1st Samuel); especially when Jonathan with a warning "shot an arrow beyond him," 20:36-42. It is calculated that David was then about 23 years old. The history of his career as a fugitive occupies the 11 concluding chapters of 1st Samuel. As David was 30 years old when he "began to reign," 2 Sa. 5:4, the time-period was about seven years. David, king of Hebron, 1020 B. C. David king in Jerusalem, 1013 B. C. The ark brought to the Tabernacle on Mt. Zion. Rebellion of Absalom, 990 B. C. Accession of Solomon, 900 B. C.—Green.

David as an Outlaw

For nearly seven years David, after being exiled from Saul's court, lived a wandering life in the wilderness,—driven from place to place, hiding in desolate regions and dwelling in caves; but gradually gathering about him a band of men, and always protecting the outlying regions, and maintaining his loyalty to his king and his country.

We can understand the whole story best by gaining a distinct picture of the scene where the various events took place. In Southern Judea was a large and rough wilderness; not in any sense a "desert," but wild and uninhabited, abounding in caves in its numerous hills, and such a place as would serve as a complete protection, unless, as was sometimes the case, David was betrayed by men who themselves were familiar with the country and its hiding places. It was not a barren place, although it is probable that the greater part of the supplies for the band with David came from the farms and estates on the edge of the wilderness, as in the case of Nabal.

One cave especially was large enough and well enough placed to serve as a real stronghold for the band, and it was their rallying place for a large portion of the time,—the Cave of Adullam. This is "now generally identified with a cave in the side of a deep ravine, some five or six miles southwest of Bethlehem, and called Wady Khureitum." The path to it is along a winding shell of rock, having a fearful gorge below and gigantic cliffs above, so that it could easily be defended against all the forces of Saul, and being five hundred and fifty feet in length, could hold a small army of defenders. Being near his boyhood's home, David was probably well acquainted with this cavern, which may account for his using it for such a period as his headquarters.

An Advantage in Exile

David had not chosen his circumstances—he had been thrown into them. He did not rebel against Saul. He had no home. I do not know where a better home could have been provided for him than among these men in distress, in debt, in discontent. If it behooved a ruler to know the hearts of his subjects, their sorrows, their wrongs, their crimes, this was surely as precious a part of his schooling as the solitude of his boyhood, or as any intercourse he had with easy men who had never faced the misery of the world and had never had any motive to quarrel with its laws. He was now among the lowest of those he would have to govern, realizing the influences which were disposing them to evil; and here he was acquiring more real reverence for law and order, more understanding of their nature, than those can ever arrive at who have never known the need of them from the want of them. "He was bringing his wild followers under a loving discipline and government which they had never experienced."

Forgiveness vs. Revenge

Twice at least David had a chance to take Saul's life without risk to himself. One is where Saul came to rest in a cave in the depths of which David and his men were hiding. The second is that in today's lesson.

The Conflicting Motives

The motives which would powerfully influence David to kill Saul were: (1) Self-preservation; (2) desire to escape the persecution which was destroying all comfort in life; (3) he could thus immediately occupy the throne; (4) perhaps revenge for all he had suffered; (5) the knowledge that Saul was rapidly becoming unfit to be king; (6) the opportunity placed in his hands to accomplish that for which he had been anointed; (7) the pressure from his followers, who would not understand David's motives and would consider him very foolish, almost to madness, not to use his opportunity.

Now consider the motives for sparing Saul. To take the lowest motive, it was good policy. David expected to be king, and he would not, with regard to his own future safety, set the example of the assassination of a king. But the matter was on far higher grounds. David still loved Saul, in spite of Saul's cruelty towards him. David believed that the right needs no aid from violence. David believed in God with all his heart, and was glad to leave his cause in God's hands. He would not hurry God.

"There was no resisting such an appeal as David's. Saul had received good for evil; and on a nature in which there is anything worthy, this always makes a powerful impression."

"Once let David, or any other man, begin to taste the heavenly sweetness of true humility over against pride, and over against rebellion, and over against retaliation, and he will become positively enamoured and intoxicated with his humiliations. What once was death and hell to him will now be life

and peace and salvation to him."—Alexander Whyte.

"'Would it not be manly to resent it?' said one who had received an insult. 'Yes,' was the reply, 'but it would be Godlike to forgive it.' David did the Godlike thing."—J. R. Miller.

O man, forgive thy mortal foe,
Nor ever strike him blow for blow;
For all the souls on earth that live
To be forgiven must forgive.
Forgive him seventy times and seven;
For all the blessed souls in heaven
Are both forgivers and forgiven.

—Alfred Tennyson.

The large-hearted man will forgive with generous liberality. He will cherish no grudges. He will remember that he is himself forgiven. So he will keep his heavens clear of any clouds of hatred that in clear airs of mercy he may see both himself and his debtor as they really are and find it joyful to forgive."—Hilton Jones.

A REVIVAL IN THE SUNDAY SCHOOL

A. W. Orwig

With the right kind of teaching, by Holy Spirit-filled teachers, good results ought to be expected more or less all the time. And by good results I mean the real conversion of the scholars. Any teacher who is satisfied with anything less needs himself or herself to be revived. Gospel seed faithfully and prayerfully sown, will bring forth fruit. And that means that not only should head knowledge be imparted, but the hearts of pupils be reached, so that they will be deeply concerned about being truly saved. And that, in turn, will mean a revival in the Sunday school.

Nor should genuine conversions be expected only among the older scholars. They are often harder to reach, through the allurements of the world and more or less practice of sin, than children whose minds are not yet debauched by polluting thoughts, nor their hearts hardened by general quenching of the Holy Spirit. Christ's precious and inspiring words, "Suffer little children to come unto me, and forbid them not," etc., should rebuke those who are inclined to doubt child piety.

By all means let there be revival fires in the Sunday school. The Holy Ghost can adapt himself to the early years and tender hearts of children. But he desires the cooperation of officers and teachers. They need to be alert and truly prayerful. Some of the children may not be very far from the Kingdom, and just a little wise and gentle leading may bring them into the fold of Jesus. Certainly the pastor and his wife should be deeply solicitous in the matter. And thus a revival in the Sunday school may cause a spiritual conflagration in the church itself. Oh for such a glorious consummation!—Watchword.

I am twenty-five cents. I am not on speaking terms with the butcher. I am too small to buy a quart of ice cream. I am not large enough to purchase a box of candy. I am too small to buy a ticket to a movie. I am hard fit for a tip, but—believe me, when I go to church on Sunday I am considered some money!—*The Christian Evangelist*.

J. A. GARBBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Some Fresh Plans for Junior Committees

By Rev. R. R. Anderson in "Junior C. E. World"

GOOD LITERATURE

For Good-Literature Committees

First of all, find through the superintendent whether the local hospital would like to have copies of current magazines for patients to read, even if the magazines are a month or so old. If the hospital or people's home can use magazines, then a good-literature committee may place a table (with the permission of the pastor) in the church vestibule. On the table place a large card marked "Magazine Table. Can You Help?" Under this print briefly a request for church members to bring to this table used magazines, and state where the magazines are to be taken. Then the committee will carry the magazines to the institution that wants them.

MISSIONARY FIVE MINUTES

For Missionary Committees

This is a simple plan, but very helpful, as it keeps the work of missions constantly in mind, and gives the Juniors an idea of the missionary field. In every meeting devote five minutes to reading a missionary story, a letter from a missionary, or some facts about missions. Only good readers should read the stories. This missionary time must be made interesting or it will be a failure. The superintendent will help the committee to find the right kind of stories to read. Write to your own foreign or home missionary board, and ask for stories and the titles of suitable missionary books. Stories may also be found in missionary magazines.

A FORENOON MEETING

For Prayer Meeting Committees

This plan is worked most successfully by the society in St. Louis, Missouri. The Juniors attend church in the forenoon. The pastor preaches to them a five-minute sermon, and then they all file into the Junior room for their Junior Christian Endeavor meeting. This is held during the time that church service is going forward. Of course this plan could be tried only in churches that have rooms so situated that the Junior meeting would not interfere with the church service. In the meeting one of the Juniors always reports the message that the pastor has given in his five-minute sermon, and once a month three Juniors of different grades tell in the meeting the Sunday school lesson they liked best that month. If you cannot hold your meeting in this way, you can at least let a Junior report the pastor's five-minute sermon, and let Juniors tell about the Sunday school stories they liked best.

A MUSIC LEADER

For Music Committees

If the church has a choir leader, the Junior music committee may be able to persuade him or her to train the Junior society in singing the hymns as they ought to be sung. This does not call for an extra meeting; the leader could come at the close of the Junior meeting and give fifteen or

twenty minutes to training the Juniors. We need to learn many hymns that are never sung, simply because we do not know the tunes. And we do not sing hymns as they should be sung—namely, with understanding and feeling. The Juniors might also once in a while form a Junior choir at one of the evening services of the church. A little later they will become members of the church choir.

A boy who will not obey his parents nor his teachers nor his employers will not get very far along the pathway of success. One must learn to obey and be willing to obey, not only those who are rightfully over him here, but also God, and the laws of the land, then one may hope to succeed like Gideon did.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for August 7)

Giving Others First Chance Genesis 13: 7-12

Lois was a member of a large family of children. There were three brothers and a sister older than Lois and there were four little girls in the family who were younger than Lois. She was a very important member of that family, too. When the little children were unhappy and couldn't find anything to do that would make them happy, Lois would think of some nice game for them and soon they would be contented again. When the older children wanted to have a good time somewhere but knew that they ought to stay at home and do their work, they told Lois and she helped them out. Even mother depended on Lois for help. When there was more work than mother could possibly do alone she called on Lois and Lois hurried very hard to help mother out.

Now you might think that in return for all of these things that Lois was allowed to do anything that she wanted to. You would think that all the other children could have done Lois' work so that she could go away on nice trips. But, with so many depending on her for help she became so important that she just couldn't be spared. Whenever there was a chance to go along with an uncle or some other relative or friend on a trip, Lois would say, "I think that Helen ought to have this trip for she is nearly through with her high school work and she will be having a job soon. She will enjoy the trip."

One time father's sister came for a visit. It was in May that Aunt Ellen came for her visit. She said to Lois' parents as soon as she had a chance, "I am going to take three of the children back to the country with me. I want them to stay for the whole

summer and we are going to have a lot of good times together."

All the children were excited. Each one wanted to go. Even the tiniest little girl who was only three years old said, "Can I go?" Of course the small children could not be away from their mother for a whole summer, so it was really left to Lois and the four older children to decide who should go on the trip. As usual, Lois was the very first one to say, "I'll stay home so that one of you may go." It was not so easy to find out which of the other four would stay at home. None of them were used to giving others first choice as Lois was. Aunt Ellen became interested in Lois as soon as she found out that Lois had given up her chance for a trip so willingly. As the days passed Aunt Ellen noticed that whenever there was anything to be divided or anything that must be decided among the children, Lois gave the others first choice.

When the time came for Aunt Ellen to leave, the three boys went with her and Helen and Lois stayed at home. Helen seemed unhappy about not going on the trip but Lois seemed happy just because the other children were having a chance at such a nice trip. Aunt Ellen watched the two girls and as she left she said to herself, "Some day, I am going to do something for Lois. She is the most unselfish child I ever saw and I am going to do something for her to make her happy."

So the time passed. Lois continued making sacrifices for others. The next spring, Aunt Ellen came again. This time, each of the children was wondering, "I wonder if Aunt Ellen is going to take me along with her this summer."

One evening Aunt Ellen called all the family together and she said, "I want to tell all of you something. There is one member of this family that has always been giving the rest of you first choice. Whenever she has a chance to go anywhere or do anything and she realizes that one of the other children wants to do the same thing, she says, 'If you want to go, I'll stay home.' Now that little girl has had one reward all through life. She has been happy because she could make others happy. This evening I am going to give first choice to the little girl who has been giving first choice to others. Lois, I choose you to go with me on a long trip this summer. I want to reward you for your unselfishness."

Lois was so surprised that she hardly knew what to say. In fact she did not get over her surprise before it was time for them to start. Giving others first choice always brings a reward but Lois thought that no one had ever received quite so wonderful a reward as she did, for she and her Aunt Ellen had a wonderful summer together.

Bible References

- M., Aug. 1 Think well of others. Phil. 2:3.
- T., Aug. 2 Yield to others. Eccles. 10:4.
- W., Aug. 3 Be courteous. 1 Peter 3:8.
- T., Aug. 4 Take a low place. Luke 14:7-11.
- F., Aug. 5 What Jesus did. Rom. 15:1-3.
- S., Aug. 6 The best things for guests. Gen. 18:1-5.

Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Rio Cuarto, Argentina

The work of the Lord in Rio Cuarto is moving forward steadily. During the month just ended two more made public confession of Christ and I have ten in the class which meets during the Sunday school hour for Bible studies preparatory to baptism.

The Sunday school in spite of winter weather and no fire, has an attendance of from 120 to 150 and the other meetings are also well attended. The branch Sunday school in Pueblo Alberdi has been changed to the afternoon and the attendance has increased.

Some of the families that were absent working in the corn harvest have returned and are attending again. The Christian Endeavor society is preparing a program for the national holiday the 9th of July.

At our quarterly business meeting last

night the church approved the recommendation of the Field Council that our members who are serving as pastors be ordained to the ministry. This will be done at the earliest opportunity.

During the month I also baptized four converts in Alejandro. Brother Anton held a meeting in the Chaco or northern Argentine where he has a sister. There is now a group of believers there but no pastor and they are too far away to care for from here. He is now evangelizing towns to the south of Buenos Aires by means of colportage work.

The work in the new towns of Tancacho and Gallini is growing. We are to have a meeting of the pastors for Bible study for a week in July.

C. F. YODER.

News of Our African Missionaries

42 Rue Pierre Nicole, Paris Vme, France
 July 11th, 1927.

Dear Evangelist Readers:

Some time has elapsed since I wrote to you. Meanwhile letters are frequently being received from our faithful missionary correspondents which I long to share with you.

From Bassai Miss Myers writes: "Miss Tyson and I have recently had a prosperous trip to Carnot. All are well at present. Brother Kennedy is out itinerating. We have been collecting specimens. Just bottled a snake and it looks beautiful! We have a pet monkey and jackal here."—These items will be of special interest to Marguerite and other children.

Miss Emmert writes from Yaloke April 24th: "How I wish you could have been with us today as the church was dedicated. It is a fine building and we are so thankful for it. The service was very appropriate. The natives are now sheltered from the wind and rain and are seated in orderly rows on real benches. I think they were much impressed with the solemnity and sacredness of the occasion.

"The Fosters are both well and valuable members of our staff. Brother Hathaway has been forced to be absent so much that I don't know how the building could have progressed without Brother Foster. We have a great deal of milk now and also about ten eggs daily."

Mrs. Hathaway writes: "The brick work on the dispensary is about to the top of the windows, so in a few weeks it no doubt will be completed and ready for use."

The latest news from the field was recently received from Miss Tyson of Yaloke, under date of May 1st:

"The school building is completed and Miss Emmert certainly has a very comfortable building. Even the administrator remarked about it. The dispensary is coming along nicely and before many weeks we shall be able to admit patients. We have much for which to praise the Lord."

"We are building a new chicken house, for we have chickens, ducks and pigeons," Today the report from Bassai reached us. Brother Jobson said: "Just five years and

six months ago Brother Gribble pitched his tent on Bassai hill." "Then in my mind," Miss Tyson adds, "I began to picture all that has happened in this short time, the permanent houses at Bassai, the buildings at Yaloke, the new station at Bossangoa, the school for the past year at Yaloke, and then I thought of the hundreds of souls who are enjoying the light of the gospel, who might have been sitting in heathen darkness. I thought also of the band of noble men we have as evangelists and my heart was lifted in praise to our heavenly Father."

"To think of all that has been accomplished! Far more than even we know, for we never can tell what the Lord will accomplish through the many hearts that hear the gospel and remain for a time unmoved, but we know that God's Word will not return unto him void. We are sometimes impatient in waiting and think that things happen so slowly, but the Lord has done wondrously! We can only praise him for the faith and the vision he gave to our pioneers, and that he has privileged us to labor for him here.

"I had a lovely time itinerating with Miss Myers. She came down to Yaloke to visit with us but was not content to stay very long. She wanted to leave as soon as possible, but we finally succeeded in keeping her several days. Then we left for Carnot.

"We had a blessed time giving forth the word, and, oh, the crowds. The villages were crowded with people and they listened so attentively and seemed so anxious to hear the gospel.

"When we arrived at Zarasongo, just one day's journey from Carnot, word came, which led us to determine after prayer to go to Bassai. We had intended to go to Doumbe to buy some donkeys, then from there to itinerate by way of Torakau, Garemo and Yaloke, but the Lord changed our plans. We reached Carnot about 6 P. M. and had no sooner arrived at the rest house than there was a heavy downpour of rain. We soon hurried off to bed, being very tired. The next day many of Miss Myers' old friends called, among them being Ti-

bate and Adou, the Hausa chiefs. Tibate was so delighted to see Miss Myers. He grasped her hands, greeting her again and again. When Miss Myers said, "Tibate, you know that Brother Gribble is dead?" he looked up and said, "Yes, Bombo is dead." Then there was silence and deep thought, and again he spoke, this time with uplifted and shining face. "But Bombo is with Jesus Christ." We thought what a statement coming from a Hausa! Even though he did not accept the gospel message, yet deep down in his heart must have existed some degree of belief in that message. So many incidents happened that encouraged us and made us happy that we are in the Lord's service. Nothing else ever gave me quite so much joy as to see the fruits of the early seed sowing of our work. Miss Myers also saw her old personal boy Yama. He told her he prayed every day and still loves the Lord and wants to serve him always.

"From Carnot we went to Bozoum, taking the same route that Brother Gribble took, and all along they never forgot to mention him. How the natives must have loved him! At one place they told Miss Myers concerning herself, "When you were at Carnot you were a little girl, but now 'mo ga kota awe.'" Tibati also said this very same thing ('Ga kota awe' is Sango, meaning 'you are full grown.')

"We had Yama with us and when we came to Zalagme who should rush up to him but Bengbai (the one whom Yama accused of causing the death of his first born by sorcery, and whom the attempt to implicate finally resulted in the tragedy of 1923, culminating in the burning of the mission store house and Yama's imprisonment at Bangui, where occurred his marvelous turning to the Lord, and the infilling of the Spirit who has made Yama such a mighty preacher of the gospel). Yama and Bengbai greeted each other like old friends. What marvelous grace the Lord has given to both!"

The same God is able to continue to make all grace abound toward us in every trial. "May the Lord watch between me and thee while we are absent one from another, and speedily reunite us." So concludes Miss Tyson's cheering letter.

In France also much of interest is occurring. Our Brother DeLozier arrived safely in Paris one month ago and is domiciled at Vitry, meanwhile taking a course at one of Paris' famous universities, the Sorbonne, for the month of July. He will attend the conference of French Christians at Digne in August.

Meanwhile my sister arrived July 3rd, and will sail August 20th with Marguerite for the States.

God seems to have shaped my course for August here in Paris, for it is here that I shall probably witness Marguerite's departure and welcome Brother and Sister Taber. The early days of September bring a farewell missionary conference at Morges, Switzerland. This conference, if the Lord will, I hope to attend, and to depart as soon thereafter as I may be permitted to do. Today Marguerite was transferred from my passport to my sisters, and I hardly dare look now at my own passport, with the cruel word "Cancelled," stamped in duplicate across Marguerite's sweet, brave little face, which has already seen so much of

suffering and separation "For the sake of the NAME!" May his name be glorified!

Meanwhile the last preparations for the voyages of separation go steadily forward. Marguerites' ticket will be procured tomorrow. Purchases are being made for the missionaries on the field, our final preparations continue, and all this in the midst of French lessons and teachers.

I have not yet succeeded in getting a typist in Paris to assist me in putting my

manuscripts in shape, but I feel sure one will shortly be obtained, perhaps even tomorrow, for our God has promised to supply all our need.

Beloved readers, may God give you a rich, deep blessing this year at National Conference. May it be a year when prayer shall be answered, missionaries thrust forth, the Lord Jesus honored!

For you and I, beloved, would rather bring honor to his name, than to have even the

just fame of a Lindbergh, the applause of a Chamberlin, the publicity accorded to Byrd and his companions, or the scrutinizing attention given to Levine and Drouhin as they place themselves in the limelight of the arena of Europe to America aviation. For the sake of the Name let us press forward, true gospel aviators, in all things giving him the preeminence.

Faithfully,
FLORENCE N. GRIBBLE.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

North Manchester, Indiana

This is one of the best known churches in this district and the readers of the Evangelist are familiar with its activities through the reports made. Dr. J. Raymond Schutz is the pastor and is one of the most popular and well known men on the lecture platform in this state. Besides his regular pulpit and pastoral work, he teaches in the North Manchester College, conducts an educational extension course, lectures before educational gatherings, clubs and other organizations. Since last September he has given 140 addresses outside of his regular church and school work. To say he is a busy man is expressing mildly, the strenuous and vigorous schedule he is following.

Brother Schutz is intensely interested in educational work and anxious for the future of our own school and gave me every support he was able in connection with his busy life. While he was not able to make the canvas with me, he provided satisfactory aid.

I found the North Manchester church aggressive, united and lined up with a big working program. While the enlargement of the building was being talked to accommodate their growing school, they have also committed themselves to a church extension program on the foreign field of South America. They are supporting Romanenghi, the son-in-law of Dr. Yoder.

The members of the church were very courteous to me and are interested in the activities of the general interests of the church and many responded in making gifts to the endowment. It was our pleasure to have with us on a Sunday night Judge F. O. Switzer of Wabash, a graduate of Ashland and a member of the Board of Trustees. He gave a personal testimony of the worth of Ashland College and made an appeal for the support of this campaign.

THE THIRD, ONE THOUSAND DOLLAR GIFT OF INDIANA, WAS MADE BY A MEMBER OF THIS CONGREGATION. This campaign must have more large gifts if the goal is reached, that has been set.

There were some handicaps to the campaign in not getting more money. The Church of the Brethren have a college in this place. Naturally the parents prefer to have their children at home while attending school and with a school in their own town they avail themselves of the opportunity. Also many of the young people whose parents are not financially able to send their children away, can do so with a school in their midst. These relationships form ties and with the college drives, some

are carrying pledges for the school they graduated from.

This, with their obligation on the foreign mission field and a building schedule in the future did not help the sum total of my campaign. The total gift of this church to the endowment was \$2,612.58.

We have not yet heard from the organizations of the congregations and I am sure that with the prospects there in mind, that before this campaign is over the North Manchester church will be crowding the leading churches.

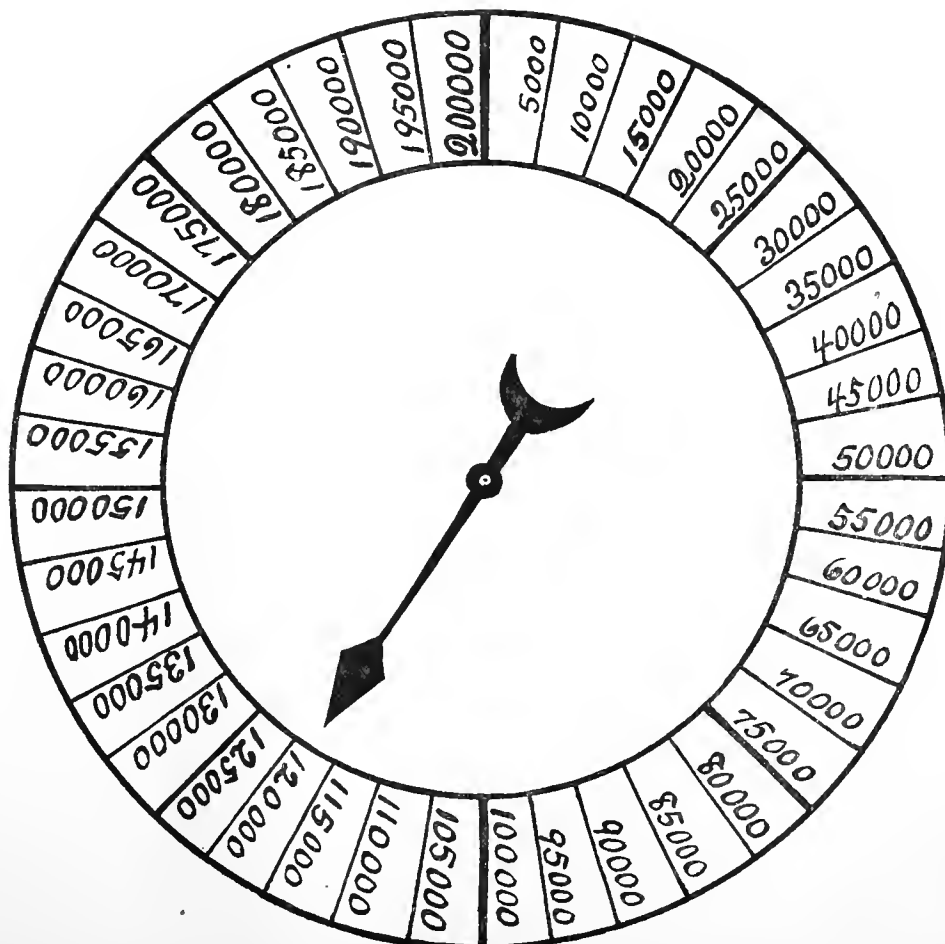
W. S. BELL.

THE EDUCATIONAL OFFERING— SECOND REPORT

The offering is not coming as rapidly as I had hoped, but, no doubt, some of the gifts were in the form of pledges, and the treasurers are waiting for them to be paid.

I can hardly stress sufficiently, the importance to the college, of this offering, for when we make our formal application for entrance into the Association of Colleges, if this offering shall have averaged \$2,000 per year for the past five years, it will count as \$40,000 of permanent endowment, being the equivalent of 5% on that sum. Of course the offering would have to continue on that basis, and such an amount would work no hardship on any one. The cause is worthy and urgent, so let me beg that it may be sent in. Since my last report, dated June 28, gifts have been sent in as follows:

Ardmore, Ind.	\$ 12.43
Dallas Center, Iowa	38.00
Myersdale, Pa.	40.00
Jones Mills, Pa.	5.00
Gretna, Ohio	17.00
Carleton, Neb.	12.45
Sidney, Ind.	5.40
Raystown, Pa.	8.00
Fairhaven, Ohio	41.60
Gatewood, W. Va.	8.35
Roanoke, Ind.	5.00



New Enterprise, Ind.	4.00
Gratis, Ohio	25.02
Sergeantsville, N. J.	15.00
Nappanee, Ind.	17.05
Fostoria, Ohio,	2.50
Masontown, Pa.	38.70
St. Lukes, Va.	5.00
Johnstown, Pa. 3rd church	15.45
Pleasant Grove, Iowa	3.35
Elkhart, Ind.	25.00
Fairview, Ohio	9.86
Lake Odessa, Mich.	12.25
Johnstown, Pa., 2nd church	8.20
New Enterprise, Pa.	10.50
Mulvane, Kansas, additional	2.00
Pleasant Hill, Ohio	7.00
Falls City, Neb.	49.31

Total this report\$446.42
Previously reported 473.48

Total to date, July 21, 1927\$919.90
MARTIN SHIVELY Bursar,
Ashland College.

THREE MONTHS OF SPIRITUAL PROGRESS

The months of April, May and June have been strenuous and prosperous ones in our church life. There have been a few disappointments, but no discouragements. There have been tests, but not trials. The Lord has been very good to us as a people and honored us as we honored his word and his program for the church.

Missionary

April was "Missionary Month." The city of Johnstown is in an industrial slump, not only in the steel industry, but in almost every line. The membership of the church is composed of wage-earners,—90% so! This meant that our Easter Offering was threatened with a slump also. Through the medium of our church calendar, we put on a campaign of dissemination of missionary information for three Sundays preceding Easter. It won for us the third place among the churches in the Easter Offering. Far superior to this, on Easter Sunday morning, five of the splendid young people of our church publicly dedicated themselves for definite and life service for Jesus Christ. Three young men for the ministry and two young women for the missionary field. All of these except one have one more year of high school before they go to Ashland. This was the greatest missionary victory the church has ever won!

Evangelism

Nine have been added unto the church since April 1. These have come largely as a result of the inauguration of a Department of evangelism in the Sunday school with a Directress in charge. Instead of one Decision Day a year, there will be at least four. The city of Johnstown is a difficult field for evangelism. Praise the Lord for these nine souls won during months that are usually very unpromising.

Spiritual Life

The Mid-week service is counted a good test of the spiritual life. During the three months of this report, a series of studies in Prophecy was conducted on Wednesday nights. The attendance was most gratifying. Seldom did it drop below the 75 mark and several times reached the 150. The average was between 90 and 100. In the morning church services, we have given a series of expository studies in the Book of Romans which have deepened the spiritual life of the congregation and maintained most excellent attendance. It has been our frequent observation that nothing draws

and holds the people better than the genuine, unadulterated Word of God.

Our communion service was a mountain-top experience. Preceding Communion Sunday Dr. Miller, Dean of our Seminary, gave us a series of Travelogue lectures of his trip to the Holy Land. They were an inspiration to all. Dr. Miller said of our communion, "It was one of the most spiritual and dignified communion services I have ever attended." Just a few less than 400 participated.

Music

Much is made in this church of good devotional music. The Ashland College Girls' Glee Club gave a most excellent concert. The pastor was compelled to be absent owing to the sudden death of his father, but the large audience reported a fine concert. Come again, Girls! A Volunteer Choir of 150 voices under the direction of our church rendered the "Messiah" in the month of May. Between 1100 and 1200 were present. It was a pronounced success and reported to be one of the greatest events in music in the city for the year.

Children's Day

With artistic decorations, arranged by Thomas Hammers, window decorator of the largest store in the city, making our beautiful auditoriums more beautiful, the largest attendance on Children's Day in the history of our school enjoyed the well arranged program rendered. It was a happy occasion. Yes, it rained! but, we beat all previous records in attendance any how. Praise the Lord!

Young People's Work

Our Christian Endeavor Societies continue zealous and prosperous. Inasmuch as we are uniting with 10 other churches of the city in union Sunday evening services during July and August, the Intermediates and Juniors have discontinued services until September 1. But, the Young People are holding theirs on Sunday morning at 8:45. Moreover, they are after the National Prize for the society maintaining the best percent of average attendance during these summer months. SEVEN MEMBERS of the Society attended the International C. E. Convention at Cleveland! We question if this record was duplicated at the Convention,—the President, Vice President, Secretary, Treasurer, Chairman of Quiet Hour, Chairman of Publicity, and Pastor of our Society were present. We are proud of our young people. We have found that holding the standards high, even including 1 Corinthians 11 does not "drive the young people away from the church, but challenges them to scriptural living. If our young people become wishy-washy, shilly-shally, half-hearted, compromising Christians today, it may be the fault of the church lowering the standards.

CHARLES H. ASHMAN, Pastor.

PROF. DELOZIER ON "THE MAJESTIC"

Early on the morning of June 4th I arrived at New York bag and baggage, all prepared to sail on the world's biggest ship, "The Majestic." I went immediately to the deck and saw the funnels of the monster, tower above the buildings along the water front. I took my baggage in and properly tagged it with the number of stateroom and then went out to see New York. I had the day for it, but since Wall Street was to finance my trip, I went there first. But to avoid a lengthy story I come down to Friday evening. I wend my way to pier 59 and to my great surprise I run into a vast throng. I am lost, overwhelmed. But

finally I get in touch with my group "Tourist Third Cabin." After awhile I get aboard the great Titan of the seas, which by the way is 20 feet longer than the ill-fated Titanic that struck the ice berg in 1911.

There was much to provoke laughter for the first hour aboard. We were shown our staterooms, but of course there were five stories and many hallways and stairs. After awhile there was a tendency to leave the stateroom and wander up on deck. But alas! Many were not able to find their way back to the proper room. I was lucky in that I was in no hurry to find my room. I wanted to see the fun. I stood in one of the halls where a man passed me four times, falling over a suitcase at last arising in despair. He declared he was lost and would have to give it up. He could not find his room. Other scenes were more humorous still, but I pass them. Naturally I will not tell whether I too got lost.

I spent the rest of time on deck until 2:40 A. M., when the pilot was taken off and the monster put on full speed ahead. A touching scene indeed, that of a ship leaving port. We were 2600 souls aboard. Fully as many were gathered at the dock to wave us off. They sang, they cheered, they jested, and finally at stroke of midnight, the whistles of several husky boats nearly opened up a siren tumult.

I heard a sound of "many waters" as though the ocean were in distress, and lo our four propellers were backing us out of the dock. When we were properly backed and turned, I noticed a little bit later that we were passing pier 59 from which we had backed. It seemed mysterious, but then happened to remember that our ship was 956 feet long and that I was on the rear deck. So I had some wee distance to go in order to get back opposite pier 59. I seemed a bit sad and one almost felt a regret as the skyline of old New York gradually slipped away and dropped imperceptibly below the horizon. Mr. Tiffany of Lancaster, and I decided to see the pilot off the ship, and so we watched the lights, the buoys and everything. After a long while sailing, and terrible commotion in the waters, "We are backing" cries Tiffany. As a matter of fact the ship almost came to a standstill. A mystery! But presently we went on. Finally the propellers ceased to operate. A red light came floating toward us. A lighter hauled up alongside, the boat is put out and with difficulty the long sailor fights his way across the waves. Little boat gets up to the very edge of the ship. Something falls like a meteor into the boat and as it pulls away, there are two men in it. The pilot is on his way back to New York harbor. A sailor on an upper back deck shouts down to my friend and me in Irish brogue, "Full spade (speed) ahead now;" and we retire for a few hours.

At 7:30 A. M. I was up and alas, our beloved U. S. A. had vanished. We were cutting through a fog and the whistle was giving an occasional toot, the usual background note with which every one is familiar who has chanced to make a sea voyage. I got assignment table 23, seat No. 345, second sitting or seating, as they perhaps call it. Friendships are rapidly formed. Games and contests and promenades, anything to pass six days on the briny deep.

Each noontime a bulletin is posted showing our mileage, our exact location. The line is lengthened a wee bit each 24 hours the great turbines roar on day and night we sight an occasional ship, our own continues to throw out a great slimy, foamy

ribbon 200 feet wide and finally one afternoon at 3:30 we see a line on the horizon, a mere pencil mark as it were, but the sailors assure us it is land, every one glad to see mother earth, although we knew that we weren't far from land at any time, i. e., by straight down measurement. But the land we saw wasn't our destination. It was the Sicily Islands. A bit later a sailor shows us a light. "The French shore," he assures us. Propellers go on one-half speed, and finally the ship coasts. We retire, but cannot sleep. Having grown accustomed to the vibration we can't sleep when it ceases. About 2 A. M. (for I could not sleep) another red light approaches our ship. Another pilot comes aboard, the propellers begin to move slowly and finally we anchor within the breakwater at Cherbourg, ship too large to land. The piece of metal which is lowered into the water weighs 15 tons and the cable that lowers it weighs 69 tons, because the drum must contain enough for 150 fathoms.

Mystery! Forgot to tell you, we solved Saturday forenoon. Tiffany and I made inquiry and learned that the ship was rubbing bottom when we thought she was backing, and as a matter of fact, was being backed off the sand. Why does the Majestic leave New York at night? Must have high tide to get over Pennsylvania Railroad tunnels. Majestic draws 40 feet of water. My curiosity led me to solicit statistics from chief engineer.

All anchors and cable weigh 170 tons. Steering gear house as large as College chapel. Twin cylinder engines of over 300 horsepower turn the rudder which weighs complete 140 tons.

I had the rare privilege of going through the engine rooms. Pipes that lead steam to turbines are 42 inches in diameter. Each of four propellers is capable of 20,000 horsepower or 80,000 horsepower in all, when ship is doing her best. The ship carries 3,000 tons of fresh water from New York. In addition she carries 3,364 tons for boiler use. She also carries 991 tons for water ballast. The propeller shafts are sixteen and one-half inches in diameter. The ship carries a crew of 1,100 men.

Her tonnage is 56,000. Length, 956 feet, width 100 feet. Height 102 feet. 9 decks, stacks 30 feet in diameter. Accommodations for 4,100 people, speed 26 miles an hour. Four times around the deck is a mile. Yes, it was a thriller to live on that thing six days, but I was very glad to get off, too.

The Lord willing, I shall tell you about the getting off at some later date. Meanwhile I am pursuing courses at the Surbonne in the forenoon and visiting museums in the afternoon. A strenuous life, indeed!

A. L. DELOZIER.

SHOULD CHRISTIANS TITHE?

The obligation of the tithe in the dispensation is quite a problem to many sincere Christians. Not a few persons have written us, asking whether we had anything from our pen on the subject. They wonder whether a man is a legalist who follows the law of the tithe in his giving to the Lord. In reply, we might say, Yes, and No. If a person gives the one-tenth solely because the Law says so, then, without a doubt, he is a legalist. If he gives the one-tenth because of his love for his Lord and for want of a better rule for systematic giving, we would then say, No. For instance, nine of the ten commandments of the decalogue are enforced in the New Testament.

Is a man a legalist because he keeps

those nine commandments? By no means. He keeps them, not because the Law of Moses says so, but because Christ and the Apostles say so. But in any event the law of the tithe must never be converted into an iron-clad rule. And if Grace is better than Law, and it is, then Grace ought to lead us to do voluntarily a little more of the Law exacted by compulsion. Beloved, please do not disgrace your profession as a Christian by being guilty of thinking that the believer under Grace should be more selfish than the Jew under Law. And who would be willing to judge the Lord Jesus of lowering the standard of a single grace or virtue, not even the grace of liberality or giving? The very suggestion of such a thing is an absurdity. The New Testament standard is never and in no sense lower than that of the Old Testament standard.—From "King's Business."

NO-TOBACCO LEAGUE AT WINONA

The No-Tobacco League of America will hold its twelfth annual convention at Winona Lake, Indiana, August 15 and 16. It is a nationally incorporated institution devoted to a thorough study of the tobacco problem with the purpose of finding a sane, practical solution of it.

Any one interested in this question is invited to attend the convention and freely participate in its deliberations. Churches, Sunday schools, Young People's Religious Societies, Parent-Teacher Associations, W. C. T. U's, and all organizations standing for human welfare are asked to appoint representatives.

The work of the No-Tobacco League is not primarily one of reformation nor of legislation, but of education. Its motto is: "Let us keep the young folks clean from the blight of nicotine; let us teach the youth the truth about tobacco."

The League is building up a great nationwide organization with subsidiary organizations in every state. States form county organizations to carry the program of education into every school district.

The League prints and distributes hundreds of thousand of pages of literature dealing with the various phases of the tobacco problem.

The League would like to enroll in its membership all those who have a conviction that the tobacco habit is a bad one—particularly for young folks. It is especially anxious to find men and women who are proficient and efficient to take charge of organizational and educational work in various states.

Any one who is interested and desires further information can obtain it by writing Charles M. Fillmore, General Secretary, The No-Tobacco League of America, 821 Occidental Building, Indianapolis, Indiana.

A BEQUEST TO CHURCH INTERESTS

It is with great pleasure that I make the announcement of a gift, left by the late Mrs. Mary Jollif, to the Brethren church. Mrs. Jollif was an active member of the Fairhaven church and was always ready to carry her share of the burden of the work of the church. When she realized that she had only a short time to live she still held the cause of Brethrenism and the advancement of the work of the kingdom upon her heart and made arrangements for a gift of five hundred dollars to be divided as follows:

One hundred to South American missions.
One hundred to African missions.
One hundred to the Brethren Home.
One hundred to General Home missions.
One hundred to Kentucky Missions.

This distribution shows that Mrs. Jollif realizes the meaning of the words of Jesus when he said, "Go ye into all the world." While she could not go to the field in person I am sure that her heart was there with the work, and this gift that she left will do its part in carrying the Word of God even "unto the uttermost parts of the world."

The church greatly feels the loss of Sister Jollif, but the memory of her life and work goes on.

May God so work in the lives of his people that many more as they near the end of life's journey, may remember his bountiful blessings and will do their part that the work of the Kingdom may go on.

May God bless those who mourn the loss of Mrs. Jollif and bring to them comfort and cheer by the fact that she loved and served her Master.

GEORGE C. PONTIUS,
Pastor of Fairhaven Church.

GENERAL CONFERENCE 1927

The General Conference of the Brethren churches of America will assemble at Winona Lake, Indiana, August 22-28, 1927. The first regular meeting will be on Monday night at 7:30 and sessions daily, almost hourly, will continue until the last meeting on Sunday night. The program will appear in the Brethren Evangelist in a short time.

Entertainment

The facilities at Winona for board and lodging are so well known that a word only need be written. The Winona management promises sufficient room for all. The Westminster Hotel offers splendid accommodations at reasonable rates. The Inn is the popular home for many. Cottage rooms are always available and the camp grounds are in good order for camping.

The Program

A strong program has been arranged. With the thought of giving each organization of the church an opportunity of presenting its particular work representative speakers have been assigned timely subjects and real messages will be given.

Delegates and pastors, especially pastors, should attend every session. The habit of some of the pastors standing outside the building or engaging in recreation during conference hours is causing some churches and organizations to wonder, why conference anyhow. The attractions at Winona are numerous and can be fully enjoyed between sessions. The eleven o'clock Bible hour is to be taken by Rev. W. P. White, a noted Bible teacher of the West.

Let many from near and far make this a most successful gathering.

A. V. KIMMELL,
Secretary Executive Committee.

EASTER OFFERING REPORT

Below will be found the final report of the Easter Offering for 1927, to the work of Foreign Missions. Detailed report, giving names of donors according to churches, will appear in the July issue of "The Brethren Missionary." The Treasurer regrets that this year quite a few churches sent their Easter offering reports in too late to be included. As all were advised, the Treasurer's books close on June 30th, and July 1st is too late. The booklet showing the Treasurer's Annual Report of Receipts and

Expenditures, will be mailed to each member of the Foreign Missionary Society some time in August.

Summary of Easter Offering 1927, A. D.

General Fund	\$14,489.48
South American General Fund ...	2,718.71
South American Bible & Tract Fund ..	49.75
South American Auto Fund	117.03
South American Building Fund ..	1,532.96
South American Helpers' Children's Fund	192.00
South American Special Fund	320.00
Yett Fund	981.00
Nielsen Fund	109.52
North Manchester Fund	400.00
African General Fund	4,177.17
African Auto Fund	178.57
African Hospital Fund	237.00
African Leper Asylum	136.83
African Native Workers' Fund	138.00
African W. M. S. Fund	1,450.00
Bassai Church Building	1,435.00
Bickel Personal Fund	365.00
Deeter Personal Fund	46.00
Emmert Personal Fund	332.50
Foster Personal Fund	81.00
Gribble Personal Fund	462.17
Hathaway Personal Fund	1,015.26
Jobson Personal Fund	215.58
Kennedy Personal Fund	64.50
Myers Personal Fund	75.00
Sheldon Personal Fund	197.64
Tyson Personal Fund	450.00
Annuity Fund	157.40
Brethren Missionary Fund	3.75
Foulke Fund	9.50
Missionary Preparation Fund	269.70
Dr. Maude Allen, India	25.00
American Mission to Lepers	1.15
Agnes Powar, India	25.00
Russian & Slavonic Bible Union ..	7.00
Williamsburg Mission to the Jews ..	5.00
Los Angeles Hebrew Mission	12.25
Rollier Girls	50.00
K. David, India	60.00
African Inland Mission	49.50
Mme. Contesse, Digne, France ...	46.00
Miss Fuss, China	195.71
European Christian Mission	25.00
Y. M. C. A., China	30.00
Bergtholds, India	10.00
T. Gittel	2.50
Moses Gittlin	15.00

Total\$32,967.13

Respectfully submitted,
LOUIS S. BAUMAN, Treasurer.

FOR OUR BOYS AND GIRLS

A FAMILY AWAKENING

"These biscuits are certainly good, mother," said Hal Evarts, at home from college for his spring vacation.

"Mother's biscuits are always fine," his sister Clarice reminded him.

"That's right," added Mr. Evarts. "Mother is the champion when it comes to making biscuits."

Mrs. Evarts did not smile back at them as she usually smiled when they praised her cooking. "Biscuits!" she exclaimed with a bitterness that was wholly strange in her. "Biscuits! Always biscuits; Hal comes home from college, and the first things he says is, 'Mother, please make some biscuits for breakfast.' Not a word about his college doings, although I was counting on hearing. Clare brings her musical friend home; I love music, and Clare knows it, but in-

stead of hoping I would enjoy her friend she says: 'Won't you please make some of your lovely biscuits for lunch?' Your father telephones he is bringing Professor Mellon home for dinner, 'And won't you have some of your famous biscuits?' I think you had better put on my tombstone, 'We miss her because she made good biscuits!'" She pushed back her chair and hurriedly left the room, leaving a startled and almost frightened family behind her.

"It—it isn't just the biscuits," Clarice said, and her eyes filled. "It's because it's been nothing but biscuits."

Her father nodded. "You've put your finger on the trouble. We're all guilty. We must find some way to make her understand that she is far more to us than just a biscuit-maker."

"Would it be all right for me to go up and tell her about college now?" Hal asked contritely.

"That would be as good a way as any to begin," said his father.

Hal's mother sat up and dried her eyes as he entered her room. "I'm ashamed of the way I exploded—like a spoiled child," she said apologetically.

"You should have exploded long ago," Hal replied. "We didn't mean to make you think you were only our biscuit-maker."

And he told her one college happening after another until he had her laughing.

That afternoon Mr. Evarts telephoned, "Come down town and let's have dinner together and then go to the opera," he said to his wife.

They had an enjoyable evening. Coming home late, Mrs. Evarts found a note from Clarice on her dresser. "I am going to get breakfast," it read. "You are to stay in bed until I call you."

So it went all the week. Clarice insisted on getting breakfast regularly. At first her mother enjoyed it, but after a few days she was aware that something was missing.

The morning before Hal was to go back, Mrs. Evarts overheard him say to his father: "Guess I'll slip out with you and get something to eat. Clare's breakfasts are fluffy—"

"But not filling like mother's biscuits," finished his father.

The next morning Mrs. Evarts was in the kitchen when Clarice appeared. "Mother!" exclaimed the girl reproachfully.

"You're a dear," said her mother, laughing, "but you set the table, and I'll get breakfast. I don't want to forget how."

The family were assembled when she came into the dining room, carrying a plate of fluffy brown biscuits.

"Biscuits!" cried Hal.

"Biscuits!" echoed Mr. Evarts.

And "Oh, biscuits," said Clarice.

Then they all looked guiltily at one another.

"Yes, biscuits," repeated Mrs. Evarts, laughing. "I have concluded that making good biscuits for a good family is a good job. Only—I do get a bit tired of having it all biscuits."

"It's not going to be all biscuits after this!" they assured her tenderly, but emphatically.—The Companion.

ANNOUNCEMENTS

NATIONAL CONFERENCE CREDENTIALS

Credentials for National Conference have been sent out. If you have been missed or

have an insufficient number, be free to write for more. Last fall no corrections for congregations and pastors were received from the Maryland-Virginia and Pacific Coast Districts, thus some letters may come back to me because of pastors having changed. I will be glad to supply you.

Yours for a great conference,

O. C. STARN Secretary, Gratis, Ohio.

FOR YOUR INFORMATION

CALENDAR OF SPECIAL OFFERINGS

Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana.

General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.

White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio.

Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.

Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.

Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.

Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp.) by Miller, per dozen, 75 cents, single copies, 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.

Advantages of Being a Member of The Brethren Church, (18 pp.) by Rensch, per dozen, 25 cents.

The Brethren Church: Why? (4 pp.) by J. Allen Miller, per 100, 30 cents.

A Brief Sketch of the Brethren Church, (6 pp.) by J. Allen Miller, per 100, 60 cents.

Christian Baptism, (8 pp.) by J. F. Garber, per 100, 50 cents.

The Law of Baptism, (12 pp.) by J. B. Wampler, per dozen, 10 cents.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

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AUGUST 6
1927

The **BRETHREN EVANGELIST**

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

GENERAL CONFERENCE

At Winona Lake, Indiana, August 22-28

A FULL QUOTA OF DELEGATES

From every Church will help to make
Conference a Success



THE TABERNACLE

Where the Sunday Services Will be Held

Through the week Conference will convene in the Auditorium

(See Program in this Issue.)

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, Editor
R. R. Teeter, Business Manager

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EDITORIAL

Suggestions for General Conference Action

The emphasis here is on "action", and of the kind that is calculated to give inspiration and guidance to congregational activity. Sometimes our Conferences have lacked that practical helpfulness that one has a right to expect from such gatherings because they failed to give the delegates anything tangible in the way of plans and objectives to carry away with them. Bible instruction and inspirational addresses are all very fine, but they should issue in something, they should lead to action, they should inspire us to some higher course of endeavor and result in plans that point the way.

It is an advantage to a congregation to have something definite to work toward, a goal to challenge its effort or a program to guide its activity. It is possible for each congregation to formulate its own program and set its own goal, but that does not result in that denominational unity, that oneness of purpose and aim, and that concerted, cooperative effort that makes for strength. The Evangelist, therefore, believes in the advisability of the formation of a denominational program and offers the following suggestions, not with the thought they are the sum total of essentials to an acceptable program for general church activity, but that they are worthy of consideration in the formation of such a program. And even if no program should be deemed advisable by Conference, it would seem worth while for it to express itself along these lines for the inspiration and guidance of congregational action.

First, there is need of the preparation of a guide, and the adoption of a program urging more widespread, definite and thorough instruction and training of young people in Brethren principles and practices.

Second, Conference should urge a program or offer suggestions calculated to stimulate the ministry to more zealous evangelistic preaching and to enlist laymen more largely and definitely in personal evangelism to the end that greater progress may be made in the saving of souls and the building up of the church.

Third, the grace of giving should in some manner be stressed and the people urged to conscientiously acknowledge the principle of stewardship in both life and substance, and to adopt some definite plan for the recognition of that stewardship, as for example, the giving of a tenth of the income as a minimum of Gospel requirement.

Fourth, the urging of churches to give more thought to the task of interesting, enlisting, training and holding of boys in the life and work of the church.

Fifth, the taking of such steps as will place the Brethren church among the leaders, which is her rightful place, in the promotion of world peace, in the education of her membership and of the public up to the Gospel attitude toward war, and in the marshalling of sentiment against militaristic programs and against national conduct that leads to war.

Sixth, to urge upon our churches and Sunday schools more intensive instruction in temperance and good citizenship, especially as relates to liquor drinking, the drug evil, personal purity, obedience to law and the Christian use of the ballot.

And seventh, that General Conference standing committees, many of which serve only to clutter up Conference Minutes, shall be urged to activity, that provision shall be made for necessary expense, and that written reports shall be required at each annual conference of the work done during the preceding year.

Now we cannot expect that these suggestions will meet the approval of all, and it may be that they would be accepted in their entirety by very few. It may even be that a dozen other prospective delegates would wish to submit each an entirely different program. If so, well and good, if Conference is thereby brought to adopt a comprehensive and vital program, or to challenge the churches to united activity along essential and practical lines.

Papal Rota Nullifies Marriage

The divorce mill is terribly overrun and many a grist is ground out even among Protestant church members that could never be justified in the sight of God or man. This deplorable fact of which we are all duly ashamed is siezed upon by some unfair or uninformed critics of our social order to make unfavorable comparisons between Catholics and Protestants in this regard. Their claim that the Catholic church does not allow divorces is true in name only; it isn't divorce with Catholics, it is nullity of marriage. Separation through nullification of the marriage vow is not so frequent among Catholics as divorce is among Protestants, because for one thing the process is so expensive. The great mass of people cannot afford it, and that doubtless proves a blessing to them. But when Rome is sufficiently interested there has always been found a way out of matrimonial difficulties. The papal rota has recently discovered that the marriage of Signor Marconi had never been valid, though for nearly a quarter of a century it had passed as such. His Protestant wife divorced him in 1924, and now, in order that he may be enabled to marry a countess of the papal aristocracy, it is found that he was never really married at all. The first supposed marriage is declared null, says the Christian Century, because the contracting parties, urged by the bride's mother, agreed in advance that it should be subject to the ordinary civil law with regard to the possibility of divorce, and not absolutely indissoluble as Catholic law requires.

A Doctor on Prohibition

There is so much propaganda and counter propaganda scattered about the country these days concerning prohibition that many people become confused and are inclined to discredit both those who make a business of promoting the policy as well as those who are interested in undermining it. For such, a word from a man who has a scientific mind, whose business is medicine and whose standing and authority is recognized by his fellow-physicians throughout the nation, ought to have a reassuring influence on their faith in the worth and wisdom of the Prohibition policy. These words are all the more significant because they were spoken not to a popular gathering, but to a convention of physicians and surgeons—before the American Medical Association recently assembled in Chicago. A correspondent reported these words to the Christian Index:

"Dr. Arthur Dean Devan, who is chairman of the Council of Medical Education of the Association, declared that the Eighteenth Amendment from the standpoint of personal hygiene and public health is the most important legislation ever passed in America, and that if it were in the power of the nation to legislate out of existence tuberculosis or cancer, such legislation would be passed over night and strictly enforced. He contends that drink did more injury to the people of this country before prohibition than either of these plagues, and that prohibition has accomplished an enormous amount of good already, and that with better enforcement it can accomplish much more for the health and welfare of our people. He states that the medical profession as a whole recog-

nizes that fact and supports the Constitution and the Volstead Act, and that those of the medical profession who were taking advantage of a certain provision of the Volstead Act make up a noisy and active minority that is selling its soul for a mess of pottage. He thinks that the government made the provision for the use of alcohol as a medical agent altogether too liberal. In comparing the present with the past in this regard, he said that honest physicians formerly never prescribed one hundred pints of whiskey in a period of three months, and he holds that ninety-nine out of a hundred prescriptions written for whiskey are bootlegging prescriptions and are a disgrace to the medical profession."

Such words ought to strengthen the moral stamina of doctors as well as reassure the mind of the populace and make for greater respect for Prohibition. It cannot be considered a mere fad of reformers, that has swept the country off its feet, when men of that type count it so fundamental.

Mob Rule Unabated

Progress against mob rule is made very slowly and intermittently, and just now the movement seems to be at a standstill. There were the same number of lynchings during the first six months of this year as occurred during the first six months of each of the last two years. According to the records of the Tuskegee Normal and Industrial Institute there were nine lynchings during the first six months of this year, all of which were of Negroes; two in Arkansas, one in Louisiana, four in Mississippi, one in Missouri and one in Texas.

Discouraging though these figures are, there are signs that justify hope that the not-far-distant future holds in store a brighter day in this regard. Of all the efforts being put forth to discourage mob rule, we look upon the action of a group of the most representative women of the state of Mississippi, met to protest against this very thing, as having the most promise. This state has sinned most flagrantly in outbreaks of mob violence, and it is not surprising that its good women have spoken out strongly against such disgraceful procedure. But the thing that makes their action especially significant is the fact that the usual excuse for such acts is the defense of the honor of womanhood. When the public mind is strongly and widely impressed with the idea that women do not appreciate such protection, and in fact hold in disrepute men who resort to such means, lynchings will not be so frequent. These women expressed themselves as follows:

"We place ourselves on record as unalterably opposed to mob murder. The barbaric practice of lynching arouses unchristian passions, violates the sovereignty of our state, brings Mississippi into disrepute in the eyes of the world, and brutalizes all those who come within its evil influence. As southern women we hold that no circumstances can ever justify mob action and that in no instance is it an exhibition of chivalric consideration for the honor of womanhood."

Eastern Palestine has been visited by a severe earthquake, causing considerable loss of life and property. According to latest reports 670 were killed and at least 3,000 were injured, and property damage is estimated to amount to \$2,000,000. The city of Nablus, ancient Shechem, near the site of Jacob's Well, was almost completely demolished, the entire city, with the exception of two streets, being reported in ruins. At Jerusalem the new Hebrew University was damaged to the extent of about \$50,000, the library and chemical laboratory suffering most. It is considered significant by orthodox Jews that no casualties have been reported among the Jewish population. The Rabbis of Jerusalem have called upon the people to assemble in their synagogues to offer thanksgiving to God for their deliverance. The Zionist Congress will be appealed to for relief funds.

Beauty is not a matter of surface, but of content and expression, and improvement along this line can be had not with the powder puff but with ennobling thoughts and unselfish service.

"What hast thou, that thou hast not received?" Let the man who boasts of his achievements or possessions or attainments face this question frankly and he will lose some of his conceit.

Character is never an inheritance, nor do men come upon it accidentally; it comes as the result of persistent purpose and aspiration, of struggle and overcoming.

EDITORIAL REVIEW

The correspondent from the Hammer church near Franklin, West Virginia, writes of their appreciation of the services of their present pastor, Brother J. I. Hall, and others who have shepherded the flock in the past. Brother Hall, though superannuated, is still preaching the Word where opportunity offers. Those who have spent their lives in this noblest of all callings, find it hard to quit preaching, it seems, even when they reach the age where they can no longer stand the rigors of the regular pastorate. God bless such fathers in Israel.

Our readers will enjoy the interesting letter of Prof. A. L. DeLozier who writes from France, continuing the record of his trip where he left off last week. He tells of his landing at Cherbourg and the subsequent railroad trip to Paris and the scenes and experiences on the way. It is fine of Prof. DeLozier to share with us this much of the pleasures of his trip, but not having even a smattering of the French language, neither the editor nor proof-reader can vouch for the correct reproduction of his French expressions.

The realization of the long-standing ambition of the Elkhart, Indiana, church is within sight when they are able to report the laying of the cornerstone of their new church. Prof. W. I. Duker is the able pastor and has been the leading spirit in the accomplishment thus far. To his leadership the entire membership has rallied in a way that makes for success and the splendid lay leadership on which he has depended has been an arm of strength to him. It is evident that not only was history made by this congregation on this memorable event, but a considerable portion of it was closed and sealed in their cornerstone. However, we dare say the church has a bright future and much history will yet be written. Prof. J. A. Garber, a former pastor, and the present pastor were the speakers of the occasion.

Dr. W. S. Bell reports the offerings of the Roanoke, and Huntington, Indiana, churches to the Ashland College Endowment fund. These churches are not strong either numerically or financially and consequently their gifts were not large. But it is always better for a church to do what it can even though small, than to refuse to do anything because it cannot measure up favorably with other churches. We have found members of a congregation hesitating and even refusing to make pledges for the support of the local work because they felt unable to do what others were doing. If a member is not merely trying to evade doing what he is able and ought to do, he has no reason to be ashamed of the size of his pledge however small it may be. But if one is unwilling to do his part, he has reason to be ashamed. However, to refuse to make a pledge is merely to advertise one's lack of loyalty. Of course we were speaking of churches doing their part in our brotherhood programs but this thought needs to be dropped for the benefit of individuals as well. The same principles apply in both cases. The Roanoke church is without a pastor. The Huntington congregation is being shepherded by Brother O. G. Lewis.

We are glad for the extended report of the Young People's Camp and Bible Conference at Shipshewana Lake, Indiana. We have been a little slow in getting at this sort of thing and we need to make much of it so as to stir our people more widely to an appreciation of its importance. Young People can be interested and their loyalty can be counted on if programs are built to suit their needs. We have often complained about the lack of young people at our various district and national conferences, while the trouble has usually been that we have left them out of consideration in building our programs. The criticism is not so much on what we have put in as on what we have left out from time to time. Whatever be the nature of the gathering, if the presence and active interest of young people are desired, a program should be prepared that appeals to them and speakers and leaders secured who have their viewpoint. We congratulate the Indiana management and the Ashland College professors, Drs. J. A. Garber and R. R. Haun, for the success of this venture. The Bible Conference week was not the success it ought to have been because, as Dr. Rench points out, the advertising was defective. But another year will profit by the mistakes of this.

GENERAL ARTICLES

Shepherding the Flock

By Homer A. Kent

(Sermon delivered during the Preachers' Hour at the Maryland-Virginia Conference, June 14-16, 1927.)

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Peter 5:1-4.

In approaching the subject at hand I want to say that I feel very humble in its presence. When notice came that I was to speak on "Shepherding the Flock", at once I was a bit at a loss to know why I should be called upon to deal with such a subject when there are so many others who have had many more years of experience as shepherd's of God's flock than I have had. It would be a pleasure for me to sit and listen to some one who has been a leader of the flock of God for many years and profit by their experiences. But since that is not mine today I have been thinking very earnestly of this our task as pastors, as ministers of the Gospel. And in this connection let us consider a brief portion of scripture. (Above). With this Scripture before us a challenging truth is evident. Jesus Christ is the One great Shepherd who is

over the entire flock of God. Every sheep is his. But he has appointed others who are after his heart to be his under-shepherds to watch after the several portions of the great flock scattered over the whole broad world.

How clearly then can we see that as pastors, and that word comes from shepherd life, we are co-laborers together with Christ. It is ours to care for Christ's flock in his absence. There is no more responsible task in the world than this. There is no task that promises so much. And there is no task on earth that requires more of a man than this.

Therefore we ought to set ourselves to this task. It ought to be the desire of our hearts, the prayer we often make, that God would give to us real shepherd hearts, that he would make of us better care-takers of the flock he has given us to oversee. In thinking of this our task it occurs to me that there are at least three attitudes that each one of us as a shepherd or a pastor should as-

sume.

I. First there is the attitude of learning. We should earnestly seek to know the members of the flock over which we are placed. That Other Shepherd said of himself "I know my sheep." It is characteristic of the really good shepherd that he knows his sheep, and he calls them by name.

Many times at the noon hour in the Holy Land one can see even today the weary shepherds lead their sheep to a spring of water for refreshment and rest. The sheep

of the different flocks will intermingle and the shepherds will chat together until it is time to seek the pastures again. Then each shepherd will give his own peculiar call and the sheep will come out from among the mingled crowd and find their own shepherd. Just before going out to the pasture the shepherd will give a last glance to see if all his sheep are present. He can tell in an instant, he knows them so well. And then they are away.

Jesus likened himself to such a shepherd. How well he knew every member of his flock! And knowing each member as he did, he knew how to deal with each one. He knew the elements of Peter's character and he worked upon them to make of him the mighty preacher of Pentecost. He knew what was in the heart of Thomas and he so dealt with him that he became his undying friend, his

doubts all chased away. He understood the loving heart of John and so moulded it that he became the great Apostle of love. How perfectly he knew the woman at the well. Her scarlet heart was the occasion for masterful tact. Think how truly he measured the heart of Saul of Tarsus to make out of him Paul the evangel of a new hope. One of the outstanding characteristics of Christ's ministry was his thorough knowledge of the hearts of men and his consequent dealings with those men.

Christ the Great Shepherd, has set the example for his under-shepherds in this respect. As far as it is possible for us to do so we ought to know the hearts of the sheep of our pasture. How much better we could do our work did we know the individuals that make up our congregation. Each one is different. Each one has different capacities and capabilities. Each one has a different outlook. Each one a different setting. Each one a different opportunity. We can never make them all alike. And

WHAT YOUR PASTOR WISHES YOU

From morn till noon, from noon till night,
From night till hours of waking light;
From days to weeks, from weeks to years;
Through rain and shine thro' smiles and tears;
God Bless You!

When friends are nigh to aid and cheer;
When those unkind to you are near;
When all goes well with what you do;
When life is dark and lonely, too;
God Bless You!

When Joy attends your Golden Day;
When Grief walks with you on your way
When Hope your labors doth sustain;
When all your efforts seem in vain;
God Bless You!

When skies are bright where'er you are;
When o'er your way no guiding star;
Where'er your path of life may lead;
Be health and strength your gift or need;
God Bless You!

—Central Christian Advocate.

God never intended they should all be alike. How uninteresting life would be were we all the same! Look now at your flock. Is there a Peter in it? Impetuous, impulsive, impatient? But withal loyal, true, lovable. Is there a John there? Devoted, thoughtful, deep? Is there a Thomas? Doubtful but willing to learn? Is there a Martha there, a Mary, a Hannah? One of the biggest tasks that confronts you and me as true ministers is to learn to know our sheep, to recognize the differences among them, and to deal intelligently with them even as Christ did. Too many of us fail at this point. We lack patience and tact. We lack breadth of consideration. We are too intolerant. And here we use that word advisedly. Some ministers have utterly failed because devoid of all tact in dealing with those who differed with them, who did not see eye to eye with them. Let us pray that God will help us to know our sheep so that we may direct the different talents and personalities into the channels of greatest usefulness in the Master's service. Let us not offend one of Christ's own without cause. First then the attitude of learning.

II. Then there is the attitude of loving. If we are to be good shepherds we must have a great love. We must have a love that is born from above. This love will express itself in its attitude toward God and toward men.

When Jesus talked with Peter on the shores of Galilee after the Resurrection, the question he asked him was, "Lovest thou me?" Then the command was "Feed my sheep." But, Brethren, in the ministry, there is nothing we need more than this, a deep, burning love for Jesus Christ. We are in danger of becoming cold in our love for him. His Word is likely to become commonplace until our hearts no longer burn within us as he talks with us by the way. Let us be much in his presence, let us contemplate much the sufferings of Christ and his purpose, that we in truth may be heralds of a passion, and that passion Christ.

And if our personal relation to Christ is that of a Lover, then the other will follow necessarily, we will have a great love for men for whom Christ died. Unless we do love men how can we expect to win them. One of the outstanding characteristics of the life of Moody was his love for men. It didn't matter much who the men were. He loved them and he couldn't help pouring out his heart to them. In the barber chair, on the street, in the tram car, anywhere, he was always talking to men of their Savior. Because he loved Christ? Yes. But also because he loved men and wished for them the best that life could offer. It is so with every great soul winner. We must love men to the extent that we will be ready to give our lives for them in unselfish service. That was Jesus' love for men. "A good shepherd giveth his life for his sheep." The Palestine shepherd is a lonely man. He separates himself from his fellows. He lives in solitary places. He is always with his sheep, providing for them, protecting them, healing them. He literally gives his life for his sheep. Surely that is the picture of the ideal pastor. He lives for his flock, to help them, to love them, feed them, ever thinking as he serves them of that other Good Shepherd who lay down his life that the whole flock of God might enter the eternal fold.

III. Then we ought, as pastors, to assume the attitude of leading. The true shepherd is a leader. Every morning when we were in Palestine we would see the shepherds leading their flocks out of the folds to the pastures to graze. As shepherds of the flock of God we assume a like relationship to the sheep of our fold. We are leaders by virtue of our calling. In this leadership there is involved tremendous responsibility for where we lead the

sheep will surely follow. In what respects are we leaders? By our own personal lives first. In our text Peter tells us that we are to be ensamples to the flock. It is a law of physics that water will rise no higher than its source. So in religion it is like priest, like people. The spiritual life of our church is not likely to rise any higher than the spiritual life of its pastor. So if we would be the spiritual leaders that we ought to be we will take great care to the lives we lead. There is no greater tragedy that can occur within our church than when one of its pastors goes wrong in his moral or spiritual life. There is nothing that casts such reflection upon the church of Jesus Christ as when shame comes upon its ministry. Such deflection causes the sheep to stumble and little wonder is it if the flock is broken up. Let us remember therefore that we are in a very peculiar sense Christ's representatives and examples in the Christian life to those to whom we minister.

We are leaders furthermore in respect to teaching the Word of God and in instruction in the Christian life. "Feed the flock of God" we are commanded. "Preach the Word", Paul told Timothy. Find the green pastures for the flock. The shepherd hunts everywhere for the best pasture for his sheep. On the high moor, in the valley, by the brook. Are we searching the Word of God for the best spiritual food for our people? That is our business. It means that we will need to give ourselves to much study. This ought to be stressed in these days when there are so many calls for the pastor's services. Are we really feeding the flock of God? I heard a man say sometime ago, "I don't care to hear that preacher preach. He says the same thing every Sunday." Knowing the preacher as I did I think I can tell what was the matter. He neglected his study. He read nothing. Consequently he had nothing to give his people. O, let us not fail at this point. The people have a right to expect food for their souls. They need it. We must study the Word that we may build up the saints in the most holy faith.

Finally, pastors are to be leaders of the flock in the matter of warning them of the pitfalls along the way. In these days when there are so many "isms" and false doctrines abroad we ought to be able to lead our people in a clear faith in Jesus Christ as their Savior and sure Refuge. One day when traveling in an automobile along the plains of Moab, we came upon a flock of sheep grazing upon the landscape. Being somewhat frightened at the sound of the motor car the sheep ran quickly and surrounded their shepherd who was not far distant. By his side they felt secure. Pastors should be able in times of danger and perplexity to gather their flocks about them and provide for them that security that they so much need. We can do it if steeped in God's Word and filled with the presence of his Spirit.

To all faithful pastors there is promised a special reward. The crown of glory is meant for the under-shepherds. We can not know all that that reward will bring of glory and satisfaction. But what could be more blessed than at the end of a long and faithful ministry to be able to look back upon a multitude of Christ's sheep that we have been instrumental in leading into the fold? What could bring greater joy than to have come to us over there and tell us we were responsible for their presence in the eternal fold? God grant that this may be true of each of us, then we shall have in some sense at least, fulfilled our task.

Washington, D. C.

PROGRAM OF THE THIRTY-NINTH GENERAL CONFERENCE

MONDAY, AUGUST 22

Evening Opening Session

- 7:30 Conference Called to Order by Moderator.
Rev. C. H. Ashman.
Opening Song Service in Charge of Conference Song Leader.
Conference Greetings and Announcements.
Scripture Lesson and Prayer. George E. Cone.
8:15 Sermon—"His Offering and Appearing."
R. Paul Miller, Vice-Moderator.

TUESDAY, AUGUST 23,

Morning

- 6:30-7:00 MORNING PRAYER MEETING IN THE AUDITORIUM.
Subject, "The Need for Men Who Can Pray."
H. M. Oberholtzer, Leader.
8:00-9:00 AUXILIARY ORGANIZATIONS.
1. Ministerial Association—Chapel of the Inn.
"Conference on Ministerial Problems."
Martin Shively, Leader.
2. Laymen's Conference—Auditorium.
"How Can We Hold the Young People in the Sunday School and Church." A Discussion.
Orion E. Bowman, Leader.
3. Sisterhood Mary and Martha—Bethany Auditorium. See separate program.
9:00-11:00 GENERAL CONFERENCE ORGANIZATION—Auditorium.
Music and Devotions. Freeman Ankrum.
Election of Officers and Committees.
Moderator's Address, "The Care of All the Churches"
C. H. Ashman.
11:00-12:00 ONE HOUR WITH THE WORD—Auditorium.
Hymn and Prayer. A. R. Staley.
Bible Lecture by William P. White, Noted Bible Expositor.

Afternoon

- 2:00-3:25 THE BRETHREN PUBLISHING CO.—Auditorium.
Music and Devotions. G. W. Rench.
"What Kind of Literature Our Schools Should Use."
J. Allen Miller
"Mutual Relation of Pastor and Church Paper."
W. Irwin Duker.
"Publishing the Glad Tidings as a Business."
Dyoll Belote.
"The Church and the Printed Page." W. S. Bell.
3:30 WOMAN'S MISSIONARY SOCIETY—Auditorium.
Music, Devotions, Discussional Conference. See separate program for full announcement. Daily sessions at this hour.

Evening

- 6:30-7:25 HILLSIDE VESPER SERVICE.
Hymn, Scripture, Prayer. J. L. Kimmel.
Sermon, "Salvation and the Exalted Life."
Willis E. Ronk.
7:30-9:00 EVENING SESSION IN AUDITORIUM.
Song Service in Charge of Conference Song Leader.
Scripture and Prayer. H. E. Eppley.
8:15 Sermon, "Christian Tolerance: How Much? How Little?" Charles A. Bame.

WEDNESDAY, AUGUST 24

Morning

- 6:30-7:00 MORNING PRAYER MEETING IN AUDITORIUM.
Subject, "The Need for Men Who Will Pray."
James S. Cook, Leader.
8:00-9:00 AUXILIARY ORGANIZATIONS.
1. Ministerial Association—Chapel of the Inn.
Address, "Methods of Evangelism for Today."
Charles A. Bame.
2. Laymen's Conference—Auditorium.
Address, "Educating the Laymen to Missions."
Mrs. Josephine Stearns. The speaker of national

reputation giving the afternoon messages to the women.

3. Sisterhood Mary and Martha—Bethany Auditorium.

- 9:00-10:00 GENERAL CONFERENCE BUSINESS SESSION—Auditorium.

Music and Devotions. S. C. Henderson.

Financial Reports from all organizations are to be read at this hour. No other place is provided on this program. Be prompt. Be brief.
Such regular business as may be presented within the hour.

- 10:00-11:00 THE BENEVOLENCE BOARDS—Auditorium.

1. The Superannuated Ministers.

Address. S. M. Whetstone.

2. The Brethren's Home.

Address, "Honor to Whom Honor is Due."

F. G. Coleman.

- 11:00-12:00 ONE HOUR WITH THE WORD—Auditorium.

Hymn and Prayer. Claud Studebaker.

Bible Lecture. W. P. White.

Afternoon

- 2:00-3:25 NATIONAL SUNDAY SCHOOL SESSION—Auditorium.

Service of Song and Worship. N. V. Leatherman.

- 2:15 Address, "Nurturing the Children."

Mrs. W. H. Beachler.

- 2:35 Address, "Directing the Young People."

M. P. Puterbaugh.

- 2:55 Address, "Using the Adults." A. B. Cober.

- 3:10 Address, "Some Principles of Teaching." W. I. Duker.

- 3:30 WOMAN'S MISSIONARY SOCIETY—Auditorium.

Hymn and Devotions.

Election of Officers.

Address. Mrs. Josephine Stearns.

Evening

- 6:30-7:25 HILLSIDE VESPER SERVICE.

Hymn, Scripture, Prayer. Martin Shively.

"Slavery or Sonship". Sermon, F. G. Coleman.

- 7:30-9:00 EVENING SESSION IN AUDITORIUM.

Song Service in Charge of Conference Song Leader.

Scripture and Prayer. A. E. Whitted.

- 8:15 Address, "The Pastor as a Leader in the Church School." W. H. Beachler.

THURSDAY, AUGUST 25

Morning

- 6:30-7:00 MORNING PRAYER MEETING IN THE AUDITORIUM.

Subject, "Why Prayer is Unanswered."

C. W. Mayes, Leader.

- 8:00-9:00 AUXILIARY ORGANIZATIONS.

1. Ministerial Association—Chapel of the Inn.

Conference on Church Building Problems.

A. V. Kimmell, Leader.

2. Laymen's Conference—Auditorium.

Business Session. Reports of Officers and Elections.

3. Sisterhood of Mary and Martha—Bethany Auditorium.

- 9:00-10:00 GENERAL CONFERENCE BUSINESS SESSION. Auditorium.

Reports of Committees, Unfinished Business, New Business.

- 10:00-11:00 HOME MISSIONARY BOARD—Auditorium.

Hymn and Devotions. W. E. Kemp.

Reports of Kentucky Workers and Mission Pastors.

- 11:00-12:00 ONE HOUR WITH THE WORD—Auditorium.

Hymn and Prayer. R. F. Porte.

Bible Lecture. W. P. White.

Afternoon

- 2:00-3:25 NATIONAL CHRISTIAN ENDEAVOR SESSION. Service of Song.

- 2:10 Quiet Hour Thoughts. Homer A. Kent.

- 2:25 "The Value of Christian Endeavor to the Church."

Harold D. Fry.

- 2:40 "How Endeavorers May Serve the Church."

F. C. Vanator.

3:10 Secretarial Reports. Miss Gladys Spice.

3:20 Presentation of Next Year's Program.

The New President.

3:30 WOMAN'S MISSIONARY SESSION IN AUDITORIUM.

Hymn and Devotions.

Address. Mrs. Josephine Stearns.

Evening

6:30-7:25 HILLSIDE VESPER SERVICE.

Hymn, Scripture, Prayer. Sylvester Lowman.

Sermon, Subject to be announced. J. C. Beal.

7:30-9:00 EVENING SESSION IN AUDITORIUM.

Song Service in Charge of Conference Song Leader.

Scripture and Prayer. H. H. Rowsey.

7:50 Address, "The Mountaineer of the South."

Bishop Campbell Gray.

Special Music.

8:30 Address, "The Challenge of International Christian Endeavor." E. M. Riddle.

FRIDAY, AUGUST 26**Morning**

6:30-7:00 MORNING PRAYER MEETING IN THE AUDITORIUM.

Subject, "Prayer as Supplication."

N. V. Leatherman, Leader.

8:00-9:00 AUXILIARY ORGANIZATIONS.

1. Ministerial Association—Chapel of the Inn.

Business, Memorials, College Interests.

2. Laymen's Conference—Auditorium.

Discussion, How Can We Promote a Program for Our Boys? George Jones, Leader.

3. Sisterhood Mary and Martha—Bethany Auditorium.

9:00-10:00 GENERAL CONFERENCE BUSINESS SESSION—Auditorium.

Reports of Committees. Unfinished Business. New Business.

10:00-11:00 EVANGELISTIC AND BIBLE STUDY LEAGUE—Auditorium.

Singing of Revival Campaign Hymn.

Exposition of the Scripture. Charles H. Ashman.

Address, "Should the Old Time Revival be Abandoned?" L. G. Wood.

11:00-12:00 ONE HOUR WITH THE WORD—Auditorium.

Hymn and Prayer. C. C. Grisso.

Bible Lecture. W. P. White.

Afternoon

2:00-3:25 ASHLAND COLLEGE INTERESTS—Auditorium.

Hymn and Devotions. R. R. Teeter.

The Seminary and Ministerial Preparation.

J. Allen Miller.

A Number in Music.

The Endowment Campaign. W. S. Bell.

3:30 WOMAN'S MISSIONARY SOCIETY—Auditorium.

Hymn and Devotions.

Address. Mrs. Josephine Stearns.

Evening

7:30-9:00 EVENING SESSION IN AUDITORIUM.

Hymn, Scripture, Prayer. L. G. Maus.

Sermon, "That I May Know Him." Homer A. Kent.

7:30-9:00 EVENING SESSION IN AUDITORIUM.

Song Service in Charge of Conference Song Leader.

Scripture and Prayer. George Ronk.

8:15 Address, "Christian Education."

Edwin E. Jacobs, President Ashland College.

SATURDAY, AUGUST 27**Morning**

6:30-7:00 MORNING PRAYER MEETING IN THE AUDITORIUM.

Subject, "Prayer—Talking to God."

E. M. Riddle, Leader

8:00-9:00 AUXILIARY ORGANIZATIONS.

1. Ministerial Association—Chapel of the Inn.

Conference on Methods of Teaching Distinctive Brethren Ordinances. G. W. Rench.

2. Woman's Missionary Society—Auditorium.

Opening Devotions.

Presentation of New work.

Installation of Officers.

Closing Period of Meditation.

3. Sisterhood Mary and Martha—Bethany Auditorium.

9:00-10:00 GENERAL CONFERENCE BUSINESS SESSION—Auditorium.

Music and Devotions. Mark B. Spacht.

This is the final business session of the Conference.

10:00-11:00 FOREIGN MISSIONS SESSION—Auditorium.

Business Session of the Society. All members of the Foreign Missionary Society should be present for the transaction of business.

Statement of Needs and Plans.

L. S. Bauman, Treasurer.

Address by President of Board. J. Allen Miller.

11:00-12:00 ONE HOUR WITH THE WORD—Auditorium.

Hymn and Prayer. John Parr.

Bible Lecture. W. P. White.

Afternoon

2:00-3:25 FOREIGN MISSION ADDRESSES—Auditorium.

Hymn and Devotions. U. J. Shively.

"Missions in the Argentine, Yesterday and Today."

Egydio Romanenghi

"What the Women are Doing and Hope to Do."

Mrs. F. C. Vanator.

"Opportunities Confronting the Brethren Church in the Argentine." Clarence Sickel.

Evening

6:30-7:25 HILLSIDE VESPER SERVICE.

Hymn, Scripture, Prayer. F. C. Vanator.

Sermon. A. L. Lynn.

7:30-9:00 EVENING SESSION IN THE AUDITORIUM.

Song Service in Charge of Conference Song Leader.

Scripture and prayer. R. I. Humbert.

8:15 Sermon, "Has the Brethren Church a Real Place in the Divine Purpose of God? If So, are We Filling it? If Not, What then?" L. S. Bauman.

SUNDAY, AUGUST 28**Morning**

6:30-7:00 MORNING PRAYER MEETING IN THE AUDITORIUM.

Subject, "The Prayer of Intercession."

George Cone, Leader.

9:30-12:00 SUNDAY MORNING WORSHIP—In Tabernacle.

Sunday School—Opening Songs and Devotions.

Music by Nappanee Sunday School Band.

A Big Special Offering for Home Missions.

11:00 MORNING SERMON.

Song Service in Charge of Conference Song Leader.

Scripture, Prayer. M. A. Stuckey.

"Faith of Our Fathers." H. F. Stuckman.

Afternoon

2:00-3:15 PROGRAM IN TABERNACLE.

Music by Nappanee Band.

2:30 Hymn and Devotions. W. C. Benshoff.

Bible Lecture. W. P. White.

2:00 Christian Endeavor Meetings.

Juniors (Place to be announced). Miss Doris Stout.

Intermediates (place to be announced). W. O. Nish.

Evening

6:30-9:00 CLOSING SESSION OF CONFERENCE—Auditorium.

Senior Christian Endeavor. Delbert Flora, Leader.

7:30 Song Service in Charge of Conference Song Leader.

Scripture and Prayer. B. F. Owen.

8:15 Sermon, "Going Forward." E. L. Miller.

BENEDICTION.

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THE BRETHREN PULPIT

Taking Hold of God

By Louis S. Bauman

TEXT: "And there is none that calleth upon thy name, that stirreth up himself to take hold of thee." Isaiah 64:7.

(Concluded from last week)

Sometimes we hear it said that "the day of miracles has passed." O, no! God is not yet dead! Miracles are just as common today, as men are common who lay hold on God! The man that takes hold on God at eventime, and still clings when "the day breaketh," is working miracles. One time during the Boxer uprising in China, some Boxers set fire to a building near a fort in which some missionaries were defending themselves. The strong wind was blowing the flames directly to the fort, and the refuge of the missionaries was about to burn. The missionaries dropped upon their knees and prayed to God. Before they arose from their knees, the wind suddenly shifted and blew from the opposite direction. Soon it commenced raining, and before the Boxers could attempt another maneuver, the relief army came. If that incident were recorded as having occurred in the first century, it would be considered as a divine interposition,—a miracle. Why is it not even so in the nineteenth century? Prayer will do all today that it has ever done. Prayer has rolled the sea back as a scroll; divided rivers; forced sweet, cool water out of flinty rocks; opened and made fruitful barren wombs; recalled spirits back to bodies again; bursted open iron gates; hanged the wicked on their own gallows; overthrown vast armies; muzzled the mouths of raging lions; quenched the power of the fiercest possible flame; drawn the venom from vipers; bridled the raging passions of men; commanded legions of demons; closed up the heavens and opened them again; yea, has even halted the sun and the moon in their swift races. This, prayer has done, and, if necessary, can do again. And, wonder of wonders, it is our privilege to exercise prayer!

Prayer is neither sentiment nor theory. Prayer will do certain things just as a pen will write, a gun will shoot, or a knife will cut. To lay hold on God is to do very practical things. They have a custom in the villages along the Rhine, of anchoring a grist-mill in the river, where the current is strongest, and making the rapids grind food for the whole community. Through prayer, we can plant ourselves in the mid-stream of God's plans and purposes, and let the currents of divine power sweep over us. One day God said to Hudson Taylor, "Taylor, I purpose to evangelize Inland China. I will do it through you if you will let me." Immediately, Taylor planted himself in the mid-stream of God's plan and purpose. Down on his knees he went, and the currents of divine power began to flow around his life. Prayer, and prayer alone, became the basis of the most remarkable missionary work of the past century. At first, the "practical" men scoffed at the idea. They stigmatized this work as "a wild scheme", "without foundation", "lacking all the elements of stability and permanence",—a work that would get men and women into Inland China and then "leave them there to starve," and all that. But today, the largest force working for God in China is the China Inland Mission, with its hundreds of missionaries, and during all the long years of its existence, not one soul has yet starved to death. No man has been asked for a dollar for that work. The work was the Lord's, and Tay-

lor looked to God alone to supply the funds. At the Mission Home in London, prayer is made without ceasing unto God, and God continues to answer prayer in a marvelous way!

Some time ago, a minister in Scotland suddenly began to preach with wonderful and strange power. The congregation became aroused, and sinners began flocking to Christ. The congregation was amazed at the sudden change, and the preacher himself was at a loss to know just what had happened. The blessing was at last traced to an old woman, who was as deaf as a post. Yet, she came regularly to the church, and while she could not hear a word that the preacher said, she could pray, and she did pray! A stone-deaf old woman had laid hold on God,—and that was all! But that did what all the organizing, and scheming, and planning, and talking had failed to do. She simply exercised the power that lies in every one of us to exercise. Will you lay hold on God? Will you quit your planning; will you wipe the sweat from your brow and be still long enough to give God a chance? We do not say that we must not work, that we must not put forth our hands in the work. But let God plan that work, and let God empower our hands for that work. Nothing can transform a church, wipe out the petty jealousies, remove the dissensions, purify the very atmosphere so that sinners breathe in the breath of life almost as soon as they once enter its doors,—like the spirit of prayer, kept alive by "the faithful few" who know how to lay hold on Jehovah's omnipotence. There need be no fuss nor trumpet blasts. There needs be only a taking hold of God!

There is a great deal of very earnest prayer these days that is not effective. It reaches out like a drowning man,—wildly, vainly grasping, but failing to lay hold. How often do people say: "Why does not God answer my prayer? I have prayed so earnestly! Wherein have I failed?" All prayer must be based upon the will of God. There are some things in which it may be hard for us to determine exactly what the will of the Father is concerning us. In such cases, we should seek very earnestly to know the Father's will, before we attempt to lay hold for the thing itself. However, there are other things that are manifestly according to the will of God, and are promised us. For such things, we ought to lay hold of God and command the blessing beyond the peradventure of a doubt. "But what when we don't receive, even that which is according to promise?" you ask.

Once upon a time, the writer was in Indiana, and his family was in Kansas. He had arranged to meet them at a certain town in Indiana, on a certain train and on a certain date. Accordingly, he went to that town, and when the train rolled into the station, not one of the family appeared. He waited for the next train, and some hours later, and still they did not appear. They had faithfully promised that they would come. What did he know? Just one thing,—he knew that **something was wrong somewhere**. If God has made you a definite promise, and you have not received the fulfillment of that

promise in answer to your prayer, I know just one thing without a doubt, and that is,—**something is wrong somewhere.** It may be that you are harboring some sin in your heart. The Psalmist said: "If I regard iniquity in my heart, the Lord will not hear me."

If you are harboring sin within your heart, you cannot command God. Some years ago, a man walking along one of the streets in New York City was seen to fall. When he was taken to the hospital, the surgeons thought he had a tumor on his brain, because he was quite paralyzed. However, a surgical operation was performed, and it was found that a small spicular bone, not much larger than a pin, caused the paralysis. For years that bone had agitated the nerve centers and had caused a chronic congestion of the brain. When the bone was removed, the man became perfectly well.

Many Christians are in a state of paralysis. They are not dead. They are alive, but paralyzed. They have no strength, no energy, no vigor. They want to do something,—they try to do something,—they **do** do a little something,—but, O, when we look at the little work they do, and then think that these very people might command

the power of God! Paralyzed! And the "bone" that paralyzes most Christians is some known sin or impurity. Paralyzed! And then they come and ask why it is that they cannot lay hold on God. It is simply because they have lost power to raise an arm to grip or lay hold of anything. Cut away that "bone" of tobacco, that "bone" of unholy dress, that "bone" of an ungodly fellowship, that "bone" of sinful amusement, that "bone" of sexual impurity,—cut away all that is marring the purity of your Christian manhood or womanhood. Get right with God. Then go and lay hold of God, and see!

Again, James tells us that, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your own lusts." A little boy, whose conduct had caused his mother to say that she was afraid he had forgotten to pray, said, "Yes, I do pray; I pray every night that God may make you and pa like my ways better!" There is an immense amount of selfishness in our prayers today. God cannot be deceived. He knows well the real motive of all our prayers. If we pray selfishly, we "ask amiss," and shall receive nothing. Study the lives of the men and women who have prevailed with God in prayer, and you will notice that without exception, they were lives surrendered to the will of God. They sought not their own, but God's glory. All selfishness is sin, and God will certainly not cater to its desires, no matter how much we pray.

Again, our prayers, while they may be according to promise, and while they may not be rooted in selfishness, may not take hold of God because of a lack of faith. "If any of you lack wisdom, let him ask of God, . . . and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." It was said of the Israelites that "They could not enter in because of unbelief." So many of our prayers do not enter into heaven and lay hold of the power of God because of unbelief. God cannot work where unbelief reigns. When Jesus went to Nazareth, "He did not many mighty works there because of their unbelief." Prayer fails unless it wings its way heavenward by the power of unconquerable faith. Paul's prayers on the shipwrecked boat laid hold of God, because, as he said, "I believe God that it shall be even as it was told me." We believe men,—we believe father and mother, we believe wife, husband, daughter, son father and mother, we believe, wife, husband, daughter, son or friend, when they speak to us, altogether we know that it is possible for every one of them to lie. Can we not believe the God who cannot lie? "I believe God that it shall be done even as it was told me!" Will you pray, and can you believe? Then you can move the arm of God! And he who can move the arm of God can move the mountains, divide the seas, shut the heavens and open them again!

"LORD, TEACH US TO PRAY!"

Long Beach, California.

The new education is an education for life. It involves the following three principles, specialization, unification, and spiritualization. Such an education leads to more than mere learning. It leads to the enrichment, the consecration, and the fulfillment of life. This newer conception of education which considers primarily the needs and capacity of the student is becoming more and more widely accepted as the only true education.—Dr. Francis G. Peabody.

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

FAULTS DISCOVERED—Mark 9:33-37. A serious fault was discovered among the chosen circle that called for the Master's interference and reprimand. Unholy ambition was their fault and true greatness was their lesson. This rivalry and place-seeking must give way to humility and trustfulness.

TUESDAY

A SUCCESSFUL MINISTRY—Luke 10:1-24. As Lord of the harvest Jesus faithfully informed the seventy with the difficulties and dangers connected with the work they were to undertake, and set before them his plan for increasing the number of laborers. As "lambs" they were to illustrate, enforce and commend the gospel by the beauty and perfection of their own lives.

WEDNESDAY

LOVE'S DEMAND—Luke 10:25-37. The great demand of Almighty Love is love. The Christian's heart must go upward in love for God and outward in love for one's fellowmen. To God there must be given devotion, loyalty and obedience, and to the neighbor kindness and service.

THURSDAY

CHRISTIAN SERVICE—Luke 8:1-3; 9:57-62. Out of sheer gratitude those who have been the recipients of the Lord's saving grace in any manner, ought to render unto him loving service, which may be of the nature of supporting his cause with their money, as did the women of old. And the duty of service to the Lord Jesus comes above every other claim; everything else is secondary.

FRIDAY

PERSISTENCY IN PRAYER—Luke 11:1-13. The weakness of much of our praying is in its lack of repetition. Earnestness and importunity are essential to successful prayer.

SATURDAY

TYPES OF WORLDLINESS—Luke 12:13-21. "Thou shalt not covet." That was at the foundation of the trouble over the property that Jesus was asked to decide. Carelessness is another type of worldliness that tends to deprive Christians of the joy and inheritance that are theirs through the grace of Jesus Christ.

SUNDAY

FAITHFUL SERVANTS—While the disciples were instructed to cast all their care upon God with respect to events and consequences, they were called upon to be attentive to duty. "True devotion naturally follows entire submission and trust." And to be always found in the doing of good works is the best preparation for eternity.—G. S. B.

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M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for August 14)

David Brings the Ark to Jerusalem

Scripture Lesson—2 Sam. 2:1-4; 5:1-5; 6:1-15; Psalm 24.

Printed Text—2 Sam. 2:3, 4; 5:1-3; 6:12-15.

Devotional Reading—Psalm 84:1-4, 10.

Golden Text—He shall be satisfied with the goodness of thy house, thy holy temple.—Psalm 65:4.

LESSON LIGHTS

Lesson Poem

2 Sa. 6:12

The house of Obed-edom

Where safe the ark abode,
What time were wars and fightings
On every mountain road,
What time was pitched the battle
In every valley fair,
The house of Obed-edom
Had peace beyond compare.

With famine on the border
And fury in the camp,
With the starving children huddled
In the black tent's shivering damp,
With the mothers crying sadly
And every moan a prayer—
In the house of Obed-edom
Was neither want nor care.

The fields of Obed-edom
No foeman trod them down;
The towers of Obed-edom
Were like a fortified town;
And only grace and gladness
Came speeding on the road
To the house of Obed-edom
Wherein the ark abode.

The line of Obed-edom
Is on the earth today;
In the house of Obed-edom
Still he may safely stay
Who, dearer than all treasure
For which men toil and plod,
Shall prize the covenant-blessing,
The hallowed ark of God.

And never strife nor clamor
Shall break the tranquil spell
In which our Lord's beloved
Forever safely dwell.
In the house of Obed-edom,
In sunlight or in dark,
Abides the ceaseless blessing
That rests within the ark.

—Mrs. Margaret E. Sangster, 1900, Rec. Ch. Work.

Introduction

From Ziklag in the Philistine border to Hebron, the distance is not defined, 2 Sa. 2:1-3. David had been king in Hebron over Judah full seven years. He "was 30 years old when he began to reign," 2 Sa. 5:4. Hebron was a beautiful town handsomely located; perhaps the most primitive-looking of all the towns in Palestine. From Hebron to Jerusalem, where David is made over all the united tribes of Israel, 2 Sa. 5:6-10, at the age of 37, the distance is 20 miles. From Jerusalem to Kirjathjearim to bring up the ark of God, is about nine miles. 2 Sa. 6:1-19; 1 Ch. chs. 13-16. The

place is now called Kurpet-el-enab.—The Illustrator.

Golden Text Illustrated

Psalm 65:4

In one of the chapels of Oxford University there is a beautiful stained glass window, the exterior of which is decorated with sacred pictures from the Old Testament, the interior with corresponding pictures from the New, so, that, when the sunlight falls upon the window, the two pictures are blended, and an observer, standing inside of the cathedral, beholds the soft evening light falling upon the picture of Mount Moriah and Abraham's sacrifice of his son, Isaac, and at the same time upon the cross of Calvary, which interprets the Old Testament type; or again, perhaps, upon the brazen serpent as it blends with the great sacrifice of the Son of man. Beautifully does this illustrate the connection between the Old Testament and the New, and the glorious fact that all the scenes of the ancient Scriptures of the figures, whose full meaning must be learned in the light of the gospel and the life and death of Jesus Christ. Of all the Old Testament types of Christ, none is more remarkable than David—born in Bethlehem, as Jesus was, a simple shepherd foreshadowing the great Shepherd, a sufferer and an exile like the Man of Sorrows, he at length became king, and is pre-eminently the type of Christ as our great Deliverer and coming King.—Anon.

David King of Southern Palestine

On hearing of the death of Saul, David, with a large number of adherents who had come to him, went by divine direction to Hebron, and was anointed king over Judah. The ancient city of Hebron had been the home of his ancestor Abraham. In the side of a neighboring "ravine was the cave of Machpelah, where the fathers of the nation slept in God." Near by was the brook Eschol, where grew the luxuriant vine from which the spies, more than four centuries before, had cut down the famous clusters. Says Professor Blackie: "To live in Hebron and not feel faith quickened to new life would have indicated a soul dead to every impulse of patriotism and piety." Here David reigned seven and one-half years (v 5) in a quiet, simple manner, waiting for God's time when he should become king of the whole nation, growing in favor with God and man, and laying the foundations for his great work of reconstructing and elevating the nation.

King David's First Recorded Act

It will be remembered that soon after Saul was anointed king by Samuel the Ammonites besieged the town of Jabesh in Gilead, on the east of the Jordan. The Ammonites threatened to put out the right eyes of all the fighting men in the place, and surrender was becoming necessary when Saul, summoning the Israelites from far and near, drove away the Ammonites, rescuing the people of Jabesh. In gratitude for this deliverance the men of Jabesh-gilead had gone by night and taken the bones of Saul and Jonathan from the wall where the Philistines had exposed them in mock-

ery, and had given them honorable burial. Learning of this, David sent them a message of praise and thanks, at the same time letting them know that he had been made king of Judah.

The Coronation Ceremonies

"The book of Chronicles contains further interesting details about this assembly at Hebron (1 Chron. 12:23-40). The joy was universal, for the fame of David was again on all lips. The homage and fidelity to a new monarch, shown in modern nations on the part of public servants by taking a solemn oath, have been expressed in the East from the earliest ages by gifts presented by the population at large to their new ruler. Vast quantities of the thin, dry bread of the country, loads of meal or flour, of figs pressed into cakes, and of raisins arrived on long trains of asses, camels, mules, and oxen; wine and oil, and cattle and sheep in herds and flocks, filled the Hebron valleys; at once a demonstration of the unanimous election of David and provision for the usual feast of the accession, which was held for three days at Hebron with unprecedented rejoicings."

The Ark

The Ark was a chest made of the beautiful acacia wood, overlaid with gold within and without. It was small, about four feet long and two feet high and wide. Above EVANGELIST ataox 7 its solid gold lid, the "mercy seat," flamed the Shekinah, the visible presence of the Most High. At either end of the mercy seat the golden images of cherubim bent in worship. It contained the two tables of stone bearing the Ten Commandments, a quantity of manna, and Aaron's wonder-working rod. The ark had led the hosts of Israel on their long marches. The tabernacle and the ark were in Shiloh for nearly four centuries. The tabernacle, after the destruction of Shiloh, had been set up at Nob; but Saul, having killed the priests of Nob to punish them for aiding David, had set up the tabernacle at Gibeon, in Benjamin. David left the tabernacle at Gibeon and set up in Jerusalem a new tent for the ark. Of course the old tabernacle had been repaired again and again, and probably little, if any, of the ancient fabric remained.—Illustrated Quarterly.

Reverence

"There is no virtue which we of the twentieth century need to cultivate more than reverence. The cheap jokes on sacred things and places in which our newspapers abound, the flippant allusions to divine matters in the comic poets, the irreverence with which many treat the Word of God and the house of God and the day of God, are all akin to the sin of Uzzah, and are often, so far as we can judge, far worse than the familiarity in which the old Israelite indulged. There was something beautiful and high minded about the ancient Jew who would not tread upon a piece of paper for fear it might contain the name of God, and who would not pronounce the awesome name lest he take it unto unclean lips."—Rev. F. E. Clark, D.D.

There are two kinds of pride—the one born of self-respect and a consciousness of worth; the other the outgrowth of vanity and a foolish regard for what "they" will say.

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Does An Exacting Religious Program Interest Young People? Christian Endeavor's Answer Is "Yes"

By Rev. Stanley B. Vandersall, Superintendent of Christian Vocations

At the risk of being termed "old-fashioned," and of being outspeeded in this day of high tension and super-methodology, the young people's society of Christian Endeavor has stayed pretty close to its original tenets of faith and practice. After forty-six years of usefulness and experience it still declares that young people are interested in such important things as conversion, and prayer, and testimony, and service. And the story of success being written by this organization of young people in scores of denominations and in a hundred lands justifies the answer given.

When the first society was organized in that far distant day nearly half a century ago a constitution was presented to the more than fifty young people assembled in their pastor's home. There, in bold statement, were such words as these, "to promote an earnest Christian life among its members, and to make them more useful in the service of God. It is expected that the active members will be present at every meeting unless detained by some absolute necessity, and that each one will take some part, however slight, in every meeting."

The testimony of the founder, written years afterward, was as follows: "He was afraid that its strenuous covenant would not commend it to the young people, that they would be afraid of its strictly religious character, that they would not find enough of the oyster supper and pink tea element in it to win their approval; but, ever since, his weak faith and lack of knowledge of young hearts have been rebuked by their acceptance of this constitution and by the loyal adhesion to it of millions of like-minded youth."

Take the instance of those Intermediate Endeavorers in an Oklahoma church who, when their superintendent was stricken with what appeared to be fatal illness, voluntarily met in a quiet room in the church night after night and prayed earnestly and at length for her recovery. Doctors and friends having given up hope, these believing young people prayed on, and their faith was rewarded by an almost miraculous recovery.

Or consider that part of the pledge which calls for the reading of the Bible every day. It is to be expected that some will treat this section of the covenant lightly, but under the regular operation of the society, there are tens of thousands of young people who read the Bible regularly as a part of their Christian lives and because it is one of the marks of an Endeavorer.

Almost universal testimony is that when it comes to the public meetings of the society, those which make only occasional use of special means of entertainment, such as debate and the open forum method, and place the emphasis on personal testimony and the presentation of religious themes, have far better support from the young people than those in which the emphasis is reversed.

In the major choices in life the tendency

is the same. There has never been a time when young people, and especially those bearing the name of Christ, were so concerned as they are today in the serious side of the use of time and talents. High schools and colleges, denominations and other religious organizations are now giving marked attention to the proper placement of young people in life activities. The latest movement of this kind is the establishment of the Department of Christian Vocations in the United Society of Christian Endeavor. Already the requests for assistance on the part of young people who wish to make their lives count, and who have Christian service as their ideal, provide the assurance that in this practical manner Christian Endeavor can perform a great service for young people.

Moreover, young people like to plan and have participation in large undertakings, where success is by no means guaranteed. This explains why no small credit must be given to organized young people's groups for a continuous and whole-hearted support of prohibition, both before and since its achievement as a national blessing. This, too, was in the foreground as young men and women enthusiastically entered the service of their governments when the very existence of civilization was in jeopardy. This explains, too, their eager insistence that the unity of Christian believers is a practical ideal and not a fanciful dream, as their elders have indicated.

Lindbergh, spanning the ocean and the land, courageous, persistent, serious, provides a typical example of modern youth.

Indeed, the very existence of the movement of Christian Endeavor,—its continuous growth in numbers and in influence, its adherence to the foundations of Christian experience, its amazing record of conversions and consecrated service—all these amply testify to the strength and purpose of today's young people.—The Evangelical Messenger.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for August 14)

Hymns Worth Knowing

NOTE—Miss Haun's lesson story for this week failed to arrive when The Evangelist went to press and we supply the following suggestions on the topic from the "Junior Christian Endeavor World." This will not make up for the loss to those who are regular readers of Miss Haun's interesting stories, but it is the best we can do under the circumstances.—Editor).

The Leader's Talk, in Outline

After the siege of Peking by the Boxers the missionaries in the city met in the mysterious Temple of Heaven, where only the

empress was allowed to go, and as they stood around the altar they sang the hymn, "In the cross of Christ I glory." (Let the speaker repeat a stanza or two.) It was written by Sir John Bowring, who was born in 1792, and who was at one time British consul at Hong Kong, China. This is a great hymn, because it turns our eyes to the cross of Jesus. We may suffer, as he suffered, but we shall gain the victory, as he did, at last.

Talk on the Scripture Reading

Ps. 96:1-4. We should sing about God. This is what we do in many of our hymns, as, for example, "The God of Abraham praise." And we should sing about Jesus, as we do in "Tell me the old, old story." One little girl in India attended a mission school, and learned to sing the Christian hymns. She was taken back home to another village, but in her home she continued to sing the songs she had learned in the mission, and her own people listened to her and learned the hymns and what they meant. In this way they were led to give themselves to Christ. Sing about Jesus. Somebody may hear it.

A Short Talk

(For a member of the Young People's Society.)

Tell the story of Browning's poem, "Pippa Passes." Show how a girl's singing reached and touched others.

Short Talks for Juniors

Read some of the hymn, "O Love that will not let me go," and tell how God loves us as a mother loves her child, watches over us, holds on to us, guides us, calls us back when we sin, like the prodigal.

"I love thy kingdom, Lord." Read this hymn. It was written by Timothy Dwight, born in 1752. He was at one time president of Yale College. Read Ps. 137, on which it is based. Let the Junior tell why we should love the church, and how we may serve it.

Read part of "Crown Him with many crowns." This was written by Matthew Bridges, who died in 1894. He wrote many other hymns, but this is his best. What do we mean when we "Crown Christ," as this hymn says?

"Onward, Christian Soldiers," was written by an English minister, Rev. Sabine Baring-Gould. The children of his village school were to march to the next village, and he wrote this hymn for them to sing while they marched. Tell how Christians are an army; what enemy they have to fight; how they can gain the victory.

"Speed away! Speed away on your mission of light," was written by Fanny Crosby, a blind woman and a great friend of Christian Endeavor. She wrote hundreds of hymns, many of them favorites like "Rescue the Perishing," "I am thine, O Lord," "Pass me not, O Gentle Savior." What is the message that "Speed away" brings to us?

Luther wrote the great hymn, which we should all learn, "A mighty fortress is our God." As the French soldiers sang "The Marseillaise," so did the Christians of Germany sing this hymn in times of great persecution and danger. How is God a fortress?

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Extension of Mohammedanism

Mohammedanism is said to be making itself an aggressive, vital force in Africa today. The missionaries of the Cross are witnessing the extension of the influence of the Crescent in an alarming way. It is a truly forward movement, carefully planned and skillfully organized, spreading propaganda far and wide until it threatens to permeate the "Dark Continent." Dr. Samuel M. Zwemer, who possibly knows more about Mohammedanism than any living man, wrote the following in "World Dominion":

Arabic a National Language

"Islam has a carefully prepared educational program for all Africa that has never been investigated by a Phelps-Stokes Commission. In Cairo I often wander in what we call 'Paternoster Row', the booksellers' quarters. Here, piled high, you may see huge parcels of Arabic books addressed to Kordofan, Timbuctu, Cape Town, Zanzibar, Sierra Leone, Mombasa, and Madagascar. Islam pours out literature and extends the area of Arabic-literates every year. Arabic is the most important literary language of Africa. In Senegal, Islam first spread through the favoritism of the French Government; now the Arabic language is taught in schools, and is used for correspondence. In the French Sudan the Arabic language is principally used. In British Nigeria the Arabic language is taught in all Mohammedan schools, and the Arabic character has been adopted for Hausa and Peul. Special teachers of Arabic have come to Bornu from Khartoum. The beginnings of the Islamic university have existed at Nassarawa since 1909, namely, an elementary school for the sons of chiefs, an industrial school and one for manual training. In the Lake Chad district the Arabic language is spreading, and much literature is imported from Cairo. ...

loiaxvtongueo bpauomya cmfwyemfw

"The Cosmopolitan character of the Islamic brotherhood in Africa is emphasized by the use of the same character in writing

and the same speech in prayer and public worship. ... Islamic civilization always includes the Arabic speech and letters, which are spreading in Africa today. In Cape Town the Arabic character is used to print a Dutch commentary on the Koran; while in Madagascar and on the Gold Coast, Moslems are proud to write their names or titles in the script that became sacred through the Koran. That book, with all its defects and degrading tendencies, yet serves to introduce the African to Allah (God). ...

Islam a Barrier to Christianity

"That the theism of Islam is lofty and can stand side by side with the philosophy and speculations of Judaism and Christianity on the nature of God, is evident to any student of Ghazali or Jalal-ud-Din. On the other hand, there is the dreadful fact that Islam raises almost insurmountable barriers against all the vital and distinctive teaching of the gospel. ... At the same time religious sanction is given to low standards of ethics, especially as regards sex; and there is a strange tolerance of animistic superstition. Among the Animist peoples Islam is more and more entangled in the meshes of Animism. ... Instead of Islam raising the people, it is itself degraded. Christianity, on the contrary, invites to the narrow road, its ethics are contrary to the flesh, its ideal to worship forbids fetishism and magic."

Africa Without Race Prejudice

"Another distinguishing feature of Islam in Africa is that it has no color bar, or color prejudice, and offers the African entrance into an exclusive cosmopolitan brotherhood, with its pass words, privileges and fanatical superiority-complex. This latter fact is the direct result of the dervish orders. They are found from Fez to Cape Town and from Nigeria to Zanzibar. Islam produces a brotherhood of believers, and recognizes no superior or inferior race. ... Religious pride is the strength of Islam in Africa. Racial pride is the peculiar weakness of Christianity in Africa."

which has the spirit of youth and growth in its heart. The missionary church will see to it that its youth have the opportunity before them to lay on the altar the priceless gift of life. How many glorious open doors at home and over seas beckon our young people today in evangelism, in teaching, in medicine, in industry!—The Presbyterian.

Cutting Down or Adding to the Bible

The story of the origin of Mormonism which its followers believe begins with a slur on the Bible as insufficient, and the system continued with the professed addition of three other books and continuous verbal revelations to the sacred volume. When people have been brought up in such vagaries we can sympathize with them. But it remains for this day to witness an editorial in a nominally Christian journal, to advocate the improvement of the Word of God by omitting certain parts not desired by the writer of the article.

Of course there is no objection to issuing selected portions of the Bible, provided they are stated to be only selections, on a subject, perhaps. But to publish anything as the Bible with parts omitted would be nothing short of great wickedness; as would be any idea of improving the Word of God by any process whatever affecting its actual contents. If God did not know how to give us his Word, surely no one else can do it, and we are like orphan children, lost in the dark and dangerous woodlands of life with chasms to engulf and beasts to devour us, yet having no message to tell us of them or even of the path we must take toward safety. Surely "Our Father who art in heaven" is no such monster as that; he has given us the directions; and they are perfect and sufficient; pointing out the Edens of life for spiritual refreshment, the places for hard service, the lairs of temptation, the way through the dark shadows, the Light of the World, the Delectable Mountains with visions of heaven afar, and the constant leadership of Christ and the Word and the Spirit, till after the darkness and tribulations the gates of glory-land open for our saved souls, if we follow the directions! We would be as bad as the heathen were it not for this precious Book?

And what is the need for so many "new translations" of the Old Book? We fear that through them a greater evil than they seek to cure will come; that many will lose all recollection of the divine words, since they appear in so many different forms these days. The King James version is enough for the ordinary student; adding the American Revised for any further light gives almost all that is necessary. But of all things let all keep familiarity with the usual forms of its expression so that they will recall them by the Spirit in times of need, and can take them instantly to other hungry souls. The most wonderful English is that of the King James' Bible. No other version is so good in this respect; let us treasure its sacred words, though comparing others for shades of meaning as much as may be necessary.—Light on Mormonism.

Youth and Missions

By Rev. William B. Cooke

Maturity and age donate money: youth gives life. Both are needed, each helping the other. A few weeks ago Mr. and Mrs. Charles O'Hara Craigie of New York endowed the Craigie Memorial Fund with Long Island real estate worth now 250,000 for the use of the United Society of Christian Endeavor which on February 7, begins its forty-seventh year of service to the young people of the world. No income will be available for some time, but this generous gift of accumulated wealth shows that Christian Endeavor is growing up and acquiring the power and fixed status of maturity. Youth is helped by age. As Cicero says:

"As I approve of a youth that has something of the old man in him, so I am no

less pleased with an old man who has something of the youth left in him."

Like the multitudinous sea or the innumerable leaves of the forest, youth is always the same and always changing. How different the tragic Children's Crusade of 1212, from the tragedy of the homeless hordes of Russian children today, and how unlike the various aspects of the Youth Movement among the students of Germany and among the dancing butterflies of America; and yet in them all are certain underlying motives, such as the instinct for growth and expansion, the thirst for new contacts, the expression of self-determination. Much of actual evil appears, with the need of wise, quiet guidance; but this expansion is a mark of life. Happy the young land like America which has room to expand, and the religion like Christianity

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Two More Small Indiana Churches Get Back of Endowment

ROANOKE, INDIANA

This church is located between Huntington and Fort Wayne and has been without a regular pastor for some time. Temporarily they are having the pulpit filled by one of the students of North Manchester College, who is giving satisfactory service. They have a good Sunday school and are holding regular services. The membership is small, but have a promising Sunday school. Brother Lewis of Huntington kindly consented to aid me here, as he was acquainted with the people, having held them a successful revival the preceding winter. He was of great help.

The total gift from this place was \$167.00.

Huntington

This is a mission church and has had a hard struggle and many discouragements. They have a good field and a fine church building and there is a real need for a church in this place, as it is surrounded by other churches of our faith and many of our people will sooner or later locate here.

The work has not progressed as it should, which has been largely due to a lack of unity of its members and the pulling together on a united program. If the church is to be saved and we are to have a future work here, the State Mission Board will have to deal more vigorously with the situation.

Brother O. G. Lewis is the pastor and I found him a fine, earnest and consecrated worker. Even under the handicap he has been adding to the membership and school and with a fair chance, I believe he would be able to lead this work to growth and success.

The total gift from here was \$122.00.

W. S. BELL.

FRANKLIN, WEST VIRGINIA

The Hammer Church

Since there has been nothing written from this congregation for some time, it may be some of the Evangelist readers would feel an interest in hearing from this congregation in the West Virginia hills, or mountains.

Brother J. I. Hall is our pastor. We all appreciate very much having him back with us again, for he was our faithful pastor for seventeen years when he lived in Virginia in his young ministerial days. He cared for the work of our church here before he moved to Indiana and then to the West. Naturally we all welcome him back in his older years. He now lives in Harrisonburg, Virginia, and each month fills our pulpit at the Hammer church, preaching three good sermons each trip, and the trip across the mountains from there is forty-three miles and some rough road to come over.

Our church services are better attended this year than for a long while.

Brother Key of the Church of the Brethren has been preaching for us once each month for a couple of years. He is a very promising young man and has a great future before him. We regret very much to see him leave our community. The two churches work together in harmony and we

feel he has been a great help to our community. The membership of our Sunday school has doubled since last year. Some of the little children from homes that are not church people have been privileged to come to church and Sunday school. We had a special treat in our Sunday school for three Sundays when Aunt Kit Trimble of Monterey, Virginia, 90 years old and entirely blind for eight years, came to Sunday school and preaching and enjoyed the blessed privilege of coming to God's house for worship where she always loved so much to go in her childhood days. And another treat we have enjoyed with Sister Lucy Hall of Harrisonburg, Virginia and her two nieces, Misses Marie and Nellie Dowell, with us in church services and to visit us in our homes. They gave us a special musical program Saturday night at the Hammer church and we all enjoyed very much to hear their sweet singing and instrumental music.

Sister Lucy Hall has many friends here, as she has been here different times to help in church services. She is a model Christian woman whom we all admire. Her first trip here was with Brother E. B. Shaver and Uncle Lee Hammer and wife when they drove a one horse vehicle and all four came across the mountains, 43 miles—a whole day's drive—to Hammer church to hold meetings and establish the Brethren faith and doctrine in our community, November 20th, 1893.

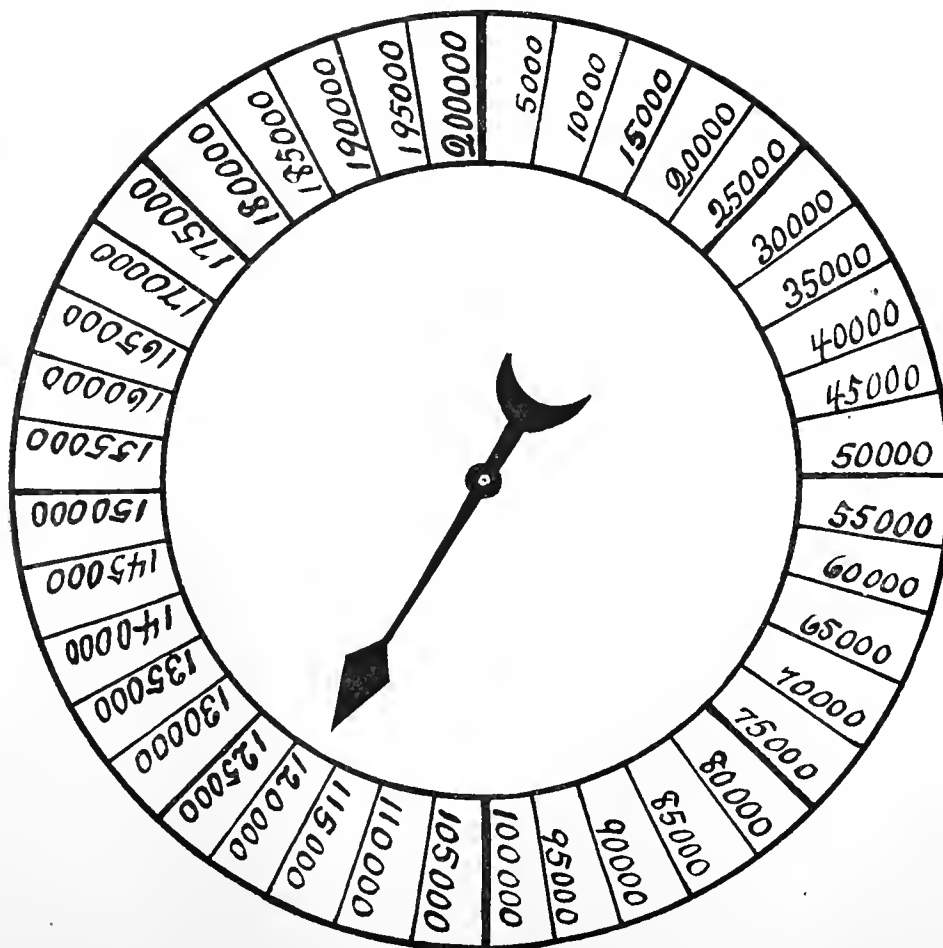
We have had many struggles in all these years to keep the Brethren doctrine established and yet in these years we have had many blessings. For about twelve years Brother Fogle of Washington, D. C., was our faithful pastor here. It was one hundred and fifty miles travel for him and in the last few years he was in failing health. He had with him one trip our lamented Brother Gribble from Africa who gave us a treat with his lectures. One trip Brother R. I. Garber was with him and helped in the song services. Four were baptized on another occasion. Our Brother E. B. Shaver, father of our mission, was here and preached part of the sermons for the meeting, and seven were added to the church. Brother Arthur Snider and two daughters from Matthias, West Virginia, came for an all-day meeting by an invitation from Brother Fogle and gave us a treat in special songs by their quartet. For all these showers of blessings we praise the Lord.

LINNIE HAMMER,
Church Secretary.

LAY RECORD BOX OF NEW CHURCH AT ELKHART, INDIANA

Brethren Congregation in Impressive Ceremony at Cornerstone Rites

With impressive ceremonies, witnessed by about 350 persons, the cornerstone of the new \$70,000 edifice of the First Brethren church on Middlebury street, Elkhart, Indiana, was laid Sunday. The ceremony proper was preceded by short talks by the Rev. W. I. Duker, pastor of the church, and the Rev. J. A. Garber of Ashland (Ohio) college, a former pastor. The stone was



placed by W. J. Sigerfoos, chairman of the building committee, assisted by Jacob F. Fields, Rollo S. Love and Nicholas Mast. members of the building committee and trustees of the church.

In the box were the following articles:

New Testament; church history; constitution and by-laws of church; names of church officers and pastor; official board, deacons and deaconesses; building committee; church membership; notice to public of ground breaking service; names of Sunday school officers, teachers and students; copy of class letters of the various classes; booklet of Men's Bible class, naming officers, committees and membership; picture of present pastor, Rev. W. I. Duker; list of members of the Women's Missionary society; picture of first pastor, Rev.: L. S. Swihart; picture of Rev. J. A. Garber, former pastor of Elkhart church, now a member of the faculty of the Brethren college of Ashland, Ohio; picture of 7-year-old Dean Hill, who was killed by an automobile at Goshen, Easter Sunday, April 17, 1927; picture of 7-year-old Robert Dale Wood, who died April 24, 1927. Both the Hill and Wood children were members of the same Sunday school class; picture of the Goshen avenue church surrounded by membership; a card naming the youngest member of the church, who is Phillis Jean Leighton, July 13, 1927, daughter of Mr. and Mrs. Millard Leighton; copy of the Elkhart Truth; copy of the Evangelist, official Brethren church paper.

The name of Mrs. Amanda Leonard appears on the membership as the only surviving charter member who was present at the time of organization at the home of David Garver Dunlap, October 28, 1874.

Organization of the Church

The church in Michigan, southern, and Indiana, northern, known as the Congregational Brethren, was organized October 28, 1874, under the instructions of Elder F. A. Hendricks of Missouri, at the residence of David Garver at Dunlap, Indiana, with the following members present: F. A. Hendricks, Richard Leonard, Amanda Leonard, Sarah Kirkpatrick, Jacob Cripe, Mary A. Cripe, Marcella Cripe, Alice Murphy, David Garver, Susan Garver, David Stutsman, Susan Stutsman, James Webber, John Bennett, Joel Barnhart, Levi Black, Harriet Black, Anna Black, Jacob Warner, Mary Wagner, Mary E. Roadgap, Barbara Stutsman, David Stutsman.

The organization of the above named date consisted in ordaining an elder and three deacons, J. C. Cripe, elder, and J. Barnhart, C. Black and D. Stutsman, deacons.

No further organization was necessary until December 19, 1874, when it was found expedient to organize more fully and divide the district which had hitherto no definite boundary. Accordingly it was decided that the west line of Jefferson township would suffice for the western and the Indiana and Michigan line for the northern boundary, and all residing south and east of this demarkation should be included in what is termed the Lake district. The organization is completed for the present by ordaining Brother Jacob Wagner, deacon, Brother John Sigerfoos, treasurer, and Mary E. Roadgap, clerk, the two latter for one year.

The First Brethren church of Elkhart was organized by the Rev. J. H. Swihart in 1889 with a membership of 33. They bought the old church from the United Brethren and worshipped in that until it grew too

small, and then remodeled the building as it is now. And again the congregation has outgrown the building.

When the first Brethren church was organized David Leonard, Hiram Baer and Henry Landis were ordained deacons; Hiram Baer, Henry Landis and Mr. Cable, trustees; and Samuel Mountjoy, secretary. The latter was the first Sunday school superintendent.

The following have served as pastors: J. H. Swihart, J. Allen Miller, Sala Neff, Albert S. Menaugh, Mr. Marks, Allen H. Bemenderfer, P. Irwin, Jacob Cripe, I. N. Miller, W. W. Summers, J. A. Garber, J. L. Kimmel, W. H. Miller, H. H. Wolford, Bryan Stoffer and W. I. Duker.

The pastors for a long time acted as moderators of the church until under Rev. Wolford's pastorate it was decided to elect one from the laity and Peter Pontius was chosen. He served seven or eight years.

The present officers of the church are: Moderator, William J. Sigerfoos; secretary, Walter Weybright; treasurer, Charles Sigerfoos; benevolence treasurer, Naomi Wilson; chorister, I. S. Pippinger; pianist, Fern Gilbert; deacons and deaconesses Peter Pontius, Charles Stephey, W. J. Hall, George Crum, M. A. Forry, Mrs. Stephey, Mrs. Hall, Mrs. Anna Foltz and Mrs. Emma Herman; trustees, Clarence Cripe, Rollo Love and Jacob Fields; Sunday school superintendent, M. A. Forrey; assistant superintendent, Floyd Hoagland; secretary, Donald Archer; treasurer, Charles Sigerfoos; chorister, I. S. Pippinger; pianist, Florence Weybright; president of Woman's Missionary society, Mrs. Bertha Gibson; president of Sisterhood of Mary and Martha, Miss Louise Harding; patroness of Sisterhood of Mary and Martha, Mrs. Bertha Hall; president of Christian Endeavor, Donald Archer.—The Elkhart Truth.

NACH PARIS

This was the German cry of 1914 and it was our cry in the morning of June 10th. The Majestic poured out of her interior the wherewith to load down three special trains for Paris. I have seen excitement and hustle and bustle, but never before like it was at the customs tables at Cherbourg.

I finally got off the landing boat and rushed nervously into the "douane" and did as I had read it should be done. I threw my grips wide open. I had wrinkled a few things en route, fearful that they would call forth an argument.

The official came down the line and began to unroll his series: "Avez-vous des allumettes, du tabac"? etc. I kept shaking my head and added: "Je n'ai que ce dont j'ai besoin pour mon séjour a Paris." He quickly said as only a Frenchman can say it: "Bon!" and drew a big chalk mark across each piece of baggage and turned me loose in the Great Country which the Northmen used to pillage and in which they later settled and of which they have made a land flowing with milk and honey.

Now came a trial at using French money. I bought my ticket for Paris: "Un billet, troisième, Paris!"—"Soixante-dixhuit, dix" = 78.10 and I threw down my first 110 franc note and got my pile of change.

Now to the peculiar looking coach with side doors, we install ourselves; there are just enough of us to fill one compartment. (for I had on ship made the acquaintance of Rev. and Mrs. Barnhouse, Mr. Tiffany, and Prof. Clark all of Philadelphia). Presently we are moving and then we are mov-

ing faster, and then still faster! I felt a bit afraid in the wee wooden coach, but Mr. Barnhouse assured me it was safe. But ere long the wheels were screaming on the rails. I never had a smoother ride. Starting and stopping I found to be far less jerky than in U. S. A. Mr. Tiffany who is a machinist, soon declared that French coaches must run on ball bearings. I can't say whether his guess is right, but I'll vouch that they do run smoothly.

We passed through the very rich and beautiful Normandie, Brix, the cradle of the Bruces who gave to Scotland its Robert Bruce, through little towns and cities having famous castles and churches dating from Roman times to Renaissance and later, through countryside where exist farms that were once chateaux, through places made famous by two century old battles with the English, through one of the greatest dairy regions in the world, as the French put it, "desprairies marecageuses celebres par la beaute de leur race bovine." We pass a gothic dome, the only one left in France, next a chapel of St. Louis, dating from the 12th century, now through Lithaire near which town are the ruins of a Roman camp, now through Carentan with its historic and age-old elms, through Commes which boasts an underground river which both disappears and emerges near the town. Versurmer with its Roman tower of the 12th century, and finally the wheels of the diminutive third class coaches shriek into Bayeux, the town made famous by Normandy "beurre sale"—salted butter. First stop, Cden. We buy a lunch put up in a pasteboard carton, a bottle of wine with each lunch, yes our introduction to the inevitable "vin" which in French rimes with "pain", so that earning one's living becomes in French, not bread and butter as with us, but "Vin et pain"—Wine and bread. Alas, we soon found ourselves unable to conform to the customs, for the "vin" seemed as vinegar. So we threw our five bottles out to the section men along the route. (Detour—I don't want any theorizing or moralizing on this, for I didn't throw them.) I may state here that we passed through several tunnels. The French do not permit landscape to be tampered with by large "cuts" as in the U. S. A., hence more tunnels. On we shriek to Bernay where at the "foire fleurie" on Holy Week there are sold the most beautiful horses of Normandy and where the "foire dux laines" is held on July 8th. Here also is a statue to Jacques Daviel, inventor of the operation for cataract.

We pass La Londe, a station in the heart of a vast and picturesque forest. May I say also that many of these towns have worthwhile museums. Now comes Evreux, a city of 19,000 inhabitants and rich in relics of the past. Finally we pass out of Normandy and approach something that makes us feel that we must be back in the old U. S. A. We had seen only 2 automobiles in 381 kilometers and now we see them a plenty. Train slows down and stops and we "pile out" the side door and we are at the Gare Saint Lazare, in Paris. We guard baggage while Mr. Barnhouse goes to price hotel accommodations.

The scene in the depot is novel. Now our American friends are the foreigners. They gesticulate, they feign would articulate, but much in vain. But the Franc can talk and our compatriots see into have the francs and so they buy their way. Taxis roar, tin horns blow (for in Paris there are no Klaxons. Horns are blown by squeezing a

bulb as in the early Ford period with us, only in Paris the noise is emitted both on the exhale and the inhale of the horn. Barnhouse returns with the verdict 10

francs a piece per night, and we file into the Hotel de la Poste on Rue Budapest.

A. L. DELOZIER.

Young People's Summer Camp, Shipshewana Lake, Indiana

By Prof. J. A. Garber

This initial training camp for and with Brethren young people is now a part of history. Some of the Brethren averred repeatedly that history was being made while we were together by the pretty lake. At any rate about fifty persons will ever enjoy the distinction of being charter members in this happy enterprise.

The program, previously announced, was carried out as completely as possible within the limitations of the enrollment. Instead of eight or ten courses as originally planned we had to content ourselves with seven, as follows: The Life of Christ by J. A. Garber (double period); Principles of Teaching by W. I. Duker (double period); Church School Administration and Training the Devotional Life by G. H. Jones (both double periods); Life Work Guidance by R. R. Haun; Christian Endeavor Principles by E. M. Riddle; Brethren Church History by J. A. Garber.

Others took part in the chapel period: Harold D. Fry, registrar, spoke on Jesus Christ; S. M. Whetstone, business manager, on the Holy Spirit; N. V. Leatherman on Prayer. In each case the speaker presented the Christian teaching with regard to his topic. Still others assisted in the evening vespers by the lake; Dr. M. D. Price, camp physician, discussed Health; Dr. G. W. Rensch presented the claims of the Christian Ministry. Herman Roscoe was to have talked about the Christian in Business, but we missed him through a hike for a woodland service.

Recreational activities, consisting of various games, boating and swimming were greatly enjoyed. This part of the program was directed by Prof. Haun, ably assisted by Helen Price, dean of girls, Catherine Teeter, pianist and G. H. Jones, life saver. Charlotte Price was the bugler who awoke us with reveille and put us to sleep with taps. Brother and Sister Brower, with their helpers, provided "good eats."

Thus every day was full of food, fun and faith, beauty, joy and goodness, desire, devotion and determination. There was not the slightest discord. The heartiest cooperation prevailed. God was always near. Friends were constantly present and friendships became increasingly precious.

Our only regret was that so few, comparatively, had come to learn and to live as Jesus would have us live. If other ministers will follow the noteworthy example of Jones and Fry they will bring a machine load next year, and so help to increase the number twice, thrice or four times. Yes, that is exactly what young and old predicted and pledged themselves to work for. Why not? Such a program of training is essential to the church's larger growth. The camp ground with its increasing beauty and utility awaits the coming of those who will enjoy and use it. The facilities are surprisingly convenient and commodious. In fact it appears little short of a sin to have such grounds and conveniences dedicated to the glory of God and the upbuilding of the church and then permit them to go unused throughout the year with the exception of a single week. Instead of one week's occu-

pancy and use they should be occupied and used repeatedly and cumulatively during the summer by various groups of church workers. Think, Brethren, upon these observations.

Ashland, Ohio.

CHURCHES REPRESENTED

By Harold D. Fry

The Young People's Camp, now past, bids the neighboring brotherhood look ahead to 1928. Besides the faculty and staff, with their wives, there are some forty determined and enthusiastic advertisers returning to their various homes and churches, full of practical information, deeper spiritual knowledge, and bubbling over with zeal for a "bigger, better Shipshewana Camp next year."

These splendid young people, who registered in the courses, played in the games and fellowshiped with each other and their Lord in Quiet, Chapel Period and Evening Vespers, represented the following churches: Seven from Ardmore; seven from Goshen, five from Oakville, four from Muncie; three from Elkhart; three from Nappanee, including the two Price sisters summing at the Lake; two each from Mexico, North Liberty and Flora; one each from Ashland and Dayton and one from Chicago. Others were present only for part time, but enjoyed the days spent in study, worship and directed recreation.

Oakville, Indiana.

BRETHREN RETREAT AND THE BIBLE CONFERENCE

By Dr. G. W. Rensch

The Conference opened on schedule time, July 10. Because of the Young People's Camp taking the second week, it was necessarily different. Although the attendance on the opening Sunday was the smallest in its history, after this day there were more ministers present each day than ever before. Dr. Miller's addresses were of the same high order, and there was real enthusiasm in his studies on the Seven Churches of Asia as set forth in Revelation. It was difficult to stop at the end of the hour. The church at Elkhart deserves special mention because so many were present at the night sessions. On account of the second Sunday being set apart as "the big day" by action of the district conference, most people waited until that day, when there were more than a thousand people in attendance. The conference committee, Rev. C. C. Grisso, G. L. Maus, and C. A. Stewart, had charge of the services. These brethren had previously advertised their day in a very creditable manner, and the results were very apparent. The lack of proper publicity in this year's activities is the one outstanding weakness. We can do better, and we should.

The Young People's school was a delightful experience. Ashland College sent her Profs. Garber, Haun, and even little Bobby was an outstanding figure. These teachers were backed up by our own Profs. W. I. Duker, and G. H. Jones. A fine student

body was in attendance throughout the week. Chapel, and vesper hour was largely attended. Prof. Garber impressed his thorough training for just such work upon all. No one can forget Prof. Haun in guiding the recreation of the young people every afternoon. That was worth going miles to have part in. Well, the whole week was different, that's all. It was a great start. Far away churches like Oakville, and Muncie had a number of young people present, which only shows again what pastors who are in real sympathy with a plan to tie the youth to the church of their choice can do. As one of the older ministers, my hat is off to Ashland College for heading a movement like this, and here's to the ministers who really helped to make Brethren Retreat do for the Brethren church what other churches are doing for their constituents.

This is boys' week. Rev. Jones of Muncie is leading a fine group of boys in recreational activities. The cries of young life is music in the camp.

Shipshewana Lake, Indiana.

STUNT NIGHT AT SHIPSHEWANA

By W. I. Duker

One can scarcely appreciate the difficulty that is found in an attempt at describing the fun and enjoyment that "Stunt nite" gave to those who were privileged to attend. The very elements seemed to be in league with the young people and their assistants, for just as preparations were under way the lights "went out" and preparations went forward in darkness. Then when all were ready and with bated breath the audience watched for the first "stunt" the welcome lights came on again.

Upon the platform of the tabernacle appeared the most unusual automobile that was ever seen. It would be impossible to describe in detail this strange machine but suffice to say that Brother Riddle, hidden away in its "innards", acted very splendidly as engine and headlight. While Prof. Haun busied himself with his auto and passengers, first quieting the crying baby and then attempting to use his road map, the right hind wheel was equally busy in giving an imitation of a "slow-leak."

While this extremely difficult task was under way, the "spare" whispered to the "slow-leak", "for pity sake, hurry up with your blow out." If you can imagine Brother Garber imitating a "spare" you will understand the need of a blow-out. After all was going nicely again and all were happy (save the tires) out came the small town "Constable" and the ride was over.

Next came a family of cats and what they had to say was as interesting as is usual for cats. These cats were of the "Jones" variety and we must admit that the girls in the group seemed to have had previous experience.

A brief demonstration was then given of the effect of Shipshewana air and environment upon the girls who came "weak" and went away "strong." Then came the important "operation" of the evening. A young father and his "brood" entered. The father was evidently suffering many ailments, but by the time that Dr. Duke and Nurse Price finished with him he was a "new Man." That was the only stunt that interfered with breakfast the next morning.

The audience now being a nervous wreck it became necessary that Prof. H. Price appear with his newly arranged anthropophone. This new device will undoubtedly be heard of many times in the future, and

for its originator we bespeak great fame.

The audience was now ready for anything, and as the beautiful notes of "O Promise Me" fell upon the air, tears were seen to start and many were overcome. The soloist "Teetering" from note to note was at times unable to proceed, but after the hearers implored her to go on, in fact some dared her to go on, the song came to its usual end. The garb of the participants and the wedding march defy description. From convulsions of laughter to serious thought, reports the changed mood of the audience when, with a special ceremony, including a double exchange of rings (?) Prof. Garber solemnized the marriage of Chief Shishewana with his bride (the young people of the brotherhood).

With plighted faith the contracting parties and entire audience burst forth in singing the following song which had been arranged by Prof. Haun:

On to Shishewana
The dearest lake in Indian.
We're the Brethren young folks,
We tell you old folks.
We'll work and we'll play
While we're here, every day.
And back in the old home town,
We'll tell the young folks all around

To come along
And join the song
Shishewana's our cry!
It is needless to observe that this write-up fails to give our young people who were not there a definite idea of the evening's fun. Just remember some things cannot be described; they must be experienced.
Goshen, Indiana.

FOR OUR BOYS AND GIRLS

FENCE-POST SOLDIERS

When I go trav'ling on a train,
I press my face against the pane
To watch, betwixt me and the sky,
The fence-post soldiers marching by.

It seems so very strange that they
Must always march the other way,
Now don't you wonder where they go?
And why they always hurry so?

—Mary P. Budlong in Junior Home Magazine.

THE TEA PARTY

By Emma Gary Wallace

"May I go?" pleaded Clarice as her mother came out of the house all dressed for a walk. "I'll be just as good as anything, an' I'll not bover a single little bit."

Mrs. Adams smiled lovingly at her small daughter.

"Indeed I know you wouldn't bother," she smiled, "and I should like to take you along, but it is not possible today, besides I want you to do something for me. Nora is busy in the kitchen and so I cannot trouble her, but you are playing here on the lawn, and I wish you would watch for Mr. Jenks, the postman, and give him this letter, and ask him to take care of it for me as soon as he can, for it is very important."

"But, Mummy," pouted Clarice, "if I can't go with you, I want to go over and play with Janet Clark. She has a new doll's tea-set and we can have a make-believe party, she said."

"No, dear," Mrs. Adams replied, "not this morning. I happen to know that Mrs. Clark has a headache, and I'm afraid you children might disturb her. Remain here, watch for the postman, and do not go out of our yard."

Clarice couldn't see what harm it would do, just to run over to Janet's and tell her she couldn't come, so she went slowly down the walk which led from the front steps.

Then something inside of her seemed to say, "Oh, Clarice—Clarice!" and the little girl turned and walked even more slowly back toward the porch steps. She sat down on the lowest one and began to think.

What was it, that her Daddy said just the other night, about it not being right to do things when we feel guilty and do not want to be caught? And there was something about God watching us especially, at such times, and feeling very, very sorry, if we keep on and do what we should not.

Clarice couldn't remember just what the rest of it was, but it was suddenly very clear. It would be wrong to go to Janet's even for just a few minutes.

It seemed as if the postman would never come, so Clarice thought she would take her own little broom and brush off the porch and straighten the rugs and make it very neat. That would help Nora and her mother, too.

Clarice began to feel happier—and why, what was this?

Something caught the light of the sun and sent out a little fan of golden rays.

Clarice moved the big chairs, although it took all her strength, but there, back of it and caught in a wide crack, was her lovely little locket which she had lost some time ago and felt so badly about.

She worked the locket out of the crevice gently, so as not to mar it and was delighted to see it wasn't injured at all. And there was Mr. Jenks at last, and he took the letter and message and went on quickly.

Just then someone came through the hedge. It was Janet.

"I've come to play tea party," she cried. "Muvver said I could."

"And Nora is baking cookies," exclaimed Clarice, "and she'll give us some."

That night when Clarice went to bed, she was very thoughtful and quiet.

"A penny for your thoughts, daughter," laughed her mother.

"I thought I was having an awful hard time," dimpled Clarice "when I couldn't go with you or to Janet's house, either, but Mummy, I had the nicest time after all and found my locket, too."

"That's sure to be the way," Mrs. Adams nodded. "Much greater happiness comes through doing right than can ever come through selfishness or wrongdoing."

"An' God is happy, too," added Clarice.

"Yes," smiled her mother, "and that's why we are happy—because we are working with him and doing as he wants us to."

Clarice's eyes were shining.

"I understand now what Daddy meant," she exclaimed—"an' I'm glad!"

"So am I," replied her mother as she gave Clarice a good-night kiss.—The Presbyterian Advance.

ANNOUNCEMENTS

OPEN TO A CALL

I am still open to a call to some good

pastorate. Any church may address me at 700 N. Maple St., Eaton, Ohio, or I will meet your committee at the Winona Conference. S. LOWMAN.

OAKVILLE, INDIANA

The Oakville Brethren church will be without a pastor October 1st. Any pastor interested may correspond with George Hoover, Muncie, Indiana, R. F. D. No. 8.

FOR YOUR INFORMATION

CALENDAR OF SPECIAL OFFERINGS

Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana. General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.

White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio. Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.

Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.

Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.

Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rench, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rench, per 100, 45 cents.

Doctrinal Statements, (52 pp.) by Miller, per dozen, 75 cents, single copies, 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.

Advantages of Being a Member of The Brethren Church, (18 pp.) by Rench, per dozen, 25 cents.

The Brethren Church: Why? (4 pp.) by J. Allen Miller, per 100, 30 cents.

A Brief Sketch of the Brethren Church, (6 pp.) by J. Allen Miller, per 100, 60 cents.

Christian Baptism, (8 pp.) by J. F. Garber, per 100, 50 cents.

The Law of Baptism, (12 pp.) by J. B. Wampler, per dozen, 10 cents.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
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AUGUST 13
1927

The BRETAREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -

Somebody

*Somebody made a monthly pledge,
Testing his purse to utmost edge;
Somebody paid it through the year,
Brightening the world with Christian chee"
Was that somebody you?*

*Somebody handed cheerfully in
Money to help God's cause to win;
Somebody kept his promise to pay,
Writing his check on schedule day.
Was that somebody you?*

*Somebody let the year slip by
Heedless of payments piling high.
Somebody said: "No more delay;
Quickly I'll settle that debt today."
Was that somebody you?*

*Somebody's pledge was only a scrap,
Paper that had no value mayhap;
Somebody's soul grew shriveled and small;
Failing, he grieved the Lord of all.
Was that somebody you?*

—Church Management.

**Will your pledge be paid
when the Church year closes?**

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, Editor
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EDITORIAL

The Spirit of Truth

The Holy Spirit's presence in human lives is one of the most precious and vital truths of Christian teaching and experience. That Jesus taught it no one who has read John 14 can doubt. The Master said to his drooping-hearted disciples, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth: whom the world cannot receive; because it beareth him not, neither knoweth him: ye know him for he abideth with you and shall be in you." Again in the 20th chapter and 22nd verse we are told that Jesus breathed upon them and said, "Receive ye the Holy Spirit." That this promised Holy Spirit is a fact in human experience is demonstrated by the marvelous exhibition of divine power on the day of Pentecost, by his guidance of Philip to the place where he baptized the eunuch, by his coming upon the Samaritans when Peter and John had laid hands upon them, by Paul's experiences on numerous occasions and by his frequent teachings and declarations. Twice in one epistle (1 Cor. 3:16, 17; 6:19), Paul declares in the most emphatic manner possible that the Spirit has his abiding within us. And down through the Christian centuries thousands of transformed, empowered and zealous souls have borne eloquent testimony to this fact.

It is not our purpose here to make an extended discussion of the various functions of the Holy Spirit. We are content to note one important function to which Jesus repeatedly directed attention. It is expressed in the title, "The Spirit of Truth." He is to be the bearer and mediator of the truth which Jesus embodied in his revealing, saving work. For the unsaved soul, God's redemptive action is the first great work to be taught and wrought. But for the regenerate child of God he contemplates the translation of the motives and principles which reigned in the life of Christ into his conduct and character. That is the work he seeks to do, the truth he endeavors to impart; that is what he is trying to bring about in our lives, collectively and individually, at this very moment. His great purpose is to extend his inspiring, sanctifying, spiritual presence into every life, and into the life of every church, in such a way that "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness and self-control" shall everywhere prevail, and characterize God's children in all their relations and conduct. He desires that these shall be the everyday qualities and not merely virtues to be exemplified on special occasions. These plainest virtues are the things that ennoble the human heart; they are the finest elements that enter into the lives of men. To develop these virtues within us is his aim and mission.

How well he is succeeding in his high endeavor, only God can

tell. And yet as by their fruits we may judge trees, so we may presume to judge men's spiritual growth by the presence or absence of the "fruit of the Spirit." And it is to be noted that such fruit consists not primarily in the extraordinary or miraculous elements of life, but of those which cover the common duties, such as patience, sympathy, generosity, helpfulness, tolerance, kindness, magnanimity, mutual trust, harmony and the like. Opposing characteristics, if found in our lives, individually or as a church, would indicate that the Spirit is being hindered and his influence made ineffectual. If we are inclined to be extremely sensitive, or irritable, or intolerant of differing opinions, or impatient of criticism, the Spirit is finding it hard to do his work within us. A peevish soul is inconducive to strength of character and makes an incongenial dwelling place for the Holy Spirit's presence. Unbrotherliness and lack of love, mutual suspicion and ungracious murmurings one about the other, these disqualify us as effective instruments in God's hands, they make the operation of the Spirit most difficult and incomplete. Unless we give place to love in our attitudes toward others, in our treatment of them and in our words about them, we are poor vessels for the Spirit's indwelling. God's highest attribute is love, and so distinctly characteristic is it of him that the disciple nearest the heart of our Lord declared without qualification, "God is love." And he prefaced this definition with the declaration that "He that loveth not knoweth not God." The Holy Spirit can make no compromise; he must be true to the character of God, for he is the Spirit of truth. Where love is refused, and bitterness and intolerance prevail, he can perform no work of grace and cannot there abide. And without his loving presence life is stripped of all that is noblest and most permanent of all that is most useful and best. May we not grieve the Holy Spirit, nor drive him from our lives by an untoward disposition.

The Growing Cost of Education

The cost of education is mounting along with everything else in our modern life, and we seem to be able to meet it up to a certain point without much mental disturbance. So long as the cost is being met by the government, we do not seem to mind it, though the government is continually demanding a considerable portion of our individual incomes to pay these costs. But when it comes to maintaining higher educational institutions, such as church colleges, by direct personal outlay, we soon begin to complain and declare the costs of higher education are going too high. Just consider what we are doing in the way of public school education without scarcely feeling it!

We are told by the National Industrial Conference of New York that more than \$2,000,000,000 or more than one-fourth of the total net of all public expenditures in the United States during the year 1925 was spent on education as given in the public schools and the state universities. Education, they say, absorb in fact a greater portion of public funds than do all other governmental functions combined.

The "true" cost of education in our public school system in 1925, the Conference Board finds, was 69.4 per cent or more than two-thirds greater than it was in 1890 per pupil for each school day actually attended when the changed purchasing value of the dollar is taken into consideration. With the price factor and the increase in population and school enrollment thus accounted for, this 69.4 per cent increase in expenditures per pupil, in the view of the board represents the real cost of whatever progress we have achieved in education efficiency during the 35-year period.

"True" expenditures, as measured in dollars of constant purchasing power, per child per school day attended, taking into account also the higher cost of high school education, is adopted in the board's study as the most accurate measure of school costs. The "true" expenditure per child per school day attended in 1890 was \$0.16, in 1910, \$0.20, and in 1925, \$0.28. During the twenty years 1890-1910, the increase in expenditures on this basis was 23.5 per cent, between 1910 and 1925 it was 37.1 per cent and for the whole period of 1890-1925, 69.4 per cent, or an annual average increase of less than 2 per cent annually.

There has been some little complaint about the growing cost of public education, due mainly to some extravagant local expenditures on equipment here and there, but in the large we meet the bill with good grace and ease. But we do a lot of talking

about the increasing cost of maintaining our denominational educational institutions. And some of those who are talking the loudest are those who have most to give. John D. Rockefeller, Jr., said last spring that the demands of higher education in the way of endowment were mounting too high, and declared that in his judgment we should solve the problem by charging students the full cost of education. That would naturally eliminate a large portion of them, relieve the congestion of our colleges and save the trouble of securing larger endowments. Such a solution would be neither right nor wise, and we doubt if the masses would ever submit to it.

Such a policy with regard to higher education would mean the education of the moneyed class and the denial of higher education to the poorer and unprivileged class. America would then no longer be a land of equal opportunity to all, and without equality of opportunity, it would more and more become the land of the privileged few, in all the desirable avenues of life. Democracy would be headed for the rocks with higher education restricted to the well-to-do and the rich, and we would soon have lost the priceless heritage bequeathed to us by our fore-fathers. And from that policy it would be only a step to the limiting of educational opportunities in secondary education, and who can tell where the end might be.

The limiting of higher educational opportunities to those who can pay the full cost of their education, would mean a loss to society of many of its most worthy potential servants and contributors to advancement. It is well known that in the past many of the world's greatest benefactors have risen from the lower strata and, seizing the educational advantages that society held out, they went forward to achieve and to serve. By far the larger percent of those now enjoying the larger vision and contributing the larger service made possible by higher education would never have been thus privileged, had they been compelled to pay entirely their own way. Society cannot afford to resort to any such method of easing up the strain of higher education.

And suppose that state universities should find it possible to maintain the same educational privileges as at present offered, and to enlarge their equipment sufficiently to take care of all who might seek a higher education, the limiting of educational privileges by our church colleges would mean the driving of our church's young people to state universities where education may or may not be Christian, and often is not only not Christian, but anti-Christian, and where militarism and materialism flourish. Neither the church nor the Christian home could afford to stand for that sort of policy, and in the long run, the state itself would suffer from it.

But Mr. Rockefeller proposes that loans could be made to students enabling the poorer students to pay their own way, such loans to be paid back within a reasonable period after graduation. But education is so expensive now that the average student must borrow with the privilege of repaying after graduation, and to add to his burden would discourage many from ever attempting an education and others would be forced to adopt a materialistic view of life, with his eye upon the dollar mark after graduation, selling his talents to the highest bidder regardless of the chances of service. The feeling of obligation to society which now obtains very extensively would largely be lost, for he could say, "I paid my way. I owe society nothing." The motive of service could not be pressed upon the fortunate young graduate with the same force as now, for he would reply, "I must make money in order to pay," and when he had paid he would feel free of any obligation. As a result every profession that demands sacrifice and offers little material advantage would suffer from lack of recruits. The church cannot afford to be silent in the face of such a recommendation. And with the steadily mounting cost of education, the church must set itself to see that such a policy is not ultimately adopted by bravely and adequately meeting the cost of higher Christian education.

EDITORIAL REVIEW

Brother W. R. Deeter, pastor at Portis, Kansas, informs us that he closed his Daily Vacation Bible School there on July 29th and is busy packing up preparing to come east, having resigned his pastorate.

Mrs. Anna S. Arnolds of Parsons, Kansas, daughter of Mrs. Salie Flickinger Arnold of Harrisburg, Pa., gave the Publishing House a call recently and paid her subscription renewal to the Evangelist. We always appreciate having our friends in the brotherhood stop off in their travels through here.

The address by Brother John F. Locke, published in this issue, was delivered at the Maryland-Virginia district conference, recently held at Linwood, Maryland. This note was inadvertently omitted from the heading of the article, as is our custom to indicate.

The Evangelist stated two weeks ago that Dr. Bame would begin a revival at Mathias, West Virginia, the last Sunday in August, but we should have said the last Sunday in July. He is now on the job with Brother Arthur Snider, the pastor at Mathias, and "it is raining again," so Brother Bame reports.

Professor A. L. DeLozier very kindly supplies us with his third report of travel experiences in France, and it is both informing and interesting. We are only sorry he finds it impossible to give us more installments until his return to America. We shall hope to press his pen into action again at that time, however.

We are glad to receive news of a growing interest on the part of the good people at Vandergrift, Pennsylvania, where Brother H. C. Hammond, a recent graduate of Ashland College, is serving as pastor. Several marks of commendable interest are the special programs, such as Easter and Children's Day, the Vacation Bible School and the redecoration of the church building, the latter of which is arranged for but is not completed.

There will be no paper published on September 3, the week immediately following National Conference. Any one having a notice or other copy that should be published in the issue of August 27th, the issue that is mailed during General Conference, should have such copy in the hands of the Editor not later than August 19th. He will leave town on the 20th and then it will be too late. Send that program or news letter or announcement NOW and avoid disappointment.

A program has been arranged for the Laymen's sessions at General Conference, though it did not appear in the published program. It was arranged later and we are informed by the secretary that it will be worthy of the presence of every lay-member who attends Conference. And the laymen ought to attend in large numbers. The more laymen we have at conference the better informed our church membership becomes and the better the work of the local church goes. Winona is a most beautiful place, as every one knows who has been there, and there is no place better to go for a vacation. Make your delegation large.

Brother W. A. Gearhart, Home Mission Secretary, writes of the importance of giving financial aid to the new mission point at Harrah, Washington, near Sunnyside. He stresses the need of a larger financial response to the call of Home Missions this year, not only that Harrah may be taken care of, but that other fields also. The time has come in the history of our church when the further advancement of practically every other interest of our church waits on the extension of the "home base." Nothing is more important than that our membership should be awakened to this fact.

Dr. W. S. Bell tells us the results of his canvass for College Endowment among the members of the Mexico church in Indiana. These loyal folks, who have done so much for the Brethren cause in many ways, make a gift of \$1,036, which brings the total of the present campaign up to \$116,614.52. This church has been served by Brother O. G. Lewis, but Brother C. A. Stawart is soon to become its pastor. It is not always the size of the church that determines the amount of the gift. Sometimes it depends, and very often does, on the size of their interest. Mexico's interest in the college is big and keen. She has representatives on the faculty as Dr. Bell reminds us, and has had many students in the school in the years past. Let the churches send their young people to Ashland to be educated and they will later send their funds there to enlarge the usefulness of that school. In some way we must tie the interest of our people up to Ashland College. They have money for that in which they have interest. Their slowness at times in giving is not primarily due to financial circumstances. It is primarily a problem of interest.

GENERAL ARTICLES

The What, Why, How, When and Where of Religious Education

By John F. Locke

Note: The subject of this address was assigned the writer by the executive committee of the conference. Admittedly it is a colossal subject and but for the fact that a general discussion from the floor of the conference was scheduled to follow the address, the writer would have hesitated to undertake to speak on the subject assigned. J. F. L.)

A few years ago the world witnessed the most horrible, the most devastating, the most stupendous demonstration in its history of the failure of intellectualism and materialism and the failure of a civilization to achieve without the teachings of the lowly Carpenter. Some one has laid the blame of the war to the failure of the school teachers to inculcate the right moral sentiments and ideals. "Education," according to an eminent teacher of mine, is "the introduction of control into experience." Religious Education, then, is the introduction of control into experience in terms of God. Education is more than mere instruction. It is the whole process of the developing of a life into the fulness of its powers for **appreciation, realization, and the rendering of efficient service to humanity.** Such education must develop and train the powers of thought, feeling and doing. Religious Education seeks to give the person a religious, spiritual interpretation of the world and of life. If man lives by the Spirit, by the Spirit he should also walk, said St. Paul.

One religious educator has said, "Religious education means the training of persons to live the religious life and to do their work in the world as religious persons." It must mean, then, the development of character; it includes the aim to bring the child up to the measure of the stature and fulness of Christ. It is evident that such a task is greater, yet more beautiful and natural, than mere formal instruction in Bible verses or catechism; that it cannot be accomplished in some set hour or single period, but it is continuous through all the days, and that it pervades the actions, organizations and the very atmosphere of the home, the school and society."

Dr. Charles M. Sheldon who wrote that interesting little book, "In His Steps" comments on the situation that is to be found today, here and now. He says, "The more I think upon the emptiness of our educational courses in their failure to teach the greatest subject of all life, the more I feel like proclaiming the paganism of letters. And I do not wonder at the fact of our annual bill for crime, counting all the expenses, amounts to more than the entire amount owed us by all the Allies for the cost of the War. It is a wonder it is not a good deal more. Our stupidity in the school room is equalled only by our guilty silences in the home. We let our children grow Up without growing OUT or IN. And all the time we are living with youth at its most impressionable years and starving it at the time of its most divine hunger." The Secularization of education in America, due to our policy of the absolute separation of church and state, an extremist doctrine which teaches infidelity and atheism by the exclusion of all religious instruction, or exercises from the public school; the progress of rank atheism fostered and promulgated by the long-haired radical and the machine which calls itself the American Association for the Advancement of Atheism; and the bald and blatant materialism of our age makes the work of religious edu-

cation at once the most important, the most difficult and the most severely needed thing of our civilization. Without it men are unable to see a way out of the present debacle. Dean Inge says we are witnessing the suicide of our social order. George Santayana says, "Civilization is approaching one of those long winters that overtake it from time to time." Professor MacDougal of Harvard laments, "As I watch the American nation speeding gaily with invincible optimism, down the road to destruction, I seem to be contemplating the greatest tragedy in the history of mankind."

A man educated in intellect and not in morals and religion is a menace to society. Today the "three R's" and all their progeny that fill the public school curriculum, the best the world has known, does not seem to stay the hand of destruction. We have not put first things first. The importance of Caesar Crossing the Rubicon is stressed in the child's mind as being of far greater importance than that decision of Jesus' which caused him to set his face toward Jerusalem. Algebra, Physics, Agriculture, what not, on to infinity, take up the time of the public school, while the rugged virtues and the religious beliefs that caused our forefathers to establish schools, are left unheeded. This situation suits the Catholic population of our country as well as the Jewish Atheistic forces. The Protestant church seems to be satisfied to let things as they are. The first schools in America were founded in order that a person trying to serve God to the best of his ability might read his Bible. Harvard University has written on its gates the inscription to the effect that the University was founded in order that an Educated Ministry might not pass from the colonies. Today 9 Unitarian students comprise its divinity school enrollment.

Where today is religious education, as defined, to be found? The answer is, IN THE CHURCH. The whole task of the church is educational. It exists to show us the way that is right, to help us appreciate what is right and to help us do that which is right because we have acquired the necessary energy, skill and self control to make desire pass into action.

The reasons why a church should establish and maintain a school are the same as the reason for the establishment and maintenance of schools generally. There is much to learn in religion as in other things and always more and more as experience widens and deepens. There are the same needs for gradation of materials that they may be adapted to the pupil's needs and abilities and that they may lead him on in sound progression of development to the ordered knowledge of human life and destiny, the right affections and right motives and standards of conduct which are the goals of religion. Thus education in religion as in secular subjects passes partly beyond the time and ability of the parents and it becomes the duty of the church to maintain schools for the teaching of religion which schools must be as competent in their own field as we expect the public schools to be in the field that belongs to them.

The church is a failure which is simply an association of the contented, who gather at stated times and seasons for the mere repetition in sermon, ritual or experience meeting of matters long since familiar. The ideas of

discovery, learning or growth in knowledge and power are fundamental in the Christian conception of life. When a church's members cease to learn and grow it is in danger of losing the Holy Spirit who came to teach us all things. When is the time for religious education? **ALL THE TIME**, is the answer. The teaching of the church in matters of religion should be prophylactic. The church should meet each stage of the unfolding career of the child with the ideal of Christ so that he will habitually **think and will righteousness**. The church should seek to Christianize public opinion. The religious press as well as the daily press should carry the stamp of Christian thinking. Christ's people should move forward in solid phalanxes in battle array against the forces of evil.

All of the teaching forces of the church must be organized and piloted to the greatest advantage. First of all the worship services of the church should be educative to the emotions. The preaching should be teaching as well, for if we do not learn from the sermon we have not been very lastingly benefitted. The Sunday school must be graded with consecutive lessons to suit all ages. The Young People's Society of Christian Endeavor should provide for the expressional side. The study of missions should not be neglected in the church. A special course in missionary education ought to be conducted every year. The pastor's class for those of the Sunday school who are about to unite with the church would secure a steady influx of youth into the church from the children of those who aid the Sunday school by home instruction and encouragement. The adult class in the church that takes its teaching work seriously would have a variety of functions and duties which could best be attended to by the adult membership of the church. Training classes for teachers with the most thorough and careful methods of teaching and material would make sure that a supply of trained teachers would never be wanting in the church. Lastly the whole church itself should be a training school developing men and women by the responsibilities that it lays upon them to be good citizens in the Coming Kingdom. All the membership ought to be trained to do something.

There are other educative agencies which the church can use in its work of religious education. It can use the local Y. M. and Y. W. C. A. organizations to a great advantage. It can give its boys and girls recreation and clean fun and play by means of Boy Scouts and Girl Scouts organizations. It can use the public library to get its members to reading better books and less of the

newspaper which is written in a hurry and should be read in a hurry and used to make fire with in a hurry. And the Movies! Should the Children of Light give to the devil this excellent educative agency? What goes in one of a child's ears may go out the other, but there are no holes in the back of his head. The movie is a potential force for the development of character and education. It may be used for good as well as portraying crime and commonness.

Last of all, the church should do its part in utilizing the public school system. Where it is possible for the church to cooperate with the public school in religious instruction or in other ways it should be done. Let the school children get the impression, now so sadly lacking, that religion is an important matter even if we cannot teach the most important thing in the world in schools erected by God-fearing people in a land settled in order that freedom of conscience in religious matters might go untrammelled. The State says that all should go to school. The church ought to see that all are equally educated in religion. Spiritual illiteracy is as dangerous to the state as lack of formal education. It is far more dangerous to Christ's Kingdom. In many public school systems the churches are allowed to offer courses of Biblical history and the like which receive credit toward graduation.

I have said nothing about the Vacation Bible school. I have saved this for last since it almost goes without saying that by all means every church community ought to have one. I have seen the good work done by Brother Rohart at Winchester, Virginia in a single summer and marvel at it. The children love the school and certainly learn more rapidly and a great deal more than they can in the brief Sunday school hour, even at its best.

Brethren, I might say a great deal more and still be on the subject. Wiser and more experienced men will follow me in the discussion as scheduled. I close with this statement—**RELIGIOUS EDUCATION IS THE MOST IMPORTANT BUSINESS OF THE CHURCH, FOR TAKEN IN ITS BROADEST TERMS IT INCLUDES THE WHOLE WORK OF THE CHURCH ... DOING THE WILL OF GOD ON EARTH MUST FOLLOW WHEN THE CHURCH HAS DONE ITS DUTY IN "TEACHING THEM TO OBSERVE ALL THINGS" AS HE, WHO LONG AGO TAUGHT BESIDE THE SYRIAN SEA, COMMANDED.**

Woodstock, Virginia.

Some By-products of Modern University Education

By Q. O.

One December evening I was invited to attend a meeting of the (let us say) Paw Paw University graduates and students in a certain city. I accepted the invitation, and on arriving at the meeting, was introduced to the members of the group. They were an interesting collection: some half-dozen fashionable women, and perhaps twenty men, most professional, but others of various non-descript types.

The grandiloquent speech of the chairman of the evening extolled the university as something unique and different from the college as such, and exhorted those present to persuade others to attend this particular university, though from the speaker's nebulous effervescence it was difficult to discover just what superiority he claimed for his particular "U." His most significant remark was that, while he deprecated the dominating in-

fluence of athletics in university life, he had nevertheless driven on an average of sixty miles each week during the fall to attend an athletic event.

The prepared address by the president of the university, read during the evening, was true to type. There was no appeal to the graduates to help in law enforcement; no call to high and disinterested service in church and state; no suggestion that they promote higher political ideals; no persuasion that they extend the privileges of the culture they had enjoyed to those less fortunate; no exhortation that they make some sacrificial return to society for what society had lavished upon them. However, the address did dilate eloquently upon the largeness and expansion of the University: the students mounted into thousands; there were hundreds of professors; buildings were completing; the grounds were enlarging, guar-

anteeing further expansion; certainly the University is and is becoming a B-I-G thing.

The activities of the evening were not out of harmony with the selfish material tone of the two addresses. There were speculations and plans, but a conspicuous absence of moral elevation and refinement. There were smokes, cards, and dancing. Cigarettes stigmatized most physiognomies, and smoking, ladies or no ladies, was the chief occupation of these flowers of our educational system. One banker vouchsafed to me the information that a professor of this university indulged in the cut that inebriates so frequently as to seriously interfere with his work as a teacher, while another called to my mind a couplet familiar on the campus: "We love our gray-eyed . . . ; Cigarettes he smokes so many." The evening waned. I passed the cards, the smokes, the dancing, and went out into the night to reflect.

As phenomena of our civilization, I was interested in these products of a university; and collected information respecting their efficiency and life attitudes. Most of them are proficient in a professional and business way, though Judge Weight is styled "weak" as well as "vulgar." Dr. Palauver and Dr. Frency are considered professionally proficient, especially in collecting large fees. Sidney Grafter in a short time accumulated illegal funds sufficient to eliminate him from a county office. Among

the company, however, one would search in vain for a leader in any great reform or humanitarian activity. To them, sacrifice, fine sympathies, elevated enjoyments, aspirations to noble service, are apparently an unknown language.

Such university products Ex-Secretary Hughes probably had in mind when he said, "If I could get the dishonest college men out of politics, the republic would have a new era." Such educational products give point to a minister's assertion before a teacher's institute: "There are a sufficient number of finely educated people in Sing Sing prison to furnish a university faculty."

What are the by-products of a university? Conspicuous among them are these:

A preponderating interest in doubtful or semi-vicious entertainment or activities;

Liberal indulgence in the popular vices;

A certain apathy toward religion and morals;

A certain deadness toward the finer and more elevated things of life;

A certain willingness to sacrifice ideals, principles, sympathy, morals, life itself, on the altar of the gingerbread, swinish, Goddess of Material Success.

Do these represent your ideals of twentieth-century education? How long will you vote and pay tax for this sort of state education?

Prayer That Prevails

By E. J. Rohart

(A Message Delivered at the Recent Maryland-Virginia Conference at Linwood, Maryland)

This is a day of communication from the very crudest form up to wireless telegraph, radio and aeroplanes. Men no longer dispute the reality of these great inventions and the world as a whole is glorying more in these things than they are in him who is the Creator of all things. It is true that there are many things about these inventions which fascinates the human mind and heart, even though much there is that which still remains mysterious. Men's minds are exploring unknown realms, and finding out new facts. They delight themselves in these things, gaining intellectual satisfaction but very little profit to one's spiritual growth.

To revel in these things the way the present age is doing, is not of the highest importance. The greatest delight of life in God today is to know that God himself through Christ has made possible for everyone a communication between heaven and earth over his own heavenly radio. The beauty to man's heart of this royal telephone is expressed in the words of this hymn:

Central never busy. Always on the line,
We may hear from heaven, almost any time,
'Tis a royal service, free for one and all;
When you get in trouble, give this royal line a call.

There will be no charges. Telephone is free.
It was built for service just for you and me,
There will be no waiting on this royal line;
Telephone to glory, always answers just on time.

Fail to get the answer? Satan's crossed your wire,
By some strong strong delusion or some base desire.
Take away obstruction, God's on the throne,
And you'll get the answer o'er this royal telephone.

If your line is grounded and connections true
Has been lost with Jesus, tell you what to do,
Prayer and faith and promise mend the broken wire,
Till your soul is burning with the Pentecostal fire.

Carnal combinations cannot get control
Of this line to Glory anchored in the soul.
Storm and trial cannot disconnect this line,
Held in constant keeping by the Father's hand Divine.

Telephone to Glory. O! what joy divine,
I can feel the current moving on the line.
Built by God the Father for his loved and own;
We may talk to Jesus on this royal telephone.

Our Lord tells us in his word that the greatest work we can do is to pray. In John 14:12, 13 we read: "Verily, verily, I say unto you, he that believeth on me the works that I do shall he do also; and greater works than these shall ye do: because I go unto my Father and whatsoever ye shall ask in my name that will I do that the Father may be glorified in the son." And John 15:7, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

We find in these Scriptures some definite points of emphasis which serve as a foundation for prevailing prayer.

First—Its Basis.

Second—Its Objective.

Third—Its Governing Principle.

Fourth—Its Condition.

The basis or source of true prayer is a vital union with Christ Jesus, which union takes place at his cross where the evil nature is crucified, and the soul begins to live a new life in union with the Son of God.

This vital union is absolutely essential to an established prayer life. The old nature is one of the greatest hindrances to prayer, and until it is brought to the place of death, it will continue to exercise a deadening influence.

Prayer is the pulse of the Christian life. You can tell the other state of your spiritual health by your prayer life not by your knowledge of divine things, not even by the amount of Christian work you do, for while you may be very busily engaged in work yet you may be very

sickly spiritually. In union With Jesus Christ the soul is brought into the very atmosphere of prayer for he himself ever liveth to make intercession, and as we abide in him by a living faith, we too catch the same spirit.

Communion with Christ springs from union with Christ. Spiritual union with Christ establishes a deep sense of intimacy, which finds its expression is spiritual communion. It is thus that the foundations of the prayer life are laid for the soul learns to take the Lord into the whole of his life. Every desire, every burden, every aspiration of the soul is expressed to him. Any break with Christ will mean a break in prayer. Prayer is to the spiritual man what breathing is to the natural man. The spiritual men can no more exist without prayer, than the natural man without breathing. It is through prayer that he takes in and gives out the life of God. There comes a time in the Christian's life when he realizes that the most vital thing of all is prayer. He puts it first in importance.

Secondly, its objective—the glory of God. "That the Father may be glorified in the Son" (John 14:13). The glory of God should ever be the objective of the praying soul for any lower motive hinders the Holy Spirit's co-operation.

It is most essential to spiritual growth in prayer that the soul be freed from all evil self-interest and this can only be done as the glory of God is kept steadily in view. Many souls make but little progress in the prayer life, because of the intrusion of self, which causes a spiritual deterioration, and the dying up of the true spirit of prayer.

Thirdly—Its governing principle on our part, asking: on God's part doing. "Whatsoever ye shall ask in my name that will I do" John 14:13). James says, chapter 4, verse 2, ye have not because ye ask not."

The principle that governs prayer is one of cooperation with God in work. When this is clearly understood by the child of God, he begins to enter into the practical side of prayer. He sees that God's doing is regulated by his asking; and he realizes in some degree the profound importance of prayer as a part of his spiritual work. To cease praying is to hinder God, but a continual stream of intercessory prayer creates material upon which God can work, and keeps the line of communication open between heaven and earth. Someone has said that "prayer is the railroad along which God conveys his blessings."

Fourth—Its condition, abiding: "If ye abide, ye shall ask and it shall be done" (John 15:7). This scripture has a very close connection with John 14:11, 12, where Jesus Christ speaks of going to the Father, to carry out the greater works through his disciples. He makes it clear to them that the necessary condition for harmonious cooperation will be that they abide in him. As they fulfill this condition they will share his spirit, enter fully into his purposes and ask according to his will; thus enabling him to do the greater works through them. Abiding in him implies the need of the cross, in order that the old self-hood should be kept nailed to the stake. Abiding in him also means the continual choice of God's will and Christ's glory. The moment the soul begins to rest in his own experience stagnation sets in, and he ceases to live and labor for Christ, his prayers become self-centered and he loses his universal vision. Whenever the soul thus leaves the path of the cross, Christ is hindered from working; for his life is one continual life of sacrifice, and it is only as the soul abides in him that a universal life and service can be maintained. Christ wants disciples on earth who will cooperate with him in the great universal work which he is doing at the

right hand of the Father. It is only as they are vitally united to him that this can be accomplished. Prayer therefore is working for and with Christ as his ambassadors down here; loyal and obedient to him in all things, the will so attuned to him that his promise can be fulfilled. If ye abide in me and my works abide in you, ye shall ask what ye will and it shall be done unto you.

I have a house inside of me,
A house which people cannot see.
It has a door through which none pass,
And windows too, but they're not of glass.

"Where do you live?" ask folks I meet.
And then I say, "On such a street."
But still I know what's really me,
Lives in a house folks never see.

Ofttimes I like to go inside,
And hide and hide and hide and hide.
And doctor up my wounded pride,
When I've been treated rough outside.

And then sometimes when I've been to blame,
I'd go indoors and blush for shame,
And get my mind in better frame,
And get my tongue and temper tame.

And after I have been made strong,
And have things right that were all wrong,
I come outside where I belong,
And sing a new and happy song.

Then I can hear the people say,
You're bright and bonnie and good and gay,
But it's because I feel that way,
But they don't know the price I pay.

You have a house inside of you,
Where Christ will fight your battles, too,
God's spirit will tell you what to do,
And make your heart clean, kind and true.
Winchester, Virginia.

HOW TO BANISH TROUBLE

Hannah Whitall Smith once knew a woman who carried a heavy burden that was driving sleep away and undermining her health. She has told the following of how it was banished:

"One day, when it seemed especially heavy, she noticed lying near on the table a little tract called 'Hannah's Faith.' Attracted by the title, she picked it up and began to read it, little knowing that it was to create a revolution in her whole experience.

"The story was of a poor woman who had been carried triumphantly through a life of unusual sorrow. She was giving the history of her life to a kind visitor on one occasion, and at the close the visitor said, feelingly, 'Oh, Hannah, I do not see how you could bear so much sorrow!'

"'I did not bear it,' was the quick reply; 'the Lord bore it for me.'

"'Yes,' said the visitor, 'that is the right way. We must take our troubles to the Lord.'

"'Yes,' replied Hannah, 'we must do more than that; we must leave them there. Most people,' she continued, 'do take their burdens to him, but they bring them away again, and are just as worried and unhappy as ever. But I take mine and I leave them with him, and I come away and forget them. If the worry comes back, I take it to him again; and I do this over and over until at last I just forget that I have any worries and am at perfect rest.'"
—Christian Work.

THE BRETHREN PULPIT

From Vision to Service

By Thoburn C. Lyon

(Closing sermon before the Maryland—Virginia District Conference)

In a very few minutes more, this conference shall have passed into history, and we are glad to remember what another has said: that Jesus did not say, "Abide at a conference," but "Abide in me!" Another speaker once said that conference might be summed up in the one word, rations: rations, o-rations, inspi-ration,—and evapo-ration; my message tonight is aimed to prevent—or at least to hinder—the process of evaporation; if there is one thing that is worse than no vision at all, it is to have had a vision and to have failed to live up to it, or to follow on. In Romans 1:21, we read of those who failed to live up to their vision with the result that God gave them up.

For our lesson tonight I have chosen the story of a man who had a great vision, and of how that vision led to service: Isaiah 6:1-3. As we look more closely at this passage, we find that this great vision really consists of four distinct parts, or four separate visions; and since these four visions constitute the necessary steps by which any individual may pass from vision to service, we shall briefly consider each of them.

First (v. 1), was a Vision of God. We are not here concerned with any mystic interpretation of the symbolism of this vision; we notice simply that Isaiah had a vision of God in his glory, and that it immediately arrested his full attention and changed the course of his life. In fact, this Vision of God has been at the beginning of every life that has ever been greatly used of him. Yet even preachers often forget this fact: we get concerned and preach about the sins of our people, try to arouse them with a call to service, when we should be endeavoring somehow, by life and precept, to give them this basic vision of God in his glory. Just as one other familiar example of its influence upon life, consider Saul of Tarsus: zealously religious, he was yet casting his whole influence directly against the cause of Christ, until that day when, on the Damascus Road, he caught a glimpse of God in his glory; everything then appeared in so different a light that we hear him crying out almost at once, "Lord, what wilt thou have me to DO?"

Following this Vision of God, as the most natural result in the world, came a Vision of Sin (v. 5). When a soul once glimpses the immaculate purity and holiness of the Lord of hosts, the most natural thing in the world is to contrast with it his own unworthiness and uncleanness. John, the beloved disciple, had familiarly reclined upon Jesus' bosom at the Last Supper; but when he saw him in his glory (Rev. 1), he fell at his feet as dead. So with Isaiah here: he had but to see God, high and lifted up, and he cried out at once, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

Instead of this Vision of God, too many of us have a false vision of our own importance. When Saladin entertained King Richard and his knights, each strove to surpass the other in feats of arms. Saladin, his curved scimitar inverted, placed a small piece of filmy veil upon its keen upper edge; as he quickly withdrew the scimitar, so keen was the blade that the veil fell to the floor divided into two pieces by its own weight. Richard then had two of his soldiers to hold in position an iron bar

more than an inch in diameter and, with his great two handed sword, he crashed cleanly through it. The Sultan marvelled that so ordinary looking a blade should have performed such great feats, and Richard answered "It isn't the blade, Saladin; it's the arm." Let us learn from his answer that we are at best but poor blades in the hand of the Master; if we seem to have accomplished anything worthy of note, it is because of his strength and skill, not because of any good qualities inherent in ourselves.

Following the Vision of Sin, there cannot help but come the desire for cleansing; here, as elsewhere, "He that seeketh findeth," and God honors such a heart-felt cry with the Vision of Salvation: "Lo, this hath touched thine

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

CHRIST'S KINGDOM—Luke 13:18-25. Looking out across time, the Master viewed the end of his glorious kingdom and foreshadowed its growth from very small beginnings. The mustard seed portrayed its strangely rapid growth, and the heaven the inward transformation it effects in the hearts of men.

TUESDAY

AGAINST SELF-EXALTATION — Luke 14:7-11. After observing the confusion at the feast, caused by certain guests seeking the most honorable places, Jesus points out the folly of it and urges a self-discipline that is wholesome and beneficial. He insists that humility is essential to true and abiding promotion and that pride is fatal in its consequences.

WEDNESDAY

GENUINE HOSPITALITY—Luke 14:12-14. Penetrating the motive of his host in preparing the feast, Jesus failed to find true hospitality and friendship and he laid bare the selfish indulgence and extravagance of it.

THURSDAY

REFUSING THE KINGDOM—Luke 14:15-24. Jesus pointed out that, blessed as it would be to partake of the heavenly feast, those for whom it was prepared would spurn the privilege. That warning was not to his immediate hearers only, but to all the world, for many there are who shut themselves away from the gospel feast by refusing its invitation.

FRIDAY

COST OF DISCIPLESHIP—Luke 14:25-35. The multitudes flock to hear Jesus, but they failed to catch the spirit and purpose of his teaching, he therefore points out the necessity of self-surrender and what it means. There must be a strong and settled resolution to bear one's cross, if he is to be a disciple of the Lord Jesus, for only so is character developed and strengthened.

SATURDAY

ACHIEVE BY PERSONAL DEVOTION—2 Cor. 6:1-10.

"Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit round by round.

SUNDAY

SEEKING THE LOST—Luke 15:1-10. "This man receiveth sinners." These words were meant to convey a false and malicious calumny, but it proved to be the highest of tributes. It expresses the intensity of his interest in the souls of men, the depth of his tenderness and the measure of his divine power in their behalf.—G. S. B.

lips; and thine iniquity is taken away, and thy sin purged." Cornelius (Acts 10), was a devout man who feared God and earnestly desired salvation, and to him was given the vision that led to salvation, through the message of Peter. So does God honor those who SEEK salvation.

And following salvation, as we realize the great benefits from the cleansing we have received, there cannot help but come the **Vision of Service**. It was then that Isaiah heard the voice of one saying, "Whom shall I send, and who will go for us?" And he was prompt to answer, "Here Am I; send me." Too many of us are like the little Jap on the West Coast who was trying to find a position as house boy. One woman to whom he applied told him she really hadn't enough work to keep a boy busy. "But madam," he replied: "you'd be surprised how little work it takes to keep me busy." Where Christians have this attitude, there can be but one explanation: they lack any adequate vision of salvation because they have never had the vision of sin; and they lack the vision of sin because they have never had any true vision of God in his glory.

The Vision of Service is in itself a call to separation; it was for Isaiah, and must be so for us if we would be true to the vision. I am glad to be able to say that from the beginning of her history, the Brethren church has, in theory at least, stood for this doctrine of Separation. This was the original meaning of the peculiar dress worn by our Dunkard forbears. We have come to feel that the outward symbol of dress is non-essential: let us see to it that we do not drop the doctrine with its symbol.

We hear much today about the church as a divine institution, an organism rather than an organization,—and rightly so. But let us heed this warning from a recent article by Margaret Slattery: "It is folly to suppose that a vague, indefinite something known as the church can reach any higher, be any more generous, touch any more deeply the source of spiritual power than its membership does. This we find is very easy to forget. Christendom within the church neglects or refuses to measure up to the demand of its Christ." Let us, as individuals and as an organization, reconsecrate ourselves to this doctrine of separated service.

Several times from this platform you have heard the statement, attributed to a minister of another denomination, that the Brethren church was the only one in a whole county in Virginia that seemed in any real sense alive; if that statement be true, there can be but one explanation: the members of the Brethren church in that county have somehow had a Vision of God that has led them in turn to a Vision of Sin, a Vision of Salvation, and a Vision of Service. And that is why they have neither neglected nor refused to "measure up to the demands of their Christ."

Oh that we might all, somehow, have such a vision of God as would cause us to realize fully our own shortcomings, causing us to cry out in agony of heart, "Woe is me, for I am undone, because I am unclean!" Then should we have, as the prophet of old, a Vision of Salvation, with its companion Vision of Separated Service. If we take back with us from this conference but this one thing, we shall take with us that which shall lead us on from Vision to Service.

The Believer's Judgement

By Samuel Kiehl

When we read the word of God in the Bible, or the same word in any book, or in any religious or secular

paper, we should read slowly, and think the thoughts of God while reading (Psa. 139:17). Hastily reading the word as a sixteen year old girl reads a modern, sensational novel leaves no spiritual impression upon the soul. The word of God which is quick and powerful, . . . and is a discernor of the thoughts and intents of the heart (Heb. 4:12), should be read prayerfully. The Lord enable us so to read his Holy Word.

The future judgment of believers is taught in Matthew 12:36, Romans 14:10, and 2 Cor. 5:10. In the mouth of two or three witnesses every word shall be established (Matt. 18:16). It is written, He that hearth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life (John 5:24). There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit (Rom. 8:1). No condemnation to those fulfilling the preceding conditions, but they are not exempt from death, and the subsequent judgment.

Hebrews 9:27 reads thus, It is appointed unto men once to die, but after this the judgment. Jesus saith, Every idle word that men shall speak, they shall give account thereof in the day of judgment (Matt. 12:36). Paul, to the members of the church of Rome, congratulating the faithful among all nations for their obedience to the faith, says, Among whom are ye (Romans) also the called of Jesus Christ, beloved of God, called? . . . saints (Rom. 1:5-7). To these saints, including himself, Paul says, We shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God (Rom. 14:10, 12). To the members of the church at Corinth, "that are sanctified in Christ Jesus, called . . . saints," Paul, including himself, says, We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad (2 Cor. 5:10). Whatsoever a man soweth that shall he also reap (Gal. 6:7). He that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons (Col. 3:25). "It is a solemn thought that, though Christ bore our sins in his own body on the tree, and God has entered into covenant with us to remember them no more (Heb. 10:17), every work must come into judgment."—C. I. Scofield.

According to Romans 14:10, We shall all stand before the judgment seat of Christ; who was ordained of God to be the judge of the quick and dead (Acts 10:42). Our heavenly Father enable us to so believe in his only begotten Son, and to so obey him in this life, that in the life beyond, appearing in the presence of our God-ordained judge, our ascended Lord and Savior Jesus Christ, may he, through grace in our behalf, including all for whom he gave his life a ransom (Mark 10:45), have the pleasure of saying to every one, Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord (Matt. 25:21). Through grace and mercy, be it so, according to the will of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth (1 Tim. 2:3, 4). We ask in Jesus' name; who saith, Ask, and ye shall receive, that your joy may be full (John 16:24). Praise the Lord! In his presence is fulness of joy for the faithful; both here, and hereafter. Do you and the writer belong to that class? Let us examine ourselves, whether we be in the faith (2 Cor. 13:5).

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THE SUNDAY SCHOOL

M. P. PUTERBAUGH

Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for August 21)

God's Promise to David

Scripture Lesson—1 Chronicles 17.

Printed Text—Verses 1-12.

Devotional Reading—Hebrews 1:8-12.

Golden Text—Thy throne, O God, is forever and ever; and the sceptre of uprightness is the sceptre of thy kingdom—Hebrews 1:8.

LESSON LIGHTS

Lesson Poem

Still higher as onward I journey,
My will rises up toward thine own;
For God has accepted a sinner
And I have accepted a throne.

There never was soul so unworthy
To meet with compassion like thine
That I should be heir to a kingdom,
And God the eternal be mine.

—The Truth.

Introduction

Though the ark is now in Jerusalem, yet no suitable house has been found for it. David would have built one but is restrained. Through the prophet Nathan, God reminds him how he had been chosen "to be ruler over my people Israel," promises him a settled kingdom, a sure house, a son who shall "build an house for my name," and ends with the assurance: "Thy house shall be established for ever." The prophet's message calls forth a wondrous thanksgiving prayer from David. The parallel account is in 2 Sa. 7:1-16. Both Nathan and Gad were David's prophets, 2 Sa. 7:17; 24:18. See also 2 Sa. 6:7-9.—The Illustrator.

It argues ill for a people when the private dwellings are rich and the house of God poor. It argues ill for them still more when the people are so busy with their own affairs as to neglect the spiritual temple God is building in this world.

Applying It to Our Day

A church or a Sunday school can be very successful in a barn, or cave, or log hut, if that is the best place they can have; but not if men put every convenience in their homes and use them in their business, and then leave their church work to be done amid the greatest disadvantages. Nebuchadnezzar and Alexander conquered the world with arrows and spears. But any civilized nation that should undertake to go to war in that way now would be a nation of idiots. Those conquerors used the best they had. The wise man today uses the best he can find.

It was "a moral anomaly, if not a species of dishonesty, that he should look so well after his own personal comfort and regal dignity, while yet the house of God was but a tent. In proportion as we increase our expenditure upon ourselves for the comforts and the elegancies of life, we ought to increase our offerings to God for the carrying on of works of faith and labors of love among our fellowmen."

God does not blame David for his cedar palace. He does not wish us to go back to the cold, bare, comfortless houses of a century ago. He rejoices in our comfort, but

he does want us to give proportionately more for others, and for the progress of the gospel. Every new thing for ourselves is a new call to do more for him.—Condensed from W. M. Taylor.

Ruskins' Words

Ruskin rightly argues that in a true Christian community, the public buildings for the use of all should be the noblest, the most expensive, most commanding in the town or city. This idea is growing in our modern towns; the capitols, the courthouses, the churches, the schoolhouses, the libraries, the hospitals, are the noblest. Still his words are needed today. "The question is not between God's house and his poor. It is between God's house and ours. ... I do not understand the feeling which would arch our own gates and pave our own thresholds, and leave the church with its narrow door and footworn sill; the feeling which enriches our own chambers with all manner of costliness, and endures the bare wall and mean compass of the temple. ...

God's Promises

God's promises are often being fulfilled without realizing it. "Ruskin said he had never known anything of what was most seriously happening to him till afterwards. Is not that true of all in a measure? What you called an accident has become the ruling factor in your lot; what you called a chance meeting has deposited the most permanent influence in your life; what you intended perhaps for your success has turned out a hindrance; what you thought was going to crush you into a final defeat has been the greatest blessing to you."

D. L. Moody told about a poor old Scottish widow who complained that her son in Australia, thought he was doing well and wrote her once a month, never sent her any money, but only little pictures. Her visitor asked to see one of those "little pictures" and found that it was a fifty-dollar bank-note. So God sends us many a "great and precious promise" which we, in our ignorance and heedlessness, toss aside as waste paper.

How God Answers Prayer

God's way of answering our prayers. God often answers our prayers in the way he answered David's desire to build the temple; when it is not best to grant the exact thing we desire he gives us something better in its place. So the child asks for the beautifully colored poison flower and receives a rose. When the little son of a ministerial friend read "Tim, the Scissors-Grinder," his great desire in life was to be a scissors-grinder, but his father sent him to college instead.

To each his task. David should leave some glorious occupation to his successor. There is always a reason, an ample reason, and often more than one reason, for the heavenly denials.

"Some day we shall understand that God has a reason in every 'No' which he speaks through the slow movement of life. He would reveal it to us if we could bear it,

but it is better not to pry into the mystery of his providence."—F. B. Meyer.

Trusting God is better than understanding God or receiving gifts from God.

Establishing the Kingdom

David had many sons, but by a providential course of events the Lord turned the succession away from those who would have abused the great opportunity and toward the wise Solomon, and the long succession of his descendants who sat on the throne of David, many of them being well worthy of their glorious ancestry. It is difficult not to see in this entire message of Nathan's to David a rich Messianic prophecy; for, except in Christ and through the kingdom of heaven which he established on earth, these words at last fell to the ground. Who can point to David's literal descendants, either on thrones or off of them? But in Christ, the Prince of the House of David, the King of kings and Lord of lords, David's kingdom is actually established, and year by year draws nearer to universal sway. Thus, evidently, Luke understood this passage, and wrote of it in Acts 2:29, 30.—From "Illustrated Quarterly."

CEYLON—THE LAND OF SPICY BREEZES

Mr. J. Vincent Mendis, the General Secretary of the Ceylon Sunday School Union, in his report to the World's Sunday School Association, tells interestingly of his work as follows:

"Ceylon is mainly a Buddhist country and the majority of the children are taught to worship the image of the Buddha in the temples every full moon day. They recognize no God and believe they should do good in order to gather "merit" which would stand them in good stead when they are reborn a hundred times and more and help them to finally cease to exist altogether.

"The recent revival in Buddhism has resulted among other things in their adopting several of the methods that have been found successful in the Christian church. One of these is the wide establishment of Buddhist Sunday schools in the country. There are temples in every village and the Buddhist Sunday school is generally timed to be held at the very hour of our Sunday school, and the temple bell calls the children away. One result is the thinning down of the attendance in our village Sunday schools where most of the children are Buddhist, Hindu or Mohammedan and whose parents would in most cases insist on their children obeying the call of the temple. Our workers in some places have had cause for much discouragement but we have stressed the opportunity as one of special advantage to do more intensive work among the few available. In some places the Buddhist Sunday school has not had a long lease of life with the result that our workers have had the joy of greeting back the scholars who had been kept away from them for a little time.

"There are 8,000 villages (the total number of villages in Ceylon is about 12,000) where the name of Jesus had never been spoken, and how we wish it were possible that the growing generation should all know him, who is the Light and Life."

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Select Committee Plans

By Rev. R. P. Anderson in Junior C. E. World

A MISSIONARY SCRAP-BOOK

For Missionary Committees

Juniors can do much more than make scrap-books with funny pictures and jokes. They can do a very helpful job for the society by making a missionary scrap-book, or several scrap-books. The missionary committee may do the work, but all the Juniors will be expected to help by gathering material for the scrap-book. The missionary scrap-book will contain pictures of scenes from mission lands (cut from magazines), missionary hymns, facts about missions, stories from the mission field, and so forth. Paste in plans for conducting missionary meetings as well. Use also suggestions for things to do for missions. This book will be the property of the missionary committee, and will be kept by the chairman. When chairmen are changed, the book goes to the new chairman.

A SECRET MEETING

For Lookout Committees

Advertise this meeting as a secret session, admission to be by ticket. See that every member gets a ticket. Also get the superintendent to find the names of Intermediates or young people, or even members of the church, who at one time were members of a Junior society. Give tickets to these also, and a special invitation to attend this meeting. Tell them that the success of the meeting depends on them.

In the meeting the Juniors will take their usual parts, but make the service short and snappy, and show the visitors or guests some of your best Bible-drills. Now have a Junior hang on the wall a large sheet of paper on which the words have been previously printed, "WHAT HAVE YOU DONE FOR JUNIOR CHRISTIAN ENDEAVOR SINCE YOU LEFT THE SOCIETY?" Then hang up another sheet with the words, "HOW CAN YOU HELP THE SOCIETY TODAY?"

Ask the guests to answer these questions and to speak to the Juniors. At the close take the names of all the guests and tell them that you are making them honorary members of the society, and that you will love to have their help to make the society larger and better.

A SHADOW EVENING

For Social Committees

Did you ever try a shadow show? It is fine for a social, but may also be used at home. First, get two pieces of wood one inch thick, two inches broad, and six feet long. Nail these together to make a frame. Then get two strips of wood one inch thick, one inch wide, and three feet long, and two other strips of the same size, but only one foot long. Nail these neatly into a frame. Now fasten the smaller frame to the larger one about twelve inches from the top of the larger frame.

Nail or glue black paper or cloth over the larger frame, leaving the space in front of the smaller frame open. Over this space

nail white muslin. It is on this that the shadow pictures will be shown.

Cut figures and scenery from magazines, paste them on cardboard below the bottom of the picture for the operator to hold the figure by.

Across the bottom of the lower frame, behind, and close to the frame, fasten a piece of tape. When you place the figures inside this tape, it will hold them erect. The cardboard that sticks down below the figure enables the operator to slide the figure back and forth along the tape.

A small hole will mark the eye of a figure, or, better still, a small glass bead fastened in place by a thread.

The operator may read the speeches of the characters of the story that he presents. Or the show may be a pantomime. Funny pictures may be shown. Some joint the figures with wire, using very thin thread to pull up and down the arms and legs.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for August 21)

Our Helpers the Animals

Job 12:7-10

There was the usual crowd at that evening barnyard meeting. Dick and Knight were the horses that were present. Woolsey and Fuzzy and Fleecy were the sheep. Bess and Jerse were representatives of the cow family. Oi-Oi and Ugh were big black pigs. All these were in the barnyard itself, while on the fence stood, Gobble-Gobble, the turkey, and so many chickens that their mother couldn't name them so they were all called Chick-Chick.

As soon as all the animals were in their regular places, Knight, the big grey horse called out, "We will now have a report of the day from each of you. Have you done your work properly and have you all been happy animals?"

"Well," spoke Bess and Jerse, "We, cows put in our usual day's labor. We gave Bobby and his parents a big bucket of milk for their breakfast. Then we went off to the field and hunted grass all day in order that we might have a nice big bucket full of milk for them this evening again."

All the other reports were quite similar to the report of Bess and Jerse. The sheep had wandered about over the big pasture, getting food and making nice long hairs on their backs to be sheared for wool. The horses had pulled a big wagon all day for the farmer to bring in his hay. The pigs had been eating and wallowing in the mud, and the chickens had been laying eggs.

When all the reports were in Dick said, "I think that we have all done our work very well today and I am glad that we have. I think that every animal should do his duty toward man. However there is one

thing that worries me. I don't think that our owners realize how helpful we are."

Immediately Jerse had her say, "Well, I'm sure that Bobby does not realize how much I help him when I give him so much milk."

Each animal in turn spoke on the topic at hand and all agreed that their helpfulness was not appreciated.

"I'll tell you what I think that we might do that Bobby and his parents would see how helpful we are," said Knight. "Let's all take tomorrow off. We'll pretend that we are sick. Then maybe they will see how helpful we have been."

"That is a great idea," said one of the others and soon it was agreed that on the next day they would refuse to help their owners.

The next morning, Bobby and his father came out to milk, but Bess and Jerse would not give them a bit of milk. They got out the feed for all the different animals, but none of them would eat. Bobby wondered what was the matter and he saw that his father looked pretty worried. Nevertheless they went in to breakfast. After breakfast Bobby went along with his daddy to hitch up the team, but Knight and Dick would not even stand up long enough for them to put their bridles and harnesses on them. When Bobby saw that, he said, "Daddy, are all the animals sick?"

Daddy said, "I am afraid that they are. I'll have to call a doctor."

When the doctor came he examined first one animal and then another, but he couldn't find anything wrong. He finally said, "I do not seem to be able to find anything wrong with the animals. I believe that they are really in pretty good health."

When the doctor had gone, Bobby and his daddy sat down on a rail, right there in the barnyard among the animals. They both looked pretty dejected.

Daddy said, "I don't know what to do. I can't work without the help of my horses."

And Bobby said, "And we can't eat without the help of our cows and chickens."

Daddy added, "How'll we get along this winter without the help of those pigs for ham and how'll we keep warm without the wool from our sheep?"

"Where will our big Thanksgiving be without the help of our turkeys?" said Bobby and gave a long sigh.

The animals began to look at each other and in a few minutes they had reached a decision. They decided the lesson had been taught. The horses neighed and went over and put their noses right against daddy's shoulder. Then the chickens began flying about and cackling. The cows mooed, the pigs grunted and the old turkey gobbled from his post. The animals returned to their helpful selves and everyone was happy.

Bible References

- M., Aug. 15. Animals are God's creatures. Gen. 1:24, 25.
 - T., Aug. 16. God cares for animals. Matt. 10:29.
 - W., Aug. 17. God provides food. Matt. 6:25.
 - T., Aug. 18. Balaam's ass. Num. 22:28.
 - F., Aug. 19. Kindly ravens. 1 Kings 17:4-6.
 - S., Aug. 20. An ass that was honored. Matt. 21:7.
- Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1130 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

New Field for Brethren

Harrah, Washington

Our Brother J. C. Beal has been doing splendid work for some months past, at this point, and they are now calling for financial help from the National Mission Board. Judging by the very encouraging reports received from that field, it would be very unwise indeed to refuse help if funds are available. We have great confidence in Elder Beal's ability to promote the further interests of this new and rapidly growing congregation. According to his last report, the Bible school has grown to approximately 150 pupils, and the members are optimistic as to the future growth provided proper aid can be given. Your Secretary had the privilege of visiting our Spokane and Sunnyside, Washington, churches in 1920, and was impressed with this great Northwest section of our beloved country and really believes we should and could have more Brethren churches up there as well as in other sections, IF.

There is that little, big word in the way again. Why not remove it next year and see what will happen? We read just recently that, according to statistics relating to many of our large denominations, there has been a great reduction in membership during the past year or two. As believers in the Whole Gospel and in its publicity, we surely do not want to witness a reduction in our numbers. If not, it behooves every loyal member of our brotherhood to

earnestly boost in every possible way for a real, whole-hearted, substantial growth,—not merely for the sake of numbers, but for the sake of a more beneficent more righteous and more law abiding citizenship, not only in America, but also in all other nations.

There are other places too, besides Harrah, Washington, where your National Mission Board will be very glad to give financial aid just as soon as funds are available.

Our books close on this day, July 30th and we shall begin posting for the new year. We are very grateful for the loyalty of our large list of faithful Home Mission supporters, and we find that the total offerings for the year just closed, is slightly above the average total for the past five years. We shall have a goodly number of annual report booklets printed for distribution at our annual Conference. Those who do not attend the Conference can secure one at Thanksgiving time, when extra copies are sent to the pastors along with tracts, envelopes, etc., pertaining to the annual Thanksgiving Offering for our National Home Mission Work. Pray, Pay, Plan, and boost all you can for a bigger and better Brethren church.

WM. A. GEARHART,
 Home Mission Secretary.

The Crisis in the Chinese Church

Mr. T. Z. Koo, one of the brilliant young men of the New China, addressed a meeting of missionaries at Shanghai, on February 10. Mr. Koo (who was one of the contributors to the book, "China Through Chinese Eyes") is a leading member of the National Christian Council of China. The subject of the address was "The Christian Church and the Present Crisis." He said in part:

"What, after all, is our aim in China? We are today in the process of nation making. China as a nation does not exist today; she is merely a collection of families. The unit is the family, not the nation; loyalty to a family is much more real than loyalty to a nation. The conception must be broadened from family to nation. The revolution of 1911 was just a change of political laurels. By contrast the revolution of 1927 is a mental process, a thinking through educative processes of particular manifestations. If any group of people are suspected of being in the way of the onward progress of this Nationalistic movement they will have their usefulness and even their very existence endangered. God is leading China today as he led the children of Israel through the wilderness into the Promised Land. We, too, have our wilderness to go through—our temptations; we, too, make false friends; but we shall get through to our Promised Land, or our children will."

Turning to the relation of the Christian church to the present crisis, Mr. Koo said that this was an even more difficult matter to face than the political phenomena. "I

want to dig into the intellectual problem created for the church," he said. "I myself have been trying to grasp the spiritual significance of this movement. May I ask that we probe into our hearts? Have we heard God's voice? God is testing the church in its capacity to love—'Lovest thou Me?' If we can answer 'Yes,' then who can take away from us that commission, 'Feed my Sheep?' Some missionaries have been forced to leave their work; doubtless many are full of anxiety. Do we realize the spiritual significance of what is happening? Do we love Jesus—love him more than anything else? Then, 'Tend my Flock.' Where is his flock right now? We have given thought to our mission finances and to our property. Are we taking thought for his flock? If we are prepared to answer that question in the affirmative—good! God is testing the church in the inward things; but we are thinking of property. The church has in China property running into millions of dollars. We have great mission equipment—schools and hospitals. All have been created with the idea of foreign leadership. We are so possessed with an idea of our own importance that when the breath of criticism blows we fear, and immediately want to close down this or that piece of work. This is to say that you come out not because you are interested in the people, but rather that you are interested in running a particular institution. Now that the conditions in which we find ourselves render our institutions useless, and cause us physical dangers and suffer-

ings, we should be brought to realize that our task is a spiritual task—the task of saving souls, a task that was lost to us in the midst of our institutions.

"God is testing us in our capacity to identify ourselves with the life of the common people. The attitude of the philanthropist is resented; it recoils on ourselves. To identify ourselves with the life of the common people would find practical expression in opposition to social abuses. There is a desire to swing ourselves into the popular current. But when we try as a Christian church to ally ourselves with the popular movements, simply because they are popular, we make a great mistake. God will use the Communists as an instrument; he will use the Kuomintang. Instruments go forth blindly and often go forward to their own destruction; but while useful they will be used by God. Alexander and Napoleon were instruments used by God, but they were destroyed. The church here is God's divine instrument; it is indestructible, and should not desire to be merely the tool of any lesser instrument."—From the Methodist Times of London.

THE INDIAN'S TWENTY-THIRD PSALM

The Indian language is not easily subject to translation, and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved. The following is a translation of the twenty-third Psalm, which can easily be interpreted by this sign language: "The Great Father above is a Shepherd Chief. I am his, and with him I want not. "He throws out to me a rope, and the name of the rope is love, and he draws me, and he draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

"Sometimes my heart is very weak and falls down, but he lifts it up again and draws me into a good road. His name is Wonderful.

"Sometime, it may be very soon, it may be longer, it may be a long, long time, he will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes he makes the love rope into a whip, but afterwards he gives me a staff to lean on.

"He spreads a table before me with all kinds of food. He puts his hands upon my head, and all the 'tired' is gone. My cup he fills till it runs over.

"What I tell you is true; I lie not. These roads that are 'away ahead' will stay with me through this life, and afterwards I will go to live in the 'big tepee' and sit down with the Shepherd Chief forever."—Missionary Review of the World.

*"Labor" had been to me a phrase;
 But now, through all my length of days,
 It means no mere "commodity,"
 Who live and love and plan and hope
 For greater things. And if they grope
 In dull blind fashion, crudely planned,
 I shall not fail to understand.*

—Berton Braley.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

MEXICO, INDIANA CHURCH

This church is located north of Peru in a small town and the membership is made up of rural people. This is the home of Professor Black and of the wife of Professor Anspach. It is needless to say that we found the congregation interested in the College.

This is also the home of our dear lamented Brother Fisher and Brother Ditch. The congregation is made up of staunch loyal Brethren which have been a big factor in the growth of our work in Indiana and contributors to all the interests of the church. They have contributed largely in means and members to building up the work in Denver and Peru.

The membership is not large, but are one hundred percent Brethren and it was a pleasure to meet them and labor in their midst.

Brother Lewis has been their pastor for the past two years and is held in esteem. He was of great aid to me in the canvas. He has been carrying a heavy load caring for this church in connection with the work in Huntington. He has resigned his work to give full time to Huntington, or to get another church nearer the Huntington work.

Brother Clarence Stewart will take charge of the work here after National conference and divide his time between Mexico and College Corner.

This section of Indiana bears some very interesting names, Peru, Chili, Mexico, Denver, Corinth and Bunker Hill. So in name one can cover a great deal of geography in a short time.

If all our churches took the same interest and were willing to give for the building up of our work, as Mexico, we would make better headway. The gift of this small congregation to the college was \$1,036.00.

W. S. BELL.

LUTETIA

Paris was originally but one of the crude villages that the Gauls established on the islands of large rivers. The first mention of the city is by Caesar. In 53 B. C. he speaks of the City as Lutetia and of the inhabitants as Parisii.

So the Latin student may cheer up. When you get to Paris there is one reference in Caesar that is practical. No doubt the city remained confined to the island for many years and then gradually spread out into what is now known as the Latin quarter. The original section on what is called "L'Ile de la Cite" is very interesting. It has a sort of oval shape, and from the Eiffel tower looks like a mammoth boat riding the Seine. But its tonnage would be very great, were it a boat, for on the island are Notre Dame, Hotel Dieu, Prefecture de Police, Sainte Chapelle, Palais de Justice, Statue of Henry IV, of Charlemagne and of Roland and Oliver. Especially Notre Dame and La Sainte Chapelle are famous. But I cannot burden you with detailed descriptions here.

It is the Paris of today with which we are concerned. Paris is a foreign city. The Americans take the city by storm every summer. In one day last summer 20,000

Americans entered Paris. On our way from Cherbourg June 10th we heard along the way the shout "Vive les Americains!"

Well, if the Americans take the city over for the summer, the Russians, Italians and others hold it the year round. In the Restaurant du Lycee in the Latin Quarter where I eat dinner every day, one hears spoken almost every language in the calendar.

The first peculiar experience upon arriving in Paris is the sound of the taxi horns.

The Klaxons have not invaded Paris yet. The old time rubber bulb horn is the order of the day, and these send forth their shrieks both on the intake and exhale of the bulb. If the horns had more of a bass note they would resemble the braying of a donkey. Well, Paris is one constant unending hubbub of horns. It sounds like perpetual Christmas.

Next to the splendid taxi service, the almost miracle of Paris is the metro system of tube cars as we would call them. Here the system is like a spider web. Yet it is made "fool proof." You can go most anywhere in the city for 60 centimes or less than three cents.

Paris is a city of great churches, great schools, great museums, great gardens.

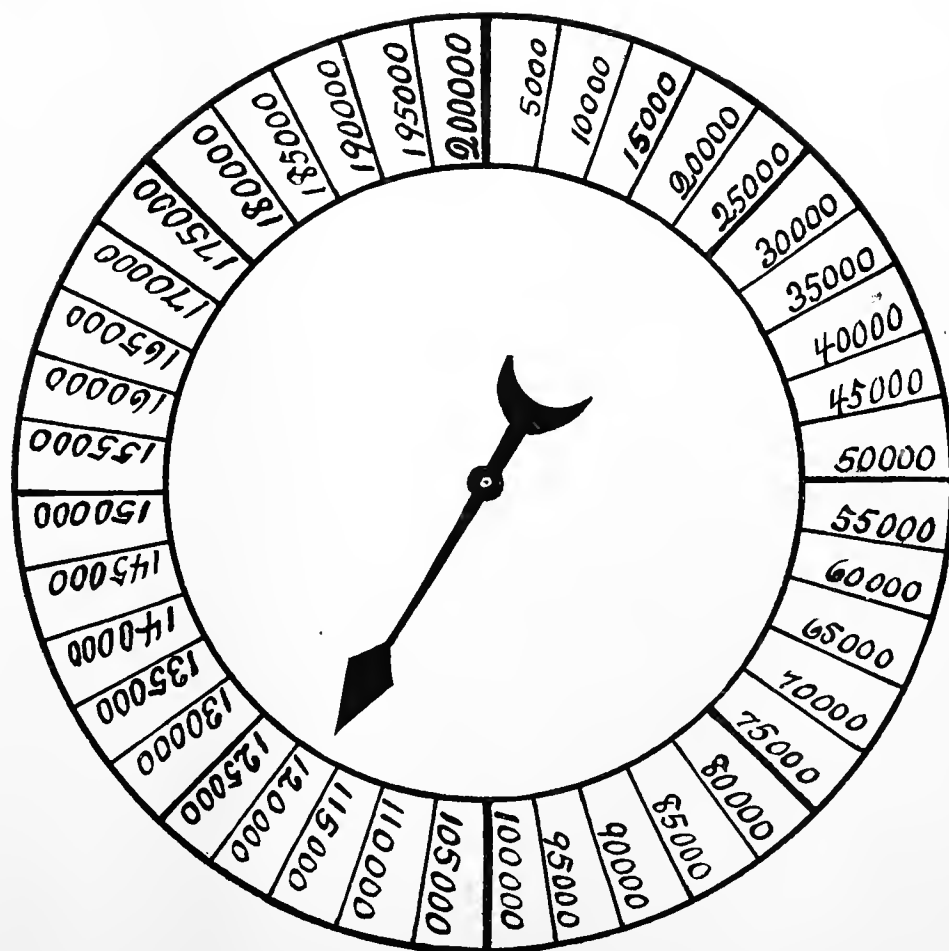
No doubt the greatest Cathedral is that of Notre Dame; the Greatest Museum is the Louvre, although the Cluny museum is

great because of its antiquity; the Greatest School is the Surbonne, and as to gardens, I am not so sure, but perhaps the Luxembourg would take the prize. I have spent 5 major parts of days in the Louvre and feel that I am only beginning.

As for churches, I may mention Saint Germain-L'Auxerrois. Its beauty was marred for me when I heard the bell in its tower toll 6 P. M. of the afternoon I was there. For on August 24th, 1572 that same bell gave the signal for the "Sainte-Barthelemy" as the French call the great massacre which witnessed the very cowardly killing of many Protestants. I was glad that in my case the 6 taps didn't mean for a Protestant what the taps of that unfortunate night meant.

The important thing about the Cathedrals is that they reproduce for us in statuary and bas relief the Gospel Story. People in that far-off day were not able to read the printed page and so the cathedral tells the story. I have gone back to Notre Dame three times to read its messages and there is still something to learn.

But religiously speaking, I have been more blessed in the simple services of a few missions that I have attended. I found the Bible Institute at Nogent to be a great and mighty center, no doubt one of the most potent forces for truth in all France. I was pleased to hear the testimonies of a large group of splendid young people who are going out as missionaries. Pastor Sailens seems as a sort of patriarch among the young people, and I use the word in its original sense of pater—a father. He is



a father to them and seems to be leading them well.

I have gotten some insight into the political situation here and have gotten many other angles. I read several French dailies and find them very efficient in keeping one posted. I am pursuing courses at the Surbonne during full forenoon and so just as Dr. Miller found his Palestine trip, so I find my sojourn here—very strenuous.

I plan to go to Digne August 1st and hope to drink in the fine addresses of the Bible convention and then pass on over into Italy and Spain.

Inasmuch as my talent is not that of writer, I make no more promises of articles, at least until I may reach the good old U. S. A. once more.

PROGRAM OF THE TENTH ANNUAL NO-TOBACCO LEAGUE CONVEN- TION, WINONA LAKE, INDIANA, AUGUST 15, 16, 1927

Monday—Forenoon

- 10:30 Public Prayer and Praise Service.
- 11:00 Reports of President, Treasurer, Auditor, General Secretary.
- 11:30 Discussion. Appointment of committees.

Afternoon

- 1:30 Prayer and Praise.
- 2:00 Round Table. "Field Work and Workers," Led by F. W. Lough. General discussion.
- 3:00 Address, "Save the Boy—and Girl." Edward W. Mills.

Night

- 7:15 Educational Film. Explanation by Dr. M. E. Poland.
- 8:00 President's Address. "The Psychology of Reforms." Prof. F. M. Gregg.

Tuesday—Forenoon

- 9:00 Prayer and Praise.
- 10:00 Round Table. Dr. Homer J. Hall, Dr. T. B. Bradford, H. M. Gard, Mrs. W. Norma Stuart, Rena O'Daniel and others.
- 10:30 Address, "The Truth About Tobacco." Daniel Westfall.
- 11:30 Business, Reports of Committees.

Afternoon

- 1:30 Musical Program by the Muncie Boys' Band. Prof. E. W. Garrett, Director. These boys are all pledged to abstinence from liquor and tobacco.
- 3:30 Business. Committees.

Night

- 7:15 Stereopticon Lecture, "Cigarette and the Boy." Virgil C. Fennell.

Wednesday

Closing Business Sessions.

CARLETON, NEBRASKA

Dear Evangelist Readers:

Before entering upon my vacation I will give you a brief report of the work at Carleton.

The work of 1926 was brought to a close with the presentation of a White Gift Service—the best in many years. Not only were there gifts of Substance and Service but also those of Self. Two came forward and accepted Jesus as their King and Savior.

The new year was entered with a program planned to reach its climax at Easter. Although sickness interfered with the carrying out of this program in its entirety, five were added to the church by baptism.

Since then, as well as during that time,

the Special Days were given recognition and offerings lifted. On account of rain, which was much appreciated for its own good, our Children's Day program was postponed and merged with the Parents' Day, at which time we had with us as the speaker of the morning, Mr. R. T. Atwood, President of the Thayer County Sunday School Association. The following Sunday it was the writer's privilege to make the return visit and address to the Chester M. E. Sunday school, of which Mr. Atwood is superintendent, and witness their children present "Gretchen's Dream."

The sickness referred to above was a prolonged siege of whooping cough among the children of the Sunday school and town, which curtailed our attendance. And a three weeks' sojourn of Mrs. Koontz in the Blue Valley Hospital. Since then she has had a third operation while I was undergoing the removal of a growth from each eye. This coupled with the passing of my father has given us experiences hitherto unknown. One of these I would like to mention in passing, namely, the considerateness and helpfulness of the Christian people during our time of sickness and need.

In a financial way our folks may not have measured up to past records but this is accounted in part for by short crops. However this year so far is better. Crops are better and we are laying our plans now for a busy fall and winter. Thus while we have not performed the spectacular we have tried to be busy in the Lord's work.

C. R. KOONTZ.

NORTH VANDERGRIFT BRETHREN

The work of the church here is bravely pressing forward, regardless of her limited resources to finance the work as she would gladly do. Here we have some whole-souled men and women who are content to stick by the church in all kinds of weather. Thus they are as lone sentinels standing on the walls of Zion.

Our work started here in the beginning of the month of March. Here we have been ever since rejoicing in the work of the Kingdom. We have had many reasons for being thankful that our lot was cast with these people. As soon as we were pleasantly situated the good Brethren surprised my wife and me with a shower of groceries. Words were insufficient to express our spirit of thankfulness, so that we all stood and sang: "Praise God from whom all blessings flow."

Every pastor anxiously waits to see what his people can do, and if nothing is done the pastor out of necessity must do some pruning. The first visible evidence of their potential strength was revealed in their Easter service. Here every one played their part splendidly. No shirkers were there to be seen. Each one did their utmost to press home the meaning of Easter. Glory be, no one was satisfied in the Easter service when they actually saw what can be accomplished when each one puts himself to the task. Plans for Children's Day service were almost immediately begun. When all the practices were over and the day had at last dawned there was a crowded house to greet the efforts of the children.

The union of the churches here has made possible a number of good things. The first of these was the Vacation Bible School. This was being financed by each church school. None of the churches were hard pressed in meeting its apportionment. The good that was accomplished could never be estimated

in dollars and cents. Our young people as well as the young people of the churches bespeak a time well spent. Then through our union meetings the community as well as the churches are receiving a great amount of good. Each church seeks to bring in her most representative man.

There is much joy in the hearts of our young people that the little church we worship in from Sunday to Sunday is to receive a coat of paint both outside and inside. It will no doubt cause a number of us to part with a few dollars. I hope it doesn't cause us any "inward pain when we asunder part." The position of our church will no doubt be benefited by a cement street that is to go by in front of our church. Our church has a bright future ahead. A young congregation means a growing congregation. Pray for us as we take our place in the line of battle against sin and Satan.

H. C. HAMMOND.

THE LAYMEN ON THE JOB

The laymen of the Brethren church are not dead, as may be supposed, and some of them are not even sleeping. Circumstances have made it impossible for us to get out the laymen's conference program in time to get it in the Evangelist with the rest of the program; but there really is to be a laymen's conference. Good speakers have been secured, and plans have been made for interesting sessions. For several years, interest in the laymen's conference has been very poor. Delegates lie abed in the morning or visit with one another on the grounds, while important business meetings are being held by twelve or fifteen laymen. Space on the general conference program cannot be granted to all those desiring to render special music; but no one can be found who will lead the music or even play the piano for the laymen's conference. Are you guilty, brother layman? Churches sending delegates should be careful to choose those men and women who will be conscientious about attending the laymen's sessions. Pastors should urge their people to attend. Delegates should be required to give full report of each laymen's session upon their return to their churches. Let us, each one, be on the job this year at every session.

ADDA M. INBODEN.

A GREAT TEMPERANCE LEADER

By J. H. Larimore

Westerville, Ohio, July 27.—quarter of a century ago, when even county local option seemed to the temperance forces of the United States not an immediate goal but one to strive for, there came into the temperance reform field, for life enlistment, a young newspaper editor, Ernest H. Cherrington, whose pencil pushings each week were recording local events for the small town, Kingston, Ohio, Tribune.

This story is not a biography, nor chronicle of temperance events, hence it will not record either the progress of prohibition legislation nor set down the steps by which this young newspaper editor became a leader in the Anti-Saloon League of America, and as such helped to bring about the adoption and ratification of the Eighteenth Amendment and the necessary supporting legislation in Congress.

But it is a story of an insatiable longing to see not only America, but the entire world rid of the beverage liquor traffic. It is the story of a man stretching ahead of the immediate object in view to try to attain one much farther distant.

In 1916 there were many thousands of persons in the United States, both wet and dry, who had no idea whatever that less than four years later America would be under constitutional prohibition. Why, it was even doubtful if the next session of Congress would be sufficiently dry to submit to the states the necessary amendment.

The Anti-Saloon League was meeting in biennial convention in Indianapolis in mid-summer. It had, but three years before, at Columbus, reached the point where it felt the time was ripe for declaring for National Prohibition. Ernest H. Cherrington made an address on "The World Movement Toward the Prohibition of the Liquor Traffic." At the close of the address, Rev. Father J. J. Curran, of Wilkes Barre, Pennsylvania, Catholic pastor and one of the vice-presidents of the Anti-Saloon League of America, in pursuance of the idea set forth by Dr. Cherrington, rose in the convention and presented the following resolution:

"Resolved, That it is the sense of this convention that the executive committee of the Anti-Saloon League of America be requested to take such action as it may deem necessary to bring representatives of the nations of the civilized world to confer simultaneously in the same city with the peace envoys of the countries now at war, at the close of hostilities, with a view of bringing about world-wide and universal sobriety among the peoples of the earth."

It is known that Cherrington himself was the author of the text introduced by Father Curran.

Bishop Luther B. Wilson, of the Methodist Episcopal Church, who was then President of the Anti-Saloon League of America, spoke strongly in favor of supporting the resolution and the resolution was unanimously adopted.

On November 19-22, 1918, there was held in Columbus, a special convention called by the board of directors of the Anti-Saloon League of America for the purpose of launching a movement for world-wide prohibition. Many strong addresses were made not only by Americans but by visitors from abroad. Many of those who could not be present from foreign countries sent messages indicating their great interest in the movement for a dry world.

Resolutions looking toward the inaugurating of a program for a world-wide prohibition were adopted at that time by the board of directors and the executive committee of the Anti-Saloon League of America and then by the special convention in its regular session.

Preceding the nineteenth national convention of the Anti-Saloon League of America, held at Washington, June 3-6, 1919, a large number of persons from foreign countries visited the United States and Canada, studying the progress and methods of the prohibition movement. Conferences were held in New York City, Ottawa, Toronto, Detroit and Chicago, called together by Dr. Cherrington.

At Chicago the delegations divided into groups, each group making a separate tour of various cities in all parts of the United States, the groups finally converging at Washington, D. C., for the national convention of the Anti-Saloon League of America. During the pre-convention tours scores of public meetings were held, and at the same time the foreign visitors were given opportunity to meet public officials and to investigate the actual workings of prohibition, wherever it had been adopted.

At Washington the conferences of the in-

ternational delegates were resumed, with the result that on Thursday, June 5, in the evening, a constitution was agreed upon and on Saturday, June 7, at noon, in the presence of a large number of friends of the cause, authorized members of the international committee signed the constitution of the World League Against Alcoholism on behalf of their representative organizations.

Cherrington was made general secretary. As such he has since become known as the first apostle of a dry world.

MEMORIAL

Elder P. W. Wisman

It is our sad duty to report the death of Elder P. W. Wisman of Saint Luke, Virginia, who departed this life on the 11th of July, after an illness of a year or more. Brother Wisman was one of our best men. He entered into the ministry of the Gospel more than fifty years ago. He and Brother George A. Copp began at a time when pioneering for "The Gospel only as the Creed of the Church" was so much needed. They stood firm without wavering for the truth once delivered unto the saints, stood firm, and faithfully performed their duty. Brother Wisman was always happier when doing something for others, and was loved by all who knew him. He was loyal to the church and to the people whom he served. He was always ready to give a reason for the faith that was in him, that faith he held so dear in the Lord and in the Master's work. He loved to work for his Lord and never grew weary in well-doing.

The writer chose for this sad funeral occasion the following text: "He being dead yet speaketh." He was assisted by Elders E. L. Miller and George A. Copp.

E. B. SHAVER, Maurertown, Virginia.

A HOSPITAL PATIENT'S PRAYER

A Canadian Baptist missionary writes of a village Christian who went into a government hospital for an operation:

He was a very ordinary sort of fellow whose attendance at prayers was very infrequent. Yet just before he was to go under the anaesthetic he asked the district surgeon for time to pray and this was his prayer: "Lord Jesus, thou didst die on the cross for me; if I live it is thy will, and if I die take me." The surgeon and the attendants, all Hindus, were amazed at such a testimony coming in such a way from such an unexpected source. The operation was successful and instead of being placed in the ordinary ward he was placed with some caste people and given every possible attention and special care. The caste people were most kind to him, and Abraham, the name of the Christian, was soon the friend of all. This has been a lesson to me and also a source of great encouragement. We look to the educated people for a fuller interpretation of Christ sometimes, and are liable to forget the lowest of the low.—Missionary Review.

FOR OUR BOYS AND GIRLS

A Boy's Question

*What keeps the stars from falling?
What makes the world go 'round?*

*How can flies walk on the ceiling
Just like they do on the ground?*

*Why don't it snow in summer?
Don't the fishes ever get drowned?
Did you ever see any fairies?
Who lost the knife I found?*

*How many weeks till vacation?
It ought to be here pretty soon.
How many fives in a hundred?
How far away is the moon?*

*Where do the bees get honey?
Who finds balloons that are lost?
What makes people bald-headed?
How much do elephants cost?*

*What makes you tired this evening?
There's a gray hair in your head.
Wonder what makes me sleepy?
Good night; I'm going to bed.
—Author Unknown.*

His Picture

By Mina McEuen Meyer

On one of the hills above the town in which Jesus grew to manhood stands a low building, surrounded by fields and fir trees. This building is the home of more than a hundred boys from twelve to fourteen years of age—orphans of the great war or survivors of the deportations from Turkey. From their home on the hill they may look out over the valley of Esdraelon, through which, centuries ago, great kings with their legions marched to conquest or to defeat. It was on this plain that

"The Assyrian came down like a wolf on the fold,

His cohorts were gleaming in purple and gold."

Over it Egyptians passed with their war chariots and their horsemen, and the armies of many nations followed until, last of all, Allenby, in the year 1917, marched into Palestine, and drove out of the land its Turkish oppressors. To the west stands Carmel, a long low range, on which Elijah met the priests of Baal.

In the valley, a little to the south and west of Nazareth, stands the village of Dothan where Joseph went to see his brothers as they cared for their father's flocks. It was there the brothers took Joseph and sold him to some merchants passing by on their way to Egypt. The boys of the Nazareth orphanage watch the shepherds leading their flocks to pasture and the merchants with their camel caravans pass along the road, just as they did in the days of long ago. The events of the Bible stories are so real to them that they have dramatized the story of Joseph, and often act it for visitors from America who visit Nazareth.

In a shop down in the village of Nazareth, and across the street from the place where it is supposed stood the carpenter shop of another Joseph a large group of boys from the orphanage are learning the trade that Jesus learned when he was a boy. From the wood of olive trees cut down during the war because of the heavy tax on orchards, the boys make furniture for the people of Nazareth, and souvenirs, such as rulers, book-ends and fancy boxes, for American visitors who like to take such souvenirs back to their homes. The boys are interested in their work and try to do it well.

One evening some one entering the large

room where at night the boys sleep, spreading their pallets on the floor, heard a lad of twelve close his evening prayer with the words, "and make me a good carpenter."

The orphanage buildings, though clean and tidy, are very plain, and the white-washed walls are bare, except for three pictures. Two of these are framed pictures of Lincoln and of Roosevelt. They were a gift from some American friends. The boys are familiar with the words and deeds of these great men which caused others to love them and honor their memory. The third picture is a new one that was recently placed between the other two. It is the gift of Dr. Blatchford, the Near East Director for Palestine. After several years of strenuous work, Mr. Blatchford was planning a vacation trip to England. Before sailing he went to say goodbye to the boys of the orphanage and they asked for his picture for their hall.

"Who am I that my picture should be placed beside the pictures of those two illustrious men?" asked Mr. Blatchford, modestly. But the boys urged and finally he consented to bring them a picture on his return.

His vacation over, the Director was again welcomed to the orphanage. "I have brought my picture, as I promised," he said, and opening a package held up to the boys' astonished gaze a photograph of that famous statue by Thowaldson, showing a man wrestling for his life in the coils of a huge serpent.

"That is a picture of me," said Mr. Blatchford. "All my life I have wrestled daily with an old serpent, which is called by such names as my lower self, my temper and my temptations. And so must every man or boy wrestle who would win the victory over himself."

Mr. Blatchford's picture was placed on the wall between the pictures of Lincoln and of Roosevelt, and evenings when the day's work is done, the boys gather in groups before it. One evening a teacher heard a boy say to a friend who stood beside him: "Have you had a fight with the serpent today?"

"Yes, I have," replied the other boy, "and I strangled him, too."

ANNOUNCEMENTS

A NEW BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Tabloids in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; \$3.00 per 1000.

Address The Layman Company,
730 Rush St., Chicago Ill.

THE TIE THAT BINDS

CUMMINGS-DUNCAN—At the home of the writer in Fort Scott, Kansas, on the evening of July 23rd, 1927, occurred the marriage ceremony of Miss Thelma Cummings and Mr. Carl Duncan, both of Fort Scott, Kansas.

They are both highly respected young people of the community and they enjoy the best wishes of a large circle of

friends. They will reside at the Duncan home, just south of the city. Ceremony by the writer. L. G. WOOD.

MOWEN-GUY—At the home of the bride's sister in Sunnyside, Washington, on Monday afternoon, June 6, 1927, occurred the marriage of Miss Esta B. Mowen and Mr. Harold Guy. The bride is the daughter of Mr. and Mrs. George Mowen of Sunnyside. The groom, whose mother resides in Oregon, is in the employ of the Sunnyside branch of the Pacific Light & Power Company. The single ring ceremony was used in the presence of only the immediate friends of the bride. After a short trip to the Coast, Mr. and Mrs. Guy will be at home to their friends in the city of Sunnyside. The best wishes of their friends are extended to the contracting parties. Ceremony by the writer. J. C. BEAL.

KISSACK-TEETER—At the home of the bride's parents, Dr. and Mrs. R. R. Teeter, on Edgemoor Ave., Ashland, Ohio, occurred the marriage of their daughter, Lucile and Mr. Raymond C. Kissack, at high noon on July seventh. The Episcopal service was used and was read by the bride's father. The bride is a graduate of Ashland College and of Ohio State University, and has been following her profession of Landscape Architect in the city of Cleveland for some years. Mr. Kissack is a graduate of Adelbert College and of the Western Reserve Law School. They will make their home in Cleveland.

IN THE SHADOW

TROXELL—Sarah Troxell of Wabash, Indiana, departed this earthly life on July the 22nd at the age of twenty-two years. Sister Troxell with other members of the family united with the Center Chapel Brethren church seventeen years ago during the ministry of the writer, and has remained true to her church and her Savior all these years. Funeral services were held in the Center Chapel church, in charge of the undersigned, assisted by Rev. Porter of the M. E. church of Wabash. C. C. GRISSO.

HEETER—B. F. Heeter died at his Winona Lake home on July 22nd at sixty-eight years of age. Brother Heeter was for a long time a member of the North Manchester Brethren church and the last rites were held in that church, conducted by Brother J. R. Schutz and the writer. C. C. GRISSO.

GRIMES—Grace Hart Grimes, daughter of Brother and Sister Iliam Hart of near Princeton, Indiana, died in Mexico, July 27th at the age of thirty-seven years. In her going she leaves a husband, and three small children. Sister Grimes united with the Brethren church in Warsaw, under the ministry of Elder G. C. Carpenter. Funeral services were conducted by the writer on August first in the old Washington Center church, near Princeton, assisted by Elder T. H. Plev. C. C. GRISSO.

Herrin—John T. Herrin died at his home in Warsaw at the age of seventy-three years. He was a member of the Brethren church here for more than twenty years. Funeral services were held in the Brethren church in Warsaw on August first, in charge of the family pastor. May the Lord in his mercy comfort all those who mourn, and peace to their ashes until the dead in Christ shall come forth. C. C. GRISSO.

GARRETT—Emma B. Garrett, wife of Frank P. Garrett, was born in West Bethlehem Township, Washington County, Pa., Oct. 31, 1850, and departed this life July 16, 1927.

She was a devout member of the Highland Brethren church of Marianna, Pa. This congregation will miss this loyal sister who for the past forty years has rendered service to her Lord and church of her choice. She loved her church and was faithful in attendance until being hindered by her illness which first began Dec. 21, 1925. This illness was of long duration and carried with it much suffering. During the time this sister suffered at least five strokes her patience was wonderful. Never once did she falter in her trust of God. She longed to be at rest in her Lord and was ready at any time he should call her home. The Lord was gracious to her on Saturday evening, July 16, at six o'clock, and took her to be with himself.

She leaves behind, her husband, an only daughter and son-in-law. These dear ones need the prayers of all the saints that grace may be given them in this hour of affliction.

Services were conducted at the Highland church by the writer. BENJ. F. OWEN.

HIMELRIGHT—Laura Frances Himelright, wife of Brother Branson Himelright, went to her eternal rest, June 8, 1927, at her home in McLean, Virginia, at the age of 47 years, 7 months and 27 days. She was the daughter of Brother and Sister Silas Little of Mount Zion church, Reliance, Va. She followed her parents' footsteps, taking Jesus as her Savior early in life, and was faithful to the Mount Zion church until death. Her funeral was in charge of the writer, who had known and respected her for her fine Christian character for over twenty years. The service was in the Himelright home, ten miles out of Washington, D. C. The railroad company for which her husband worked sent with their superintendent the largest wreath I ever saw, besides there were many other floral offerings. She was laid to rest in the Reliance cemetery. S. P. FOGLE.

KELLAR—Mrs. Mary Ida Kellar died at the home of her only daughter, Mrs. Jesse F. Bly, with whom she made her abode for the past four years. She was 62 years of age. The "First Church" of Winchester surely notes this great loss to them, and of course deeply regrets it, yet she realizes it is a great gain for her to be on the other side.

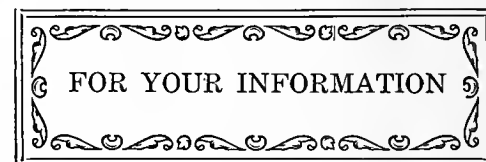
The opening and establishing of this church was largely due to the personal work and efforts of this faithful follower of the Lord, who may be called the pioneer of this work. Because of her loyalty and devotion to Christ and his church, there were others who caught the vision she

had, and became interested and their united efforts brought to fruition the present church.

Mrs. Kellar was admired and loved by all who knew her, simply because she was just old fashioned enough to believe, teach and practice in her everyday life the teachings of our Lord. For thirty years she was a loyal adherent of the Brethren Faith.

God give us more old fashioned mothers of this type, and grant that we who remain may go forth to serve the Christ as never before. The church extends her sympathy, love and prayers to the bereaved loved ones.

E. J. ROHART.



CALENDAR OF SPECIAL OFFERINGS

Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana.

General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.

White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio.

Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.

Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.

Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.

Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp.) by Miller, per dozen, 75 cents, single copies, 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.

Advantages of Being a Member of The Brethren Church, (18 pp.) by Rensch, per dozen, 25 cents.

The Brethren Church: Why? (4 pp.) by J. Allen Miller, per 100, 30 cents.

A Brief Sketch of the Brethren Church, (6 pp.) by J. Allen Miller, per 100, 60 cents.

Christian Baptism, (8 pp.) by J. F. Garber, per 100, 50 cents.

The Law of Baptism, (12 pp.) by J. B. Wampler, per dozen, 10 cents.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

THE BRETHREN EVANGELIST

COUNTRY CHURCH NUMBER



The Original "Little Brown Church"

at Nassau, Iowa

That inspired Dr. William S. Pitts
to write the following widely popular hymn

THE CHURCH IN THE WILDWOOD

There's a church in the valley by the wildwood,
No lovelier spot in the dale;
No place is so dear to my childhood
As the little brown church in the vale.

Oh, come to the church in the wildwood,
To the trees where the wild flowers bloom;
Where the parting hymn will be chanted,
We will weep by the side of the tomb.

How sweet on a clear, Sabbath morning
To list to the clear ringing bell;
Its tones so sweetly are calling,
Oh, come to the church in the vale.

From the church in the valley by the wildwood,
When day fades away into night,
I would fain from this spot of my childhood
Wing my way to the mansions of light.

CHORUS

Come to the church in the wildwood,
Oh, come to the church in the vale;
No spot is so dear to my childhood
As the little brown church in the vale.

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

The Country Church Problem

The country church problem knocks for solution at the door of every fraternity, but with increasing insistence at the door of Dunker peoples. We have been and still are a rural people to a very large extent, though we are going city-ward quite rapidly in our secular pursuits and also in our church efforts and interests. But there is such a large percent of Brethren people in rural communities that to ignore their religious problems and to be indifferent to their possible future, as we have too long been, is suicidal to our denominational life. Some individuals amongst us have given serious thought and effort to this problem, but as a whole and officially we have not even recognized its existence. What is true of our church is true in a large measure of practically every other denomination, in that very few have done more than merely scratch the surface at working out a solution as yet. It is a source of considerable encouragement however when a people takes cognizance of a problem and sets itself seriously to attempt a solution. We have not really done that, and that is our first task. We have featured the rural church in this issue with a view to introducing the problem to those who have been blind to it, and of stirring up the minds again of those who have given it thought.

The Evangelist office was favored with a call recently by a Brethren minister who has been laboring with country churches, and he was deeply depressed over the situation in certain quarters. He pointed to a country church that was all but deserted, and to another that was fast dwindling, and to others that were suffering heavy loss by the moving of members toward the centers of industry. We have some churches that are apparently flourishing in rural communities, but they seem to be the exceptions that prove the rule that the country church is on the decline. Over in a certain county is a splendid country church building that once was the scene of an enthusiastic and extensive ministry in that community, but now it opens its doors for preaching only on funeral occasions, and it shelters a little handful of irregular Sunday school attendants. A little more than ten years ago it had a membership of nearly a hundred, a third of which were worthy and ambitious young folks ready for the choices of life. They had a pastor and a choir, regular services and revival meetings, and the future seemed as full of promise as the present was of activity and enjoyment. But those young folks went to the surrounding towns for employment and for careers and some to remoter regions, and soon the older folks followed their lead and the exodus

continued for one reason or another until today the community has almost completely changed in its personnel, in its ideals and standards, and in its religious affiliations, insofar as it has any. The result is practically an empty church, an emblem of better days, a monument of outgrown usefulness. And that church is but typical of many that have experienced or are experiencing similar changes, for one cause or another, or for many. Consequently vast numbers of our country communities are being denied or are denying themselves of any religious services. It is said that twenty million of the thirty-three million rural folk in our land are without privileges of regular church worship. Such neglect of the religious needs of the rural people cannot long be continued without serious consequences.

Moreover the average churchman stands for an awakening regarding the moral condition of the country community. Contrary to the general impression, the average rural community is on a lower moral and spiritual plane than the city, according to the Rev. Dr. S. Parkes Cadman. There he believes lies the church's greatest unaccepted challenge and unseized opportunity. On numerous occasions Dr. Cadman has characterized the spiritual life of the rural districts as "cold", "and", he says, "I am fairly well acquainted with the rural communities because I have traveled over the greater part of the United States within the last thirty years, and have spent a certain period as a rural pastor." At this point our ministerial friend with whom we recently conversed on this subject pointed out conditions existing in certain rural communities of our brotherhood that would be shocking if we could recite them. The laxness of morals common among young people of certain sections and the indifference of older folks regarding it would astonish those who are unacquainted with rural conditions. And his observations were made concerning a community that was not denied church privileges, but where minds and hearts had not yet become imbued with Christian ideals and standards.

According to a survey made by the Children's Bureau of the U. S. Department of Labor in collaboration with the U. S. Public Health Service, in a backward rural county in an eastern state a few years ago, there were 192 feeble-minded children discovered, whose condition was related to poverty, drunkenness and delinquency. Schools were inadequate in that community, home training and discipline amounted to little or nothing. Such cases border on the extreme, and yet they are to be found in rural communities in every state in the Union, and illustrate the great need of the rural community for a vital and functioning church. In a county in another eastern state, where the country churches had experienced a sharp decline and a number had been abandoned; a survey was made by the town and city churches of the moral conditions, and immorality, drinking and unwholesome recreations were found to be on the increase.

The first rural county conference of churches in Pennsylvania met at Montrose, Susquehanna county a few years ago, and resulted finally in a survey being made of the county with the following observations pointing to a decline in interest in rural religion. The report found:

- (1) That it is not the lack of social activities in the country that calls for attention, but a constructive healthful and recreational direction of these activities is needed.
- (2) That there is great selfishness on the part of parents who have established lodges and granges for themselves but have left out the boys and girls under 21.
- (3) That the church buildings have an average seating capacity of 250 with an average attendance of 57.
- (4) That 80 per cent of the people have no interest in the church.
- (5) That 84 per cent of church members are over 21.
- (6) That unsystematic church financial records are one of the greatest drawbacks in extending Christian influence.

These weaknesses of the country church point out how great is the community's need of the church, and emphasize the church's obligation to the community. And in the meeting of this obligation and in the rendering of this service, the church will be saving its own life, and will be growing more vigorous and strong. In quite full accord with a correspondent in "The Reformed Church Messenger", we point out that:

The church owes the community the best building it can possibly afford. This adds greatly to its prestige and possible influence on

the life of the community, as well as to the efficiency of its service.

The church owes the community a well-manned church school, and activities. The people are bound to meet in a social way, and if the church does not direct these activities, some other agency or influence will. If the young people especially are kept satisfied with wholesome social activities, they will be greatly shielded from temptation.

The church should provide wholesome physical entertainment for its community. People like to play, old and young alike, and if the church supplies, or at least is able to keep a controlling hand on, the kind of games that are played, it will be saved much effort combatting the wrong kind of activity.

The church owes the community the best music possible. The successful attendance of its services and special programs largely depends on this.

The church owes the community a well-manned church school, that does not fail to keep in mind the supreme object of Christian instruction, namely, leading the soul to an acknowledgment of the Lord Jesus as personal Savior, subsequently to grow in grace and in service. The school has a great responsibility to the boys and girls of the community in this day of neglect of home training.

The church owes the community a faithful upholding of the Word of God, both by pulpit instruction and by exemplary conduct. The servants of the church are to be true exponents of divine truth both by word and life.

These elements doubtless enter largely into the success of the city as well as the rural church, but because of the widely prevailing false notion that almost anything will do for a country church, we do well to emphasize them. We are prone to think the country church can get along very well on weak leadership, while the big city church must have the strongest talent obtainable. And that has been one of the secrets of our failure. The fact is that the call of the country church is for the most capable, the most thoroughly equipped men we can supply. The problems there to be faced demand such men. Dr. Kenyon L. Butterfield, in "The Country Church and the Rural Problem", says:

The countryside is calling, calling for men. The country church wants men of vision, who see through the incidental, the small, the transient, to the fundamental, the large, the abiding issues that the country man must face and conquer.

She wants practical men, who seek the mountain top by the obscure and steep paths of daily toil and real living, men who can bring things to pass, secure tangible results.

She wants original men, who can enter a human field poorly tilled, much grown to brush, some of it diminished fertility, and by new methods can again secure a harvest that will gladden the heart of the great Husbandman.

She wants aggressive and trained men, who come to their work with knowledge and with power, who have thought long and deeply upon the problems of rural life, who have hammered out a plan for an active campaign for the rural church.

She wants enthusiastic and persistent men who will stand by their task amid the mysterious calls from undiscovered lands, the siren voices of ambition and ease, the withering storms of winters of discontent.

She wants constructive men, who can transmute visions into wood and stone, dreams into live institutions, hopes into fruitage.

She wants heroic men, men who possess a "tart, cathartic virtue," men who love adventure and difficulty, men who can work alone with God and suffer no sense of loneliness.

This call from the country parish is one that may well give pause to men who seek to serve their country and mankind.

EDITORIAL REVIEW

A number of our friends have been calling at the Publishing House on their way to General Conference and we have greatly appreciated their calls, and hope many more will from time to time stop and see us, though we cannot make mention of you all.

We have not heard from members of the Laymen's organization regarding the special offering, privilege of lift which on the second Sunday in September was granted at last conference. The time was too short then to make satisfactory publicity, but the churches ought to know it in time this year. They ask for the observance of the day by means of a special program and the lifting of an offering to go to the Sturents' Aid Fund, a most worthy cause.

Brother G. E. Drushal of Lost Creek, Kentucky, writes that they have dug their way out of the mud in which they were incased as a result of the flood, and that the attendance at the Sunday school and church services are getting back nearly to normal. The school has opened up with a good attendance and a splendid faculty, two new members of which were recently added from Ashland College graduates—Misses Austin and Richards.

President E. E. Jacobs and family are home from their cross-country trip, during which time Dr. Jacobs gave a series of lectures at the Southern California Bible Conference to the great delight of the Conference. He also spoke in a number of our churches and before a group of ministers. He reports a most enjoyable visit, and we are sure that his many friends and the friends of the college will be glad to hear from him again.

Dr. W. S. Bell, Field Secretary of the Endowment Campaign, writes that he has recently been with the churches at Peru and College Corner, Indiana, the former contributing \$285 and the latter \$339, making a total of \$624 to be added to the Fund this week, bringing it up to \$117,238.42. Peru is a mission church and is working away courageously and sacrificially under the leadership of Brother G. L. Maus, to pay off its indebtedness, yet they were willing to do what they could for the college. The College Corner church with Brother C. A. Stewart as pastor, is going forward in numbers and service.

The First church of Philadelphia is not reporting "summer slumps", but progress, especially in the matter of religious education, as they recently closed their Daily Vacation Bible School. The Pastor, Brother R. Paul Miller, was superintendent and he was faithfully assisted by a splendid corps of teachers from his church. The Christian Endeavor society is maintaining its interest during the summer months, and in some of its activities is proving its effectiveness in soul-saving. They did a really sacrificial act in making their Easter offering for foreign missions, their gift being second to the largest in the brotherhood.

Brother Fred V. Kinzie, who is in charge of our mission at Krypton, Kentucky, writes that they escaped the severe devastation from the flood that many suffered, because of the high elevation of the buildings. The time for the opening of school again find them with their basement school room considerably improved, and the old pupils back and new ones to the number that their quarters are crowded. With their increased duties they rejoice to have with them to help in the school work a product of Riverside Institute, Miss Thetus Hadden. Even so, Brother and Sister Kinzie are kept very busy.

Of course you are making plans to go to Winona Lake for General Conference, August 22 to 28, or possibly you are already on your way. But if you should be among those who are denied the privilege of attending, you may help to make Conference a success by praying for it, and thus you will be preparing your own heart for a larger enjoyment of the reports that your delegates bring home. By the way, you have a right to insist on a report. No delegate ought to possess himself of such a privilege and refuse to share the blessing with others upon his return. That is one of the duties of delegates—to bring back as much of the conference to the home folks as possible.

We have an interesting letter from Harrah, Washington, where the prospects are bright for the establishing of a new Brethren church. In fact, an organization was effected with Dr. J. C. Beal of Sunnyside in charge. Brother Beal has been preaching for them and it has been largely through his guidance that this work has progressed thus far. If this work is to be a success, it will have to have help from the National Mission Board, and if that Board is to be able to help this mission church and also help the other churches that are appealing so earnestly for help, the churches will have to come across with a larger Thanksgiving offering this year than ever before. When we understand the great urgency of funds for such work, we would like to have hold of the purse strings of the brotherhood and open them wide and let the Lord's money escape from its stuffy confines into those avenues where it would immediately bear abundant fruit in souls born into the Kingdom. May God help us to loosen up and make a great work possible.

GENERAL ARTICLES

Some Elements of a Successful Country Church

By C. A. Stewart

We are not so sure that we are qualified to write upon this subject. But we shall endeavor to do so at the request of the editor. We are inclined to believe that the things which make a city or small town church successful, will in a measure make a country church successful, because they have practically the same problems that must be solved. Counter attractions have the same pulling power upon the country church in these days of rapid transit as they have upon the city. The success of a country church depends largely upon the pastor who is looked upon as the leader of all the activities of the church, and who has the ability to instill into the hearts of his people a desire to be of larger service to the community. He must use the same tactics here as elsewhere. He must study the people with whom he is to work and adapt himself to the work and field. If a preacher is to be of the greatest use in any church he must become acquainted with his people and acquire some knowledge of the line of business in which they are engaged, know some of their problems and be able to converse with them in an intelligent way about such problems, sympathize with them in their reverses and rejoice with them in their successes. It is impossible to be a leader and hold himself aloof from the people he is to lead. We find this is true with the country church. We have known some good men who were not able to interest their flock because they did not find the proper way of approach.

The country preacher must keep in mind at all times the interest of the church and the extension of the Kingdom, and feel that God holds him responsible for that part of the vineyard. He must use every legitimate means to advance the cause of Christ. While he may be conversing with a tiller of the soil about his crops or raising stock, he must not let that be the end within itself, but a means to an end. If you are interested in a man's business he will be interested in your business.

In other words he must not take the attitude of the man who went to the temple to pray and said, "Lord, I thank thee that I am not as this man."

The country preacher must also take an interest in all of the activities of the community. He must boost for everything that is worthy and become active in the welfare of his community. But through it all he must cleave to the right and never sacrifice principle. His word must be as good as gold, and he must refrain from placing himself under obligations which he cannot meet. It is the best plan not to become obligated to any one in any way.

But while he is burning gasoline to call on his members, especially the sick, or tramping over the plowed ground and soiling his shoes to reach some one, he must not neglect his study. After he has been successful in getting them to come to church and take an interest, he must also give them something worth while. The day is past when country people are looked upon as ignorant. With a large number of school teachers and professors

in the average congregation they want something to think about. Men and women coming from fields and homes weary and tired from the toil of bread winning are seeking food for their souls. I think many a preacher has made a sad mistake in preaching upon popular themes instead of the Word of God, and his people go away hungry.

A church must be made to see their responsibility. A church that believes that God has a definite work for them to do and acts as though they believed it, will be a successful church. No church will ever be successful with some petty, selfish interest at stake. They must have an "eye single to the glory of God." Our own glory must be kept in the background. Some churches seem to exist only for the purpose of trying to outclass the others. Such churches are not, and never will be, successful.



The Country Church

By Joseph Holcomb

*An angel came to the world one day
In search of a poetical theme;
O'er city and mountain, far the way,
And long the search for her looked-for dream.
And there was a stop and lingering
At the eloquence of a city;
And there was a pause and fingering
For flower petals dead—a pity.
High and low she looked for the theme,
And far and wide was her faithful search;
But the inspiration of that dream
Was found in a lowly country church.
A country church, and by the hillside,
With its lawn of green and sky of blue;
Ah, to its members indeed a pride,
For the church was faithful, strong and true.
But gone the angel and gone the dream—
The angel gone to tell of her search,
To recite to God her chosen theme
Of the strong and faithful country church.*

—The Christian Index.

Another element of success is taking care of the young people. About all the church can hope to do is to reach the young folks and win them for Christ. The largest number of adults belong to some church, and those that do not are hard to reach. Therefore the church must keep their grip upon the young. Put on programs that are wholesome and will interest the young and lead them Godward.

Possibly one of the greatest elements in the success of the country church is a clean, neat and attractive place of worship. An unpainted, dilapidated, and dirty building and grounds, is no inducement to the public to come and worship. This is a display of a careless, listless spirit that people do not care to come in contact with. The time is far past when just anything in the way of a building, and furniture will do for a church. People will not leave clean, comfortable homes to go and worship in that kind of a place.

Another thing that enters in to make a country church successful is the observing of special days. Not one must be overlooked. Mother's Day, Children's Day, Easter, Christmas and others, Sunday school picnics and all. When one is left out, the church has taken one step backward. To hold her place she must interest the people of the community, and to go along in the same old humdrum way will cause folks to lose interest and to go somewhere else. Once gone, they are hard to win back. There must be an untiring effort on the part of every organization of the church and every member if a church is to be successful.

One of the great factors of a successful church is unity of purpose and spirit among its members. A church divided—part trying to do one thing, and the other part trying to do another will not be a success. It proves a laughing stock for the community. A preacher may be the best, and work hard, but with the members at odds he gets nowhere. A team pulling together can move a mighty load. A church with a spirit of unity can do great things for the Master. Many times there is an abundance of power going to waste because the church does not work together. This is a tragic thing in the life of any church, and the thing the devil likes to see, and it will spell failure.

Another element is sacrifice of time and means. There is no class of people on earth that works longer hours than the rural people. But God demands part of our time. A part of it belongs to him as well as part of our means and we cannot expect a blessing from him and expect that our church shall be successful when we rob him of his time and means. Our responsibility does not cease at the borders of our own neighborhood. There are others beyond that God calls our attention to, that need the gospel and we are commissioned to take it to them, and when we do not do so we cease to do his bidding. We cannot be successful and refuse to do the will of God. These are some of the elements of a successful country church which we have tried to picture in a plain simple way.

Loree, Indiana.

A Suggestive Solution of the Small Rural Church Problem

By Rev. Albert C. Schue

(Reverend Schue is a member of the Church of the Brethren and pastor of the "United Protestant Church" of Bainbridge, Ohio. The editor formed the acquaintance of Mr. Schue at the Brethren luncheon during the Ohio Pastors' Conference at Columbus in January of 1926 and after hearing his discussion of the community church problem, secured his promise to write his experience for the benefit of Evangelist readers. Brother Schue is well trained and capable and has made a valuable contribution to our thinking on this problem. We are indebted to him for his unselfish service.—Editor.)

We are clearly moving in many respects toward combination and centralization of activities in many phases of American life. In the main this trend is motivated by a desire to eliminate duplication of unnecessary effort in the same field. It is hastened by the desire for economy, which is really the same motive. Then it is urged for the sake of efficiency in administration and establishing as centralized authority as possible.

These same motives, be they sinister or otherwise, are at the basis of much activity that tends towards unification of religious effort in our country at this present hour. May I say very clearly, that in my own private judgment, the tendency toward union and community, and Federated, and independent churches is in the main wholesome and natural on the surface, but I do not believe it gets at the fundamental problem that underlies the whole situation. I speak as a pastor of a Community church. I speak as a member of the Dunker fraternity. I write out of an experience of three years in northern Ohio. Somehow, or other, the community church organization does not have a top, nor does it have a bottom. It has no head and no past, denominationally speaking. But to me the utter justification for the very existence of the very community church of which I am now serving as pastor, is that it is better in this community than no church at all, as would be the case. It is better than nothing. The question is however, how much better?.

If a community can and will support a denominational church I believe it will be for the better. Most communities can if they will. There are some of which I know that will not. Here is the situation I am trying to face experimentally in Bainbridge Township, Geauga County, Ohio. We have in this little church representatives of eight different denominations. And they all seem to get along very delightfully thus far. We have been going for three years. Each representative group brings its own denominational social and religious contribution. It is a pooling of religious interests in this community. We could not do anything singly, therefore let's do it together.

Now then for actual statistical evidence of progress. Our church membership increased from 35 to, at this time, 100 exactly. Many of these are transfers from the various denominations represented. Our Sunday school has grown from a small group to a much larger body. Note: 1920—average for year was 24; 1921—average for year was 26. (This was before merging of denominations represented in community.) In 1925 average for year was 39; 1926—last quarter Sunday school average was 40; 1927—second quarter thus far Sunday school average was over 50. This spells progress in numbers at least. In terms of actual church membership gain, last Easter we received 16 new members, some by confession, more by letter.

Our church has been able to build up, I feel, a very

respectable program for a small rural community and has been able to do much good through the same. We have a Ladies' Auxiliary which meets regularly the first Wednesday of the month. It includes about 50 active members. In addition the community is divided into three groups of the same ladies who do effective local group work. Here is really where the work is done. The Auxiliary is largely planning and social in nature. To be specific, in the last year the Auxiliary gave over \$500 to repair the church house on the inside. It pays yearly \$200 to church expenses.

During the last six months we have organized a Men's Brotherhood, which meets regularly the second Wednesday of the month in the evening. This has been the outstanding venture and a success as well, of the life of the community church in Bainbridge. At the last two meetings we had respectively 32 and 35 men and boys present. We have a song leader, a speaker, and always a supper at 9:00 P. M. At last meeting this organization passed a resolution to compel the county sheriff to investigate a supposed gambling joint in this locality in sight of the church. We are working, thus you see, in moral progress.

Our church board meets regularly the last Sunday of the month. The members of this board must according to the constitution be members of the church. Our church stands strongly for this standard. I believe there must be a sharp line somewhere in this matter. We have drawn the line at this point. We have a somewhat loosely organized workers' meeting that has a conference monthly.

The experiment here is interesting and perplexing to the minister who is a member of a close-communication group as I am. Wife and I go to Cleveland, where we still hold our church letters in the Mission, for communion and services when we can. Our church constitution asks for a definite confession and requires baptism of all who seek to be admitted as members of the church. Our mission money does not give us any trouble, except to get it. It may be sent to the various denominational boards as represented in the church membership. Or individuals may send as they will. We get about 40

Scripture Text Calendars yearly and sell them to the homes in the community. About ten homes get the Christian Herald. Several get other church publications.

Our community effort seems to be a convenience rather than a challenging and aggressive program for righteousness. I say this as the pastor after years of careful and intimate observation. I am giving you the actual situation as I feel it.

The community church is better than nothing. I believe our fraternity should be thoroughly alert as to just what is going on in that field. In the main if the denominations do their real task there will be less and less calls for the community church. There are now and will be increasingly places where the community church alone can serve the best. To those of us who believe TRUTH is the main issue the community church will have no value. To those of us who believe the community and cooperation is the great issue the community church will increasingly commend itself. But this is true in my humble opinion, you cannot step on it too hard in the union church. It seems like a leveling down rather than a leveling up process. If we can have diversity and at the same time have unity we may achieve the ideal. Some folks love authority in religion and some love liberty. The community ideal seems to be a bit different. It approaches unity in diversity. I believe the great American contribution to the religious life has been through the various denominations. The union ideal desires to combine these varied contributions. But let us not forget it is in my opinion hard to retain denominational identity in the community church. To those of us who love the church here is the crux of the problem as it applies to the Brethren fraternities. To me my work here is merely an experiment. The evidence is not all in. What I write is merely systematic of the trend in this part of Ohio. It may come to naught. Nevertheless the community churches are increasing in number and I feel in effectiveness. Let us stretch forward in promoting a real and adequate program for every community for which we are logically responsible.

Chagrin Falls, Ohio.

The Rural Church and the Community

By Floyd Sibert

(The following is the first of a three-installment article which was the writer's thesis for graduation from Ashland Seminary and written under the direction of Prof. J. A. Garber. Aside from his reading along this line, Mr. Sibert has had pastoral experience with the rural church.—Editor.)

I. Rural Communities Need Christian Churches

That the country church faces a crisis no one dares deny. The same dazzling mirage that caught and pulled Lot to Sodom is present today. Like a loadstone it has centralized college debate and discussion about problems of the city until many a fine country bred has answered the challenge by throwing in his life where the maelstrom was the swiftest. But alas for the countryside in the hour of crisis for her champions indeed are few.

What shall be our reaction? Shall we rid ourselves of the problem by saying that we are living in a new dispensation? By saying as some have that the day of the country church is past? We can say a thing, but saying it doesn't make it so. We might shut our eyes and say that the day of the Rocky Mountains is past, but on opening our eyes the mountains would stolidly greet our vision. Yet it would be about as reasonable to do the latter, as the former. By turning the searchlight of ret-

rospection into the dimly lighted past we see something that makes our hearts tingle. First we see a ship plowing the surf. Next we see sturdy men cutting logs to build a home and a church. Again we see these brawny-armed, Godly-minded men plying the soil and pushing west. But ever in the wake of the sturdy plowman appear two unmistakable structures—the CHURCH and the SCHOOL. These are the foundations upon which American civilization was builded before the days of American vice and social complexity. If the rural church was a necessity then how much more must it be necessary now to the preservation of pure society? The question that faces us is, DO WE NEED a rural church? Who DARES to say that the day of the rural church is past? Would he be a modern Sampson to pull down the pillars of purity from the temple of our social order? THE NEED OF THE RURAL CHURCH IS INESCAPABLE! But perhaps not the rural church that we know today. Be-

cause of the fact that the rural church had to pioneer with the pioneers and function in sparsely settled communities it developed a more or less aggressive individualistic attitude. True with the rapid growth of cities and urban population it has failed to keep pace with the socializing process. But is that any excuse for discarding an organization that has tempered the national character of our country? Would a lady discard a diamond because it was no longer rightly mounted, or would she not rather retain it and have it remounted more appropriate to her need?

We can, however, be sure of one thing. Rural life is here to stay. Thinking people see clearly that in spite of city growth the nation is still rural. Agriculture is, and will continue to be, the main business of our people. The nation's prosperity still depends on country conscience. Not only is it true that most of our leaders in politics, in business, in the pulpit, and indeed in every profession, were born and bred in the country but the city is still looking to the country, to develop in a large degree, leadership for the future.

To quote Robert Fisk, "Were it not for the immigration tide and the continuous supply of fresh young life from the country, the city would be unable to maintain itself. It would be crushed beneath its burden. For the city is the 'graveyard of national physique.'" With its moral and industrial overstrain, it is the burial place of health, as well as youthful ambitions and hopes, for many young persons not accustomed to its high-gear life. The nervous system rebels against the city pace. In an incognito life the character crumbles under the subtle disintegration of city temptation. The young man with exceptional abilities finds his way to high success in the city; the average man trudges on in mediocrity, lost in the crowd—as just "a high private in the rear ranks," when he might have stayed in the country and won a measure of real influence and substantial happiness in his natural environment." Furthermore it is not only the lure of the city that has drawn them city-ward but the fact that the claims of the country has never been sounded. It is time to talk of life's chances for stalwart young Americans in the country, and how by staying right there they may realize their highest privileges.

Quoting Piefer in "Saving Rural Religion." Everybody knows that in the past two decades vast changes have occurred in organized rural religion. These changes have been more marked perhaps than in any other period in history, the acceleration being due largely to the economic disaster confronting hundreds of thousands of farmers. It is now found that an appalling percentage of farm communities in the United States are entirely without churches. Thousands of children and hundreds of fathers and mothers have never listened to the preaching of the gospel. From various communities come this information, "There has never been a Protestant sermon preached in this community." Statistics show that in rural America, one community in every six has no church." The need is urgent.

The principle of apperception demands that the church be located in the farmer's community. The farmer spends his time working with nature in an effort to feed the world. He looks over his field of corn with a sense of great satisfaction, for to him it represents the reward for his labor, yes, to him it represents LIFE. A man from the city might come by the same field and behold only the grandeur of the waving tassels above the sea of green. The artist might come along and see in it a wonderful painting. So each man interpreted what he saw in terms of his past experience. Or in other words, he apperceived these things. Hence we readily see that

a farmer toiling with growing crops, and farm animals, struggles with the baffling forces of nature, could never fully enjoy the same sort of ministry as that of a congregation of manufacturers. His past experience would not enable him to interpret things from the same angle. To illustrate, a little girl coming to the country from town saw a little pig and called it a fat little pup. She interpreted the pig in terms of her past knowledge and experience and called it a pup. How much more preposetrous was this interpretation than would be that of a farmer driving ten or fifteen miles to a big city church and there try to adapt himself to this new situation once every week. Says G. A. Brickner, "The rural ministry has a great opportunity and plain duty. His parishioners are farmers; their thoughts, their habits, their lives are all formed in accord with the enviroing influences under which they serve mankind and their God. Business, recreation and education, to succeed, must come to them in terms of an agricultural experience." WHY NOT RELIGION? It must! And the religion that had its origin among the pastoral people may be preached with peculiar force to an agricultural people."

The need for a rural church is made more evident by the fact that rural and town churches are dying in every community. One needs only to drive through the country to find evidence to convince a jury. From Ohio to Indiana is an endless line of discarded church buildings. Some have been rejuvenated into oil stations, others for the sheltering of county tools, and some actually turned into pig pens to the shame of American rural life. There they stand, inanimate objects of mercy, while their phantom like spires silently point to the heavens above as if they were trying to say, "I will lift up mine eyes unto the hills from whence cometh my help." For that is where its helpers have gone and it is only from there that the power can be secured to restore the depleted condition of the rural church life.

In a certain little town which we take for an example are three churches representing as many denominations. Two have moss growing on their door steps, while the other, a would-be administrant to the four hundred inhabitants, has, between volcanic eruptions or contention, in a measure serves as a place of worship for children. The world war disclosed the fact that a large percentage of the population were victims of venereal disease. As a resent revival held in that community the pool rooms and business ran Sunday competition while four or a dozen of the four hundred residents responded to the call to worship and one of them was a WAG. The entire support of the meeting, in every sense, came from the country. A farmer will drain the green slimy cess-pool that is an eyesore to the community and a menace to health. But the little "city germs" are quite content to fill the pure air of country life with deadly froth from the maelstrom of human wreckage. **Do we need a rural church?** Is, or ever will, the city church make it possible for children to escape the fiendish clutch of immorality and maintain their purity in a town like this? A government survey shows the two mile line to be the limit of church attendance. Harlan says, "There are dead and dying by the score all over the country. Government statistics prove that there are eight million children under ten years of age outside the Sunday school. **IS NOT THIS AMPLE PROOF OF THE NEED OF THE RURAL CHURCH?**

(To be continued).

It is not belonging to a church that saves us, but the fact that we are fit for church membership.

THE BRETHREN PULPIT

The Work of God

By Charles A. Bame, D.D.

TEXT: "I must work the works of him that sent me, while it is yet day; the night cometh when no man can work."—John 9:4.

What a strange company that was as they trudged along that Sabbath morning long ago! "As Jesus passed by, he beheld a man that was blind from his birth." He had with him, slow-learning disciples; soon, the ever-present scribes and Pharisees (those self-appointed helpers we seem not to heed, always trying to make right those who are leagues ahead in spiritual things) there too, were timid parents unwilling to testify to the truth. "Who hath sinned, this man or his parents, that he was born blind?" asked the disciples. Jesus gave an answer that all educators ought to hear and heed unless they are willing to deny the power of the Master. "Neither . . . this man or his parents." Some things are for the glory of God and result neither from environment, heredity, behaviorism, nor any other human explanation: this man was born blind for the glory of God. Then, conscious of the eternal purpose of God as concerned himself and this man, he announced the great compelling urge of his life. "I must work the works of him that sent me: . . . the night cometh when no man can work." Jesus just had to do some things. It seems hard for modern men and women to realize that there are any "musts" in their lives; but there were in the life of Jesus and we must have some "musts", also, if we follow him. And we must follow him or lose the Way to heaven and benediction. "The night cometh", he said. How terrible was that night! All of his disciples forsook him and fled. They slept when he had told them to "watch and pray." He prayed that the cup might pass, but in the same breath, he said, "Yet for this purpose came I into this world." "I must"; "Thy will be done." Jesus had to work and to work fast. The night cometh for us all. Will our work be done as we approach the end of the way?

But there is another word in this text that needs our notice. "The works of him that sent me." What are the works of God? Perhaps in no place in all the teachings of the Word of God do men so utterly fail to comprehend the Master as in this doctrine. We read that he went about doing good and at once men begin to believe that that was all he did. Was it? Indeed, "no." His life was filled with good deeds, good miracles, good sermons, good conversations, and at once men deceive themselves into believing that if they do likewise, they will be working the works of God. So we have the many false and half-way methods and inventions of men which miss the mark entirely. If lodges and clubs and human inventions of doing good would fill the bill, then the tragedy of the cross would indeed have been of no effect. All the prophecies of the dying Son of God, all the deeper teaching of the Old Testament and the clear interpretations of the great Paul in his epistles were wrong if the work of God were only doing things for salvation. How can we preach enough, talk enough, pray enough, that men will not be deceived by this shallow ephemeral nothing that misses the mark entirely and completely?

Had Jesus not answered directly and explicitly this question in as few words as possible, we still might have some excuse for ignorance and evil teaching, but he did. True to the whole tenor of the gospel, he, at another time

answered the multitude (John 6:29). "This is the work of God, THAT YE BELIEVE ON HIM WHOM HE HATH SENT." Can you accept it? Is there nothing else than to believe? Is that what God requires? True—true. This is the work of God; all of it—just believing. True of the Old Testament teaching, and also of the New. "For I desired mercy and not sacrifice and the knowledge of God, more than burnt-offerings" (Hos. 6:8). Yet, the Jew went on burning sacrifices just as men try to fool themselves today by small giving and a little church-going, that they are doing the works of God. "What

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

CHRIST'S PARTING PROMISE—Acts 1:1-14. Before Christ left the world he made effective arrangements for the working out of his redemptive purpose. His ascension was a part of his plan and work of redemption. He ascended to make intercession for his church and to sustain his servants in all the stress of life and in all the anxiety of service.

TUESDAY

BESTOWMENT OF POWER—Acts 2:1-13. The gift of Pentecost was in its truest sense the communication of divine life to men, a special and very extraordinary revelation of the Holy Spirit's power in submissive souls. We may not have reproduced the same phenomenon, but we may have the same bestowal of power.

WEDNESDAY

EFFECTS OF EMPOWERMENT—Acts 2:22-24, 29-41. Strange things happen when men are filled with the Holy Spirit; they speak with new tongues, the old unworthy speech no longer has place; they speak with new power, their words as they tell the Gospel story carry conviction; and they themselves were changed, the presence of the Holy Spirit was evident upon each of them.

THURSDAY

SONS OF GOD—Acts 8:12-17. Paul makes the high claim that believers are sons of God, and adoption into the family of God is to be assured of eternal life. The spirit of sonship must be manifest and is quite distinct from the spirit of bondage.

FRIDAY

INSTRUMENTS OF POWER—Acts 3:1-12. Peter and John at the Beautiful Gate demonstrate how wonderfully God can use men when they are walking in his will, worshipful, consecrated and unafraid. There is no limit to what can be accomplished in the name of the Lord by those whose lives are fit instruments of his power.

SATURDAY

HUMBLING AND EXALTING—Phil. 2:1-11. Self-seeking, pride in certain spiritual experiences and a false estimate of our own importance and attainments makes for inharmony and division. Jesus is the great example of humility and sacrifice which point the way to exaltation and power.

SUNDAY

CHRISTIAN FELLOWSHIP—Acts 4:32-5:5. When by the Spirit the Lord's disciples are welded into such a remarkable unity of experience and purpose as was the case with the little Christian band in Jerusalem long ago, they forget selfishness and live for others and God. Such joyous fellowship is nowhere else to be found than in the body of Christ.—G. S. B.

doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly before thy God" (Micah 6:8).

Again, spiritual things and not temporal. Just here is the secret of the man going blind all his life. It would end in convincing one man, at least, that Jesus was the Son of God. Do you ask, or worse still, do you teach and preach as some do today, that Jesus never claimed to be the Son of God? Ah, then you have missed the key to this man's blindness and to the message of the miracle. After all the carpers and cynics and questioners had had their miserable part in this man's wonderful experience, they thrust him out. When Jesus heard that they had cast him out, he hunted him and said, "Dost thou believe on the Son of God?" He said, "Who is he Lord, that I might believe?" Note the response of Jesus: "Thou hast both seen him and it is he that talketh with thee." Did you see that? E. Stanley Jones in his Christ-filled book, "The Christ of the Indian Road," tells how he has come to accept the promise of Matthew 10:19 that the Spirit will speak for us in perplexing times and that once he was asked of an Indian if he could point to a scripture where Jesus had ever claimed to be the Son of God. He testifies that he believed that there was such a scripture and yet, at the moment, he could not think where to look; but he opened his Testament and his eyes fell on this verse: "Thou hast both seen him and it is he that talketh with thee." Of course, this is not the only time, nor the only place in the Word of God, where the claim is made else, it would not be so compelling a truth; but if it were the only time, it would be enough. "Jesus was the Son of God" is the greatest truth ever revealed to man and we must attain to that belief because it is the work of God to believe it. Ah, to believe him!

Now, note what happened to the man. When he said, "Lord, I believe", he did just what a man will do who does believe. "He worshipped him." Well, that is the result of belief. That is enough, too. If we believe the Son of God and if we worship him, it is enough. With worship, follows all the rest. Do you believe the Son of God? Do you, when he says "YE MUST BE BORN AGAIN" or you can not see the kingdom of heaven? Do you believe the Son of God when he says "Go ye therefore, make disciples and baptize them?" Do you believe the Son of God when he says, "All that ever came before me are thieves and robbers?" And when he says, "no man cometh unto the Father but by me?" Ah, here is the test—do we really believe? This is the work of God—THAT YE BELIEVE ON THE SON OF GOD.

Ashland, Ohio.

The Country Church

By Mrs. C. M. Sams

A country church has always been a source of attraction to me somehow; perhaps sentimentally, perhaps some other way. As a country church comes into view on a drive over a rural road, it reminds one of a sentinel, quiet and watchful—watchful for the surrounding community. The little buildings, usually painted white, with colored glass windows, serve as a reminder that in the great open spaces there's a group of country folk worshipping him who made the glorious country.

But—a recent visit to one of our rural churches brought to light the fact that holding together our small town churches is often a difficult proposition. I never before knew the hardships the country pastor has to contend with. Advertisements of "nastor needed" in the small towns as published in the Evangelist, prove that country parishes are often vacant. Investigation shows

that many times the last pastor was compelled to leave because of lack of a salary, or of a comfortable parsonage, or of cooperation on the part of the congregation.

A word to the country folks. You would not and have not in the past surely like to see the doors of your little church closed on Sundays. You would miss the fellowship of one another, of the pastor with whom you perhaps failed to cooperate. Then don't allow the doors to be closed! Let your country church thrive, stand always silhouetted against the blue sky as a reminder to passers by that God is in your community. Let your children's memories of childhood be of going to Sunday school, no matter how small the school. Boost your country church, and remember the minister needs every ounce of support you can give. It has been said, "Too low they build who build beneath the stars." May all our churches and our characters be built above the stars!

Washington, D. C.

THE WIDOW ANNE

By Henry S. Alkire

She was just one of many like her. Her husband was killed by a vicious horse. It was in the days when "employers' liability" was unknown. And not only did it mean the loss of Anne's bread winner, but she had all the doctor and funeral bills to meet. Thus the familiar washtub, with its daily fifty-cent returns, became her portion.

She had long paid fifty cents in her church weekly envelope and never missed a service unless providentially prevented. I understood why she clung to our holy altars, where sorrows may find surcease. But I could not understand how she kept that fifty-cent payment coming. It meant a full day's slaving over the steamy tubs. When I saw her quietly drop that little envelope into the morning plate, I thought I could see blood prints on it. It seemed more than the "widow's mite."

So I brought up the matter when my stewards met. They instantly agreed with me and appointed me as a committee to talk it over with her. I felt bold to go. Many church folks are only too glad to be released from financial pledges. Not many await the pastor's coming to beg such release.

She listened almost lovingly. I painted the picture of her heavy burdens, of her aloneness, and of her possible physical breakdown, ending by reminding her that she did not have much to comfort her in her home. Then a smile which comes only from that Light which never shone on land or sea she said: "Pastor, I have all this, then I have Jesus besides."

O Widow Anne! Your red and calloused hand never had the fashionable dip when it met mine, your tongue never distilled the flowery eloquence of the highbrows; but when you pressed the pastor's hand as you moved with the costly cloth and silken robes at the door and whispered, "Pastor, you helped me today," you became breath to the pastor's soul. I am anxious to see your mansion in the skies and fear I shall feel small at your side there.

Hollister, California.—Christian Advocate.

Jesus is supreme There has been none like him. Great men there have been—multitudes of them. but there was a fault in all of them. Only Jesus was without flaw. He is spotless, peerless. If he were not God, then it behooves the great Jehovah to give us a better, but he can not. There can be no improvement upon perfection.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for August 28)

Nathan Leads David to Repentance

Scripture Lesson—2 Samuel 11:1 to 12:25.

Printed Text—2 Samuel 12:1-10, 13.

Devotional Reading—Psalm 103:8-14.

Golden Text—A broken and contrite heart, O God, thou wilt not despise.—Psalm 51:17.

LESSON LIGHTS

A Double Crime

David's sin consisted of the two most heinous wrongs one person can commit against another,—adultery and murder, mingled with meanness, selfishness, and injustice. David did not sin through ignorance. His conscience troubled him. The inward fires were burning in his soul. His cruel and silent general, Joab, knew the guilty secret of Uriah's death. Rumors and whisperings must have pervaded the palace. There was also some danger arising from his conduct. It was the law that both the adulterer and the adulteress should be put to death. (Lev. 20:10). And Bathsheba was the daughter of one of David's mighties, and the wife of another, and the granddaughter of Ahithophel, David's chief and wisest counsellor. The relations between them may have been strained, for not long after, this wisest counselor turned against him. It also seems probable, from Psalms 32:4, that this burden, added to his long-continued cares, brought sickness upon him.

The Meaning of the Tragedy

We will miss the meaning of this tragedy and its lesson unless we keep before us certain considerations.

1. It is not at all probable that David fell without something in his life which prepared the way for his fall. The tornado comes suddenly indeed, but it overwhelms those trees which have been slowly decaying at heart, or have grown up with less firm roots because sheltered by their neighbors.

2. The story shows that David parleyed with temptation.

3. After one sin he was caught in toils from which it was difficult to escape. All his efforts to escape, except the one open door of confession and restoration which he refused as too hard, but involved him still deeper in the toils, as the tiger is caught by a sticky slime on the leaves, from which every effort to escape hastens his capture.

4. There is no apology for David's sin. It was a sin against light. He knew the commandments; he had received great spiritual enlightenment and noble impulses. He himself never apologizes for his sin. The Bible never apologizes for it. It is to be held up in eternal execration and scorn. Greatness and genius are no excuse for wrongdoing, and no substitute for a pure life.

5. At the same time we can never rightly judge of David's guilt without considering the circumstances. Emerson said, "One has but to remove an object from its environment, and it instantly becomes comic." He might have added that it becomes false, distorted, untrue. We must re-

member that "no other king of the time would have felt any compunction for doing what David did."

Remorse

The most hopeful element in David's case was the intensity of his pain on account of his sin. The deceased limb that feels no pain, but is mortified, dead, is hopeless. Many an infinitely worse sinner than David has felt infinitely less pain on account of his crimes.

Illustrations. David's sin was "like putting the clock back because we do not wish to know the hour; the clock goes on working, but henceforth all its results are wrong. It was not until the stern hand of the prophet put the clock right, and it struck

For the Discouraged Sunday School Teacher

I wonder if he remembers—

*Our Sainted Teacher in heaven,
The class in the old, gray schoolhouse,
Known as the "noisy seven."*

I wonder if he remembers

*How restless we used to be,
Or thinks we forgot the lessons
Of Christ and Gethsemane?*

I wish I could tell the story

*As he used to tell it then,
I am sure that with heaven's blessings
It would teach the hearts of men.*

I often wish I could tell him

*Though we caused him so much pain
By our thoughtless, boyish frolics,
His lessons were not in vain.*

I'd like, yes, I'd like to tell him

*What his lessons did for me.
And now I am trying to follow
The Christ of Gethsemane.*

How many besides I know not

*Will gather at last in heaven.
The fruit of that faithful sowing
But the sheaves are already seven.*
—Selected.

with a tone that rang the like bell of judgment through the whole nature of the guilty king, that he saw the abasing vision of his own vileness."

Confession of Sin

A frank acknowledgment of one's sin, made in the first place to God, and then to all who have a right to know about the sin, and wherever an open confession of it will do good and not harm. "It is only when man does not cover his sin that God does cover it." "The less you spare yourself, the more will God spare you."—Tertullian. "It may perhaps occasion mere present pain to draw out the point of the weapon that sticks in the flesh, but to neglect it will occasion greater danger and more future torment."

The Proof of David's Sincerity, that he was not merely sorry for the consequences, but repented of the sin, is shown by his forsaking that sin and hating all sin, and by his efforts to remove the evil effects of his wrong. This was done largely through the 32d and 51st Psalms. These were David's public confession to both God and man. Confession should always be to those whom the sin has injured, and should be as widely known as the sin. He who taught men to sin by his example should also, by his example, teach them repentance. Therefore David wrote two hymns from the depth of his heart, and one of them, at least, he gave to the chief musician of the temple services, so that everywhere it should be heard and known throughout the whole kingdom how deep was the repentance of their king. He had dishonored God and religion and morals. To undo, as far as possible, this evil, David took a course almost unparalleled in the history of kingly heroism.

An Important Message

This lesson has a most important message to those that have not fallen. David's repentance, his restoration to God's favor, could not undo the terrible deeds. It could not bring Uriah back to life. It could not resurrect the dead child. It could not renew Bathsheba's and David's lost innocence. It could not annihilate a host of dreadful memories. Seeds of distrust were planted in the nation and seeds of dissension in David's family. Let every tempted soul take heed, and be strong and wise in time.

And the lesson, to those that have fallen, bring a message of hope and cheer. The past cannot be undone, but the future can be brightened. We cannot forget, but God will forget. And he will help us back into the purity and power we have lost.—From Illustrated Quarterly.

AUSTRIA TO THE FRONT

Austria has not only picked herself up politically, but religiously as well especially in Sunday school work. The news of progress among these people comes both as an inspiration and a challenge to Brethren Sunday school activity.

Since 1925 Rev. G. Luntowski has been supported as a full time secretary by the World's Sunday School Association for the active promotion of Sunday school work throughout the country. During the year 1926 he has organized 42 new Sunday schools and has visited every Protestant parish holding conferences with the pastors and the adult leaders with the view of stimulating the Sunday school method of teaching Christian truth. There is a total of 148 Sunday schools in Austria with a membership approximating 16,000. An annual convention is called for Salzerbad to be held in the month of June of this year.

Rev. Luntowski is untiring in his efforts and is holding conferences in all parts of Austria with the view of training a Sunday school leadership. The Sunday School Association publishes a paper for leaders and teachers with articles on Sunday school work. This is a new adventure and is proving a great help to those who are responsible for promoting the Sunday school.

J. A. GARBBER, President
Ashland, Ohio

E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE

General Secretary
2301 13th St., N. E.,
Canton, Ohio

Select Committee Plans

By Rev. R. P. Anderson in Junior C. E. World

WHAT SHALL WE PLAY?

For Social Committees

Here are a few active games that will amuse the Juniors at some of your socials. Paste them in your social scrap-book, and use them when you need lively games.

1. A Bawl Game—a judge deciding which Junior can bawl the best.

2. A Hurdle-Race. The contestants sing "America," singing two words and omitting a third, and so on. A mistake puts a person out.

3. Contention. Two Juniors (girls, if you wish) sit on the floor facing each other, their feet braced together. The feet must remain braced. They grasp a bar or walking stick, and try to pull each other to a standing position. Two or three couples may try this to see which can win.

4. A Jumping Race. Divide into groups. One Junior in each group starts on the line and jumps. The second Junior in each group starts at the former's mark, and so on until all have jumped. The group wins that has jumped farthest.

5. Linen Throw. Throw a handkerchief as far as possible. No weight must be attached to it.

6. Feather Aeroplanes. To each player is given a feather. All are told to blow their feathers into the air, and keep them in the air by blowing, not by touching the feathers. The Junior wins who can keep his feather flying longest.

TEST YOURSELF

For Lookout Committees

If you can get cards printed for this plan, so much the better, but the lookout committee may have fun making the cards, or some one with a typewriter or mimeograph may make them for you. Leave a space at the top for the name of the Junior. Then underneath this print the following words and letters:

Present	On Time	Studied Topic
10	20	20
Offering	Take part	Church
10	20	20

The figures show the number of points that each Junior may claim for the things named. He must each week honestly write his own grade underneath this figure. If, for instance, he is tardy, he must take off five or ten points for being late; and so with the other things. The cards may be mimeographed, and a new one be used each week, or dates may be placed on the bottom of them so that one card will last for a month. The cards are given to the superintendent, who will keep an honor roll of the Juniors who show the best grades.

A TWO-BOAT MEETING

For Prayer Meeting Committees

For this meeting the prayer meeting committee will prepare two boats cut out of cardboard. Rather large boats. When the Juniors take part in the meeting one of the members, who will stand near the boats (which should be fastened to the wall or to the blackboard) will make black marks on the boats. Each black mark will represent a Junior. They should be made on the

boats turn about, a Junior in one boat, then the next one to take part in the other boat, and so on.

In the next meeting use the same boats, but this time instead of putting black marks into the boats, take them out by pasting a small piece of white paper over each one as each Junior takes part. This is to see which boat can get all its passengers ashore first. A good plan is to fix the names of the Juniors to their marks, and take them out in the same way. Thus all the Juniors must come to the second meeting, or their side will lose. (Instead of black marks small figures cut from cardboard may be used and pinned to the boats).

A FLOWER-HOLDER

For Flower Committees

It has long been the custom of flower committees to place flowers on the pulpit on Sundays. One society improved on this plan by presenting to the church a beautiful silver flower-vase in which to place the flowers week by week. If a silver vase is too costly, then a cut-glass vase might be given; but a silver vase would be better. It might be presented by the society at one of the church suppers.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for August 28)

Visiting Juniors in Japan. Acts 1:8

"Mother, I wish that we could visit the Junior Christian Endeavorers in Japan," said Carl. "I would like to see how they do when they have a meeting."

"Well," said mother, "maybe you can some day. There are not very many Junior societies in Japan, but I hope that there will be a large number of them until you are grown."

"Are the boys in Japan just like the boys in America?" asked Carl.

"They are not so very different from you and other American boys, Carl. They are not as tall as most little white boys. Of course, you know, their skin is a little darker than yours. But way down deep inside of him, the little Japanese boy has feelings very much like the feelings of any little American boy. They like for their mothers to love them and they like to play and they need to know about Jesus just as you do. Do you know how a Japanese mother shows her love for her little boy?"

"No," said Carl.

"She does not kiss him as I do you, instead she does this," and mother held Carl in her arms and rubbed her cheek against his.

"Isn't that funny?" said Carl.

"The little sisters or brothers are usually looked after by the older children of the family. I have a nice idea, Carl. Let's pre-

tend that we are attending a Junior Christian Endeavor meeting. First we will stop at the door of the Mission church and watch the children come to their church. Now we are seated at the door. Do you see anyone coming yet, Carl?"

"Yes, mother, here comes a little girl and she is leading a small boy by the hand."

"That is a little girl and her brother. They live near here and their mother has washed them and dressed them so that they will look nice for their Junior meeting. I do not believe that that little girl is more than six years old, yet her mother has trusted her to look after her little brother. Carl, I see someone else coming now. Look far down the street. Do you see that little boy who is walking so fast? There seems to be something fastened to his shoulders or back."

"I know what that is," said Carl. "He has his baby sister or brother fastened to his back. I guess he is terribly tired from carrying such a heavy load. I hope that the baby will be good at the meeting."

"Here comes a whole group of children together," said mother. "I do not believe that all of them could come from one home. There must be two or three families of children coming together. Here comes a little boy who looks scared. I do not believe that he has ever been here before. We'll take him in to the mission teacher so that he will feel at home."

"Maybe he will tell us about himself," said Carl.

"Just listen to his story, Carl," said mother. "I feel so sorry for him. He says that he has been watching the other children come here to their meetings and each time that he saw them pass his house, he asked his mother if he might come, too. Each time his mother has refused him and sometimes she has punished him for asking."

"I wonder how he got here today," said Carl.

"I believe he is going to tell us. He says that his mother is busy and so he pretended that he was playing out in the street and came on over here. He wants the Mission teacher to help him to get permission to come to the meetings each week. He would like to know about Jesus just like other girls and boys."

"I hope that all little boys and girls like him may be able to go to the Mission churches and learn about Jesus," said Carl.

"Now," said mother, "it is time for the meeting to start and as we will not be able to understand the words of their songs or stories, we will not stay any longer. Maybe some day when you have grown up you will learn the Japanese language and be able to help the little Japanese children."

Bible References

M., Aug. 22. A desire to travel.

Rom. 1:10,11.

T., Aug. 23. Soul-blindness. Matt. 6:23.

W., Aug. 24. Our message to Japan.

Rev. 22:17.

T., Aug. 25. A god Juniors can love.

John 3:16.

F., Aug. 26. Finding good in others.

Acts 10:34, 35.

S., Aug. 27. Jesus accepts all races.

Gal. 3:28.

Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Lost Creek, Kentucky

We have worked out of the mud somewhat now, i. e., the mud left by the flood, and are now two weeks on the new school year. The last "big tide", which came anywhere near to what this flood was, was in 1862. That was at different places some feet below this flood. That highest water, before the flood, came as a result of three or four days of rain. This flood of May 30th, came after about four or five hours of downpour.

The attendance at services has gotten back to normal again. Since the flood it was below. A big county bridge which went out, near us, accounting for some of it. Today we had 117 in Sunday school, more in church. One year ago we had 114. The graded road is steadily approaching. By the first of next month the whirr of the steam shovel will be heard at Riverside, or very near it.

We are having some good growing weather now. After the flood it was feared that there would be no food stuff raised in these valleys this year. But much is being raised, and doing well now.

The attendance in school has been about up to the standard, the usual shortage of room being one of our predicaments again. We are well pleased with the outlook for the year. There is one need not yet fully supplied, but we are trusting that this need of more help may soon be met.

We have some new faces on the teaching force this year. Miss Bessie Hooks of Kittanning, Pennsylvania, is back for another year. Brother and Sister Early of Los Angeles, California, are on their second year. We are always glad to see the holdovers in the work. They know better where, when, and how to take hold. The new faces in the work this year are as follows: Miss Ruth Austin, Canton, Ohio, high school teacher; Miss Clara Hall, Garretville, Ohio, seventh and eighth grade teacher; Miss Dove Barnett, Portsmouth, Kentucky, 4th, 5th, and sixth grade teacher; Miss Omeda Hadden, Haddix, Kentucky, 1st, 2nd, and 3rd grade teacher; Miss Goldie Richards, Garwin, Iowa, Matron, and teacher of domestic science in the high school; and Mrs. Corsa Smith, Harveyton, Kentucky, head cook. After two weeks of work now, everyone of these new helpers are making good, their work showing up very satisfactorily.

Miss Austin and Miss Richards graduated at Ashland College last spring. Miss Hall has had much experience in teaching, and comes to us because of being where she believes her Lord would have her be. This of course is true of all the workers. Miss Barnett and Miss Hadden are graduates of Riverside Institute, and Mrs. Smith has been a student here.

Folks ask the question, Does it pay? Does it pay to keep Riverside going? Are the people who get the benefit of this expenditure, appreciating it, etc., etc.? Permit us to attempt to answer somewhat. The salary the workers receive here, they could easily double and quadruple, if they went after it. The salary of the teachers named above is \$40 per month and their board, and traveling expenses, and some of us do not get that. Anyone acquainted with school

work know what sacrifice is being made. **NOW THREE OF THE WORKERS THIS YEAR HAVE FORMERLY BEEN STUDENTS OF RIVERSIDE**, and everyone of them could get much more money for their work. It seems to the writer that that kind of service does show appreciation, and that it does pay.

The opening day of school is always given over to much speech making, everyone who can talk in public being called on to do so. One of Riverside's graduates, a mighty fine young man, was present. He responded in part as follows, possibly not being exactly quoted: "I am especially glad to see some of our graduates back teaching. It is as it should be. We know the salary is not what one could get elsewhere, but it is an opportunity for service, and our folks ought to help carry the work along, and the burden of it, as there is any." This shows appreciation and to us who face the tasks as they come, and the situation as it exists, do believe that it pays.

Miss Thetis Hadden, a sister of our Miss Hadden, a graduate of Riverside and the Bible Institute at Los Angeles, is now assisting the Kinzies in the work at Krypton. This she is doing at a financial sacrifice also. She hopes to complete her college work at Ashland.

Recently there came in the mail addressed

to Riverside Institute, the following lines. There was no way by which we could identify who the sender was, and it was signed simply, "A Student", and had been in the mail two days:

"'Tis your school and my school
 On which we look with pride,
 In your state and my state,
 Our school at Riverside;
 Her sunny skies are brightest,
 Her students' hearts the lightest
 In the mountains of Kentucky,
 Where the coolest breezes blow,
 We chase away all cares,
 In this dear old school of ours,
 By wearing happy faces
 Wherever we may go.

'Tis your school and my school
 To which we'll e'er be true,
 In your state and my state
 Where skies, not hearts, are blue.
 We'll sing her praise the loudest,
 Wherever we may wander,
 Whatever we may do,
 For in her watchful care,
 Through her effort and her prayer,
 We grow to meet life's problems
 With a faith sincere and true."
 Five young folks have recently been baptized. Pray for us that we may be faithful to the trust committed.

G. E. DRUSHAL.

Krypton, Kentucky

Several weeks have swiftly passed since we reported from here, and it is seemingly stolen hours that we now use to write this. However, we are sure it is an important duty (as well as a pleasure) to "write what we see, and send to the churches."

Many things have transpired since the last message, and in fact so rapidly have things come to pass that time has flown with the wings of the wind. Brother Drushal has given you some considerable version of the terrible flood which devastated this valley last Decoration Day, and because of the little we suffered our time and attention were diverted to the program of forward steps in school work for this year. However, we might state that the Krypton property, although very close to the river—right on the brink—suffered practically nothing compared to others' losses, primarily because of the height of the land at this point. We were marooned on an island the greater part of the day and while the waters speedily climbed to alarming stages, we carried various effects from cottage to church auditorium, which is four or five feet higher. Nevertheless, the water lacked some thirty inches of entering the floor of our home. The dormitory floor was about fourteen inches under water, but no damage, for everything was out in plenty of time. One of our gardens had just been plowed and partly planted. This was all destroyed and several rods of fence completely carried away. But, again we say, these things we mention are infinitesimal in the face of the sufferings and losses of thousands all about us. The lack of loss does not say there was no peril. As

the drift and debris piled against our upper fence and the angry torrent gushed through the apertures, we felt then and now also that it was only the hand of a heavenly Father which saved some of our buildings. The force of the flood can be realized in the fact that a huge iron bridge was carried two miles before it found a resting place across the river from this property.

The flood, for this occasion, is past; the river is peaceably and lazily wending its way, with surface some thirty-five or forty feet below the level of our floors. With the help of the Red Cross and the determined hopefulness of human nature, people are becoming re-established, and soon these perils of waters and all the lessons which they should have instilled, will be forgotten, even as the first great inundation of history in the days of Noah. These catastrophes may be God-sent, as some declare, to awaken sinning peoples and warn them, but if this be the case then we see no evidence of efficacy in this May 30 message.

We turn our attention abruptly from waters to the work in which we are plunged, even as we were obliged to do May 31, June 1, and following.

After having gone over the situation here and the property and equipment as well, personally, with Brethren Gearhart and Ankrum, representing the Home Mission Board, we immediately got extremely busy making certain very necessary repairs and improvements, knowing that whatever was attempted, the finish would have to come by mid-July, and July 18 found our children coming in for another year of study.

They found a new solid foundation under the cottage, replacing rotten posts, and besides, a cellar with concrete walls and upper 20 inches of native stone laid together with cement. They found some roofs repaired, a linen and bed clothing department in the dormitory, stone posts under rear porch, toilets repaired, a corner of the church auditorium, formerly so much waste space, partitioned and put into use. They found twenty additional feet of blackboard space in the school room, but the most delightful find was a series of six large windows taking the place of non-transparent concrete. This flood of light and ventilation makes this sub-basement school room one of real delight to all who enter. Many visitors, parents of children, and in fact all who visit us, exclaim their joy with this room. It is not elaborate nor fancy, but so pleasant compared with what is so common in schools of this section.

All of last year's boarding pupils returned, with several new ones, and that means our limited quarters are highly taxed. We have room for just one more, and there are three prospects hanging in the balance. Our small dormitory is for

sleeping only, and all boarding students eat at our table in the cottage. Fifteen now sit in a dining room about 10x11 feet. Folding chairs help solve the problem, but it is indeed a happy family which gathers from many homes over a wide stretch of the Kentucky River. Our student body is nearly triple what it was in the beginning last year, and people are interested just as soon as they know there is a school of this kind at this place. We find our best advertisement is the student who goes home for vacation or visit.

But the best news we have to impart is left till last. Mrs. Kinzie and the writer carried the entire work last year, she teaching a few classes in certain subjects, early morning and early afternoon, then attending to cooking and overseeing girls, etc.; not mentioning the responsibilities which would naturally fall to a pastor's wife, visitation, ministering to the sick (she having had nurse training, and no resident physician). But this year, with the heavier duties, we prayed for help, and the Lord heard. He sent us Miss Thetis Hadden, a product of Riverside, who graduated there, then went to Los Angeles Bible Institute.

We find this sister, one not only amongst people whose ways she thoroughly understands, but a devoted, beautiful Christian character, and one who fits in excellently. Mrs. Kinzie still has a few classes, so that in fact our student body has three teachers, and the work is divided up in such a way that the children who come to us are going to have opportunities for outshining anything possible to dream of in the overcrowded free schools of the county. Parents are rapidly getting their eyes open to these advantages.

Now, while we try to present the regular course of studies in a scholarly manner, we also make a special aim to exalt Jesus Christ and the Word of Truth, by precept and example, in the school room and on the playground. And by his grace we hope that on these foundations, laid in the lives of many little ones of the primer class, tomorrow may see strongly Godly lives heading homes that are not only Brethren but clean and righteous through and through.

Pray for us that we might continually be led of the Spirit in all we do and undertake, that all might be for the glory of our Lord.

FRED V. KINZIE.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

PERU, INDIANA CHURCH

This is one of the new churches in Indiana and is still being given aid by the Mission Board. Brother Maus is the pastor here and has done an excellent piece of work. They have erected a magnificent brick building on a well chosen site. Like all mission churches, they have had a struggle in building up their church.

The financial obligations would have made some large congregations hesitate before going forward, however they have met the challenge and made commendable progress and in a few years should be free of debt and have a self-supporting congregation.

Brother Maus and his wife were both Ashland students and that means they gave every aid and encouragement to the endowment. On account of the heavy financial load the church is carrying, with only a few to meet it, I did not press them hard for gifts. The membership did not dodge the services and showed their interest by being present. While the total gift was not large, yet it showed they wanted to have a part in this campaign, WHICH MEANS SO MUCH TO THE FUTURE OF THE COLLEGE AND THE CHURCH. Their total gift was \$285.00.

College Corner, Indiana Church

This is a strictly country church, whose membership is made up entirely of farmers and is an exception to the average rural church of today, in that it is growing in numbers. This is largely due to having a live energetic pastor, Brother Clarence Stewart, who has done much for this community.

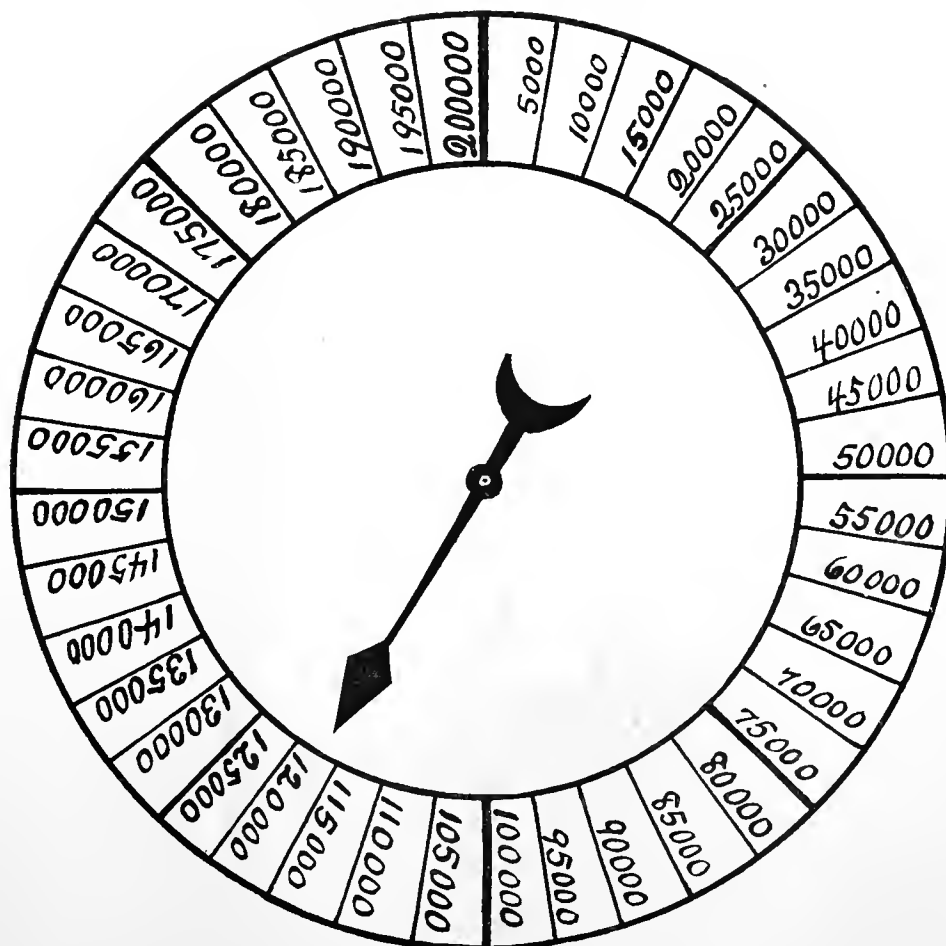
They have a fine bunch of young people which guarantees a future for the work. Brother Stewart will continue his work here in connection with his pastorate at Mexico. Brother Stewart with me celebrated the 4th of July in this community

by making twenty calls. Like all farming communities, I found the people depressed under present conditions, but since the rain

and warm weather they should feel better, as it looks like a CORN CROP.

It only takes a small cloud to look like a big storm on the financial horizon, when one is soliciting money for the church. With a small congregation, they showed a good spirit of cooperation and gave to the endowment \$339.00.

W. S. BELL.



LAYMENS' CONFERENCE PROGRAM

After trying for some months in vain to get in touch with the other member of the committee, Miss Inboden and I, as president and secretary, took the liberty of planning the Laymen's Conference program ourselves. We noticed in the Evangelist last week that some one else has been working at the same job, though who or why, we are at a loss to know. Now it is rather hard to explain a thing when you do not understand it yourself, so I suppose this mix-up will have to be straightened out after we arrive at Winona Lake. Conference speakers have a remarkable tendency to be absent when their names are called, so perhaps the two programs can be combined without difficulty. We have been working on this program for some time, and it follows as we have it now planned. Some minor changes may be made later.

Tuesday

Music—Miss Evelyn Coons.

Devotions—Mrs. Jessie Coons.

"Laymen's Problems." A general discussion.

Wednesday

Music—Miss Coons.

Devotions—Mrs. Coons.

Business Session. Election of Officers.

Thursday

Music—Miss Coons.

Devotions—Mrs. Coons.

"What Should Pastors Expect of Laymen?"

Rev. E. Miller.

General Discussion on foregoing subject.

Friday

Music—Miss Coons.

Devotions—Mrs. Coons.

"What Should Laymen Expect of Pastors."

Mrs. Jessie Coons

General discussion on foregoing subject.

Saturday

Music—Miss Coons.

Devotions—Mrs. Coons.

"Professing Cream — Practicing Skim Milk."—Speaker to be announced.

Unfinished business.

(Signed) (MRS.) GEORGE M. SIMPSON,
Secretary,

Oak Hill, West Virginia.

NEWS OF THE COLLEGE

I have just returned from my trip to the Coast and a wonderful trip it was. I set out from here with my family the last day of June and reached Long Beach just 14 days later, having spent three days in side trips. I reached California without mishap and time for the conference which was my main objective.

The Conference was held at Long Beach and was well attended and helpful. I spoke six times, using topics which had been selected from a list which I had presented. There were other speakers, of course, besides myself. I also spoke to our people at Whittier where Brother Kimmel is pastor. I found the church active and interested under his able leadership. I also spoke to our two churches in Los Angeles, where Brethren Cover and Broad are the pastors. At both churches I found a good interest with these brethren working hard. After my address at the Second church where Brother Broad is the pastor, four young people came forward and confessed Christ. This was very encouraging. The last night before my start home, I preached in our LaVerne church. There Brother Tay, the pastor, had invited in members of the Church of the Brethren. I found this church loyal and spiritual. I also spoke to a group of ministers at the Los Angeles

Bible Institute. Altogether, I was in California 14 days and spoke 11 times. I was glad for the opportunity to present the general theme of Christian Education.

The Brethren of California know how to make one feel at home. I visited Mr. and Mrs. Hendrickson and was royally entertained. However, my home while at the Conference was with Dr. and Mrs. Bauman, and the entire family did so much for my family and myself that I shall feel under lasting obligations to them. Both the Hendrickses and the Baumans took us on many fine trips so that we could see the wonderful country.

We were also entertained by Mrs. Meader, the Kirbys, Mr. and Mrs. McEntire, Dr. and Mrs. Wall, Mr. and Mrs. Nielsen, by Clarence and Hazel Shively, of Los Angeles, Mrs. Ellen and Ruth Lichty, and called at many other homes. It was good to see so many former students whose names I shall not have room to list and also to get acquainted with several prospective students. There will be a very good enrollment of students from the Coast this fall.

All in all, the summer was well spent, but all personal pleasure aside, the real purpose was twofold. First, I wanted to get acquainted with the California people and have us drawn a bit closer together in the work of the College. This I hope was done. Three thousand miles is a good distance over which interest may reach and I hope that after my visit there the College interests may be upon the hearts of the people there. Secondly, I was glad for the opportunity of doing what I could to say a good word about the general theme of Christian education. In every address I tried to present the great message of Christianity, coupled up with right education. I am convinced that there is no good reason why education and Christianity may not be attractively presented to the young and presented in agreement. If this was done at all, I shall be satisfied with my trip.

I found the Summer school here going fine. Professor Mason had charge, and together with the other members of the staff, they had taken good care of the work. I want again to emphasize the fact that the greatest asset here is the teachers. Without the faithful and able men here, Ashland College would be poor indeed. The church may well trust them with the duties of the College.

We are getting ready now for the opening of the work this fall, Tuesday, September 13th. With several changes on the Faculty this will not be an easy task. However, the prospects are bright. Dr. Bell still continues to send in subscriptions and cash and I hope that before the year is over we may see our way clear to make application for entrance into the North Central Association. Several things have happened of late that make the chances good.

I ask your continued interest in the work here.

EDWIN E. JACOBS.

SCIENCE FOUNDATION CONFERENCE

The first general conference of the recently incorporated Science Foundation will be held at Winona Lake, Indiana, August 26, 27 and 28. Two mass meetings will be held on Sunday, the 28th, at which time the following will be among the noted speakers to be heard: Dr. Leander S. Keyser, of Hanna Divinity School, Springfield, Ohio, and a member of the faculty of the Winona School of Theology and who this season conducted a course in Anthropology and

Hamartiology, (two hours daily) during the first semester. Another noted speaker will be Arthur I. Brown, M.D., C.M., F.R.C.S.E., of Vancouver, British Columbia. Prof. E. S. Bollanger of Riverside, California, will report on some recent investigations of hitherto unknown traces of Dinosauria. His research work in extending the work of Doheny Scientific explorations in Arizona.

Scientific men from all parts of the country are expected at this conference.

A cordial welcome will be given all those interested in the Scientific side of Evolution.

Prof. Fred E. Bennett of Chicago, President of the Science Foundation, will preside.

PHILADELPHIA FIRST BRETHREN

During these days when we hear much of the summer slump, our own church is enjoying a marked interest and fine attendance at all the services.

We want especially to mention our splendid Sunday school. Our attendance is far above what it has been, in former hot weather periods, and the interest keen. We are blessed with a wonderful corps of teachers who are most faithful and consecrated to their tasks, and take a heart interest in their pupils.

We have had again, a Daily Vacation Bible school during the month of July, which was superintended by our pastor. The teachers were our own talented young women who gave their time gratis, some of them at great sacrifice. Young housewives came a distance each day to serve in this capacity and had to return to finish household duties in the heat of the day. We surely appreciate their unselfish service!

On Wednesday evening, July 27th, this Bible school rendered a splendid program of song and Bible drill, showing some of the work accomplished during the month. Those who heard these children so wonderfully recite their Bible themes, surely saw both the need and the success of a Vacation Bible school. Our school does not give much attention to hand work and such like, but is primarily a real Bible training, arranged by our own pastor. The attendance was not so large as former years but more regular and very good as compared with other schools in the vicinity. Then too, about one-half of our children came from some distance, having to ride each day, as our congregation has moved away from the church building.

Our Y. P. S. of C. E. deserves worthy mention, too, for their continued interest and activity in Christian service. They refuse to do as most organizations, disband for the summer, you'll find them each Sunday evening before the preaching service, holding forth in the C. E. room. They also conduct a meeting at a rescue mission hall, once a month, all year through, have done this for many years and have been the means of saving many souls from degradation to the glorious light of the Gospel of Christ.

We are still winning them one by one, at our regular preaching services and since our last report to the Evangelist have received fifteen into the church by baptism.

The foreign missionary Easter report proves that we still continue to practice the grace of giving and stand second in the offering of that day. We rejoice in this large gift because our liberality is not the result of a few large offerings of monied persons, (we have no wealthy people) but our offering is made up of the sacrificial

giving of the loving hearts of the majority of our people who are not rich in this world's goods, but rich in faith.

So God lives and moves in the Philadelphia church, blessing us in all our organizations and activities for which we thank him, and go forward.

MRS. H. RAUDENBUSH,
Church Correspondent.

HARRAH, WASHINGTON

The Brethren work at Harrah continues to go forward. During the last week in April a number of the members met at the home of Brother and Sister Kennedy to arrange to hold a Love-feast and communion service. The idea of organizing a separate church at Harrah was discussed at this meeting. No definite action relative to the organization was taken further than the appointment of a committee of five to take the matter under advisement and report later. The members of the committee are W. C. Kennedy, chairman; E. B. Gould, vice-chairman; Will Stover, Chas. Faw, and S. C. Culver. This committee met later at the home of Brother Faw and the committee was unanimous that the time had arrived for the organization of a Brethren church at Harrah. It was decided to call the membership together on the following Wednesday evening to vote on the matter. Practically every family was represented and the vote for organization was unanimous. Some opposition to the idea of organizing developed on the part of some who are in charge of the building which has been used by our people. That no mistake might be made, it was decided to ask the entire membership in the Harrah community to meet on Sunday, July 17, which was the day for Brother Beal to preach, for a basket dinner at the home of Brother and Sister Will Stover. After prayerfully and carefully considering the matter from every angle it was unanimously voted to proceed with the organization. The following officers were elected: W. C. Kennedy, Moderator; Will Stover, Vice-Moderator; Mrs. Will Stover, Secretary; E. B. Gould, Treasurer. A finance committee was appointed consisting of the officers already mentioned with the addition of Chas. Faw and S. C. Culver. Will Stover and E. B. Gould were elected deacons and Mrs. Will Stover and Mrs. E. B. Gould were elected deaconesses. Brother Beal preached in the evening to a good sized crowd in the union building in Harrah.

On Sunday, July 24, a number of the Harrah people attended Sunday school and preaching service at Sunnyside. After the morning service Mrs. Schanz was baptized. Following baptism, Mrs. Schanz and four members of the Charles West family who had been baptized some time previous were confirmed and received into the Brethren church.

The Union Sunday school is keeping up well in attendance. The attendance is around fifty more than last year.

The first love-feast and communion were held the evening of May 6. Forty-three people were at the tables and a few interested people were present to witness the service.

We are looking forward to a real work for the Brethren church in Harrah in the near future. Pray for us that we may know his will and that we may always be ready to follow his leading.

MRS. E. B. GOULD.

HOUSES AND HOMES

By Wightman F. Melton, Ph.D.

Is a parsonage a house or a home? Edgar Guest says it takes a heap o' livin' in a house to make it home. If the circuit rider is moved every year, does he go from house to house or from home to home? Does the removal of the time limit tend to make the parsonage more home than house?

Usually the structure that houses the minister and his family is rather modest and inexpensive. How many hundred-thousand-dollar parsonages have you seen? No preacher pines for an earthly palace, and no minister moans for a mundane mansion anyway. Which is to be preferred for the purposes of living and loving, a house that costs a million or a home that costs a thousand?

Last winter in Florida a friend was showing me the sights of his city. Stopping his car at a vine-embowered gateway and nodding toward a long avenue of Australian oaks, he remarked: "That is a \$2,000,000 residence!" An artistic sign on the massive gate said, "Private. Keep Out."

While I was gazing uncovetously toward the mansions in the midst of royal palms it occurred to me that my friend had spoken of the place as a "residence." He didn't even call it a house, much less a home. And I found myself wondering if any middle-aged man and his immediate family can enjoy a house \$2,000,000 worth. I was not trying to convince myself that it can't be done; I was simply asking myself the question, Can it be done? And then I recalled a circuit rider and his little family enjoying a \$300 shack on the old Cropwell Mission, North Alabama, about a million dollars' worth one winter.

We have all heard of haunted houses. "All houses where men have lived and died are haunted houses." But who has ever heard of a haunted home? And who has ever so much as thought of a haunted parsonage?

Houses are built to sell or rent. Homes are built to live in, not to die in. "Superannuate homes!" How much sweeter that sounds than superannuate house or superannuate residence or even superannuate parsonage. Superannuate homes are built to live in, not to die in. They are built to grow old in, places where twin hearts may dream the remainder of the evening out. The superannuate home is what every home should be—a sort of ante-room to heaven.

Bless the dear women and girls of the Methodist church! They are making the preacher's house look like home and feel like home. There was a time when it made the children of a minister sad to hear other children sing "Home, Sweet Home." They—the minister's children—hadn't the heart to try to join in the song. All they could have sung would have been "Rented House, Rented House." "Parsonage, Sweet Parsonage," wouldn't have been much better.

It used to be the fashion to call the preacher "parson." In those days it might have been all right to refer to his official residence as a "parsonage," especially if he was a bachelor. "Rectory," "pastorium," and "parsonage" all sound less like home than "manse," even to un-Scottish Methodist ears.

O, well, whether the house be built of clapboards or marble, love, and contentment can make it home.—Christian Advocate.

WHAT THE CHILDREN ARE LEARNING

The early work of Near East Relief was the saving of life; today the organization is building the life of the new Near East that is rising on a basis of modern ideals. All the children in Near East Relief care are taught trades or crafts or are instructed in modern methods of agriculture so that when they go out into the world at the age of sixteen they will be able to maintain themselves. A great effort is made to give instruction in occupations that are in demand. For example, a great deal of construction work is going on in Greece because of the 20% increase in population in the country after the Smyrna disaster. Near East Relief boys are being taught the building trades. There is a constant demand for rugs throughout Syria because of their time-honored uses in the homes of nationals and their place on the list of exports. Girls at Ghazir, Syria, are skilled rug makers. Before the war 90% of the population in Armenia was on the land. Near East Relief, cooperating with the Armenian government, is teaching the orphans the duties of farmers and farmers' wives, and this includes the use of farm machinery hitherto unknown in that part of the world, selection of seed, analysis of soils, care of domestic animals, dairying, all most up-to-date. Boys at Nazareth in Palestine and at Antilyas in Syria are capital cabinet makers. These young people, carefully trained, will be the economic leaders of the growing generation. The contributions made on Golden Rule Sunday, December fourth, will help bring this condition to pass.

AUTO SUGGESTIONS

Here is an interesting experiment for you to make. Cut a circle four inches in diameter or draw it with a heavy black line on a sheet of plain paper. Fold the circle in half and again fold it. Spread it out and mark the creases with strong black lines that cross the circle. Put A at the top, B at the left side, C at the lower end of the line marked A at the top and D opposite B. Get a piece of string, say about twelve inches long—a little more or less does not matter. To one end fasten a button or small weight. Tie the other end tightly to one of mother's knitting needles, a pen holder, or something of that kind. Now hold the button over the cross in the middle of the circle, just as if you were fishing. Don't let the button touch the paper. Keep your elbow resting close to your side, and try to hold the rod quite still. Now look from A to C and back, just letting your eyes follow the line repeatedly. Presently the button will begin to swing from A to C. Without stopping it, begin to look from B to D, and the button will presently change its direction, and swing from B to D. Now look from A to B, C, D, and the button will begin to swing in a circle. The tighter you hold the rod the better the button will swing. And all you have done is to let your eyes travel along all the lines and back, or round the circle. Try it. It's wonderful! If anybody asks you how it is done, say, "Auto suggestion," for this is out of "The Practice of Auto-suggestion."—Selected.

And this voice which came from heaven we heard when we were with him on the holy Mount.—Peter.

THE SUNDAY AUTOMOBILE

An old man said: "I don't like the Sunday automobile. It hasn't got sense enough to turn in when it comes to the church."

"In my boyhood days, the old family horse seemed to know Sunday as surely as the preacher did."

"It would have taken some argument and some larruping to get Dobbin past the hitching-rack at the meeting house. He was a pretty good monitor for the young folks."

"But today the automobile goes humming along—just warming up about the time it nears the church; and it seems such a pity to stop and let her cool down."

"It's getting too easy to slip past religion."

"And one reason is that the Sunday automobile hasn't got horse sense."—Sel.

FOR OUR BOYS AND GIRLS

PICNIC TIME

It's June ag'n in my soul I feel the fillin' joy
That's sure to come this time o' year to every little boy;
For, every June, the Sunday schools at picnics may be seen,
Where "fields beyond the swellin' floods stand dressed in living' green;"
Where little girls are skeered to death with spiders, bugs and ants,
An' little boys get grass-stains on their go-to-meetin' pants.
It's June ag'n, an' with it all what happiness is mine—
There's goin' to be a picnic, an' I'm goin' to jine!

One year I jined the Baptists, an' goodness! how it rained!
(But grampa say that that's the way "baptizo" is explained.)
And once I jined the 'piscopils an' had a heap o' fun—
But the boss of all the picnics was the Presbyterium!
They had so many puddins', sallids, sandwidges, an' pies,
That a feller with his stummick was as hungry as his eyes!
Oh, yes, the eatin' Presbyteriums give yer is so fine
That when THEY have a picnic, you bet I'm goin' to jine!

But at this time the Methodists have special claims on me,
For they're goin' to give a picnic on the 21st, D. V.;
Why should a liberal Universalis like me object
To share the joys of fellowship with every friendly sect?
However het'rodox their atricles of faith
elsewise may be,
Their doctrine of fried chick'n is a savin' grace to me!
So on the 21st of June, the weather bein' fine,
They're goin' to give a picnic, and I'm goin' to jine!
—Eugene Field.

A CORRECTION ON "PICNIC TIME"

In Eugene Fields' little rippling rhyme
He says that June is the picnic time,

But any month is to me sublime,
Just so it's good old summer time.

I'm not so fussy about the day,
The church's name, nor the games they play,
But I'd like to see a fine array
Of bulging baskets on picnic day.

I'm anxious to have a chicken fry,
And I want a lot of cake and pie,
And everything for which boys sigh,
And a seat where none will pass me by.
—G. S. B.

THE TALE OF THE TIGER

Once upon a time there was a boy who had a yellow striped toy tiger, with green glass eyes, given him for his birthday. It could growl loudly if the boy pulled its head down.

The morning of his birthday the boy built a large, strong cage of blocks for his toy tiger; and then he went out in his yard to play.

His friend came up the street just then, and stopped at the boy's gate. The boy leaned over the yard gate, and, looking back in a make-believe scared way toward his front door, said in a whisper: "I have a tiger in my house. A tiger could eat you up!"

"Dear me!" said his friend, "I have to go right home." And with that his friend hurried away.

"Ha, ha!" the boy chuckled to himself, "that was a good joke." Then he forgot all about it.

But the tale of the tiger went on. The boy's friend ran to tell the cook as soon as he got home. "A boy up the street has a tiger that could eat us up!"

"Dear me!" said the cook, almost dropping her pan of gingerbread. Then she

ran to the back door and told the iceman: "There's a tiger up the street and it will eat us up if something isn't done to stop it."

"Dear me!" said the iceman, and he rattled his tongs to call a policeman: "Here's work for you, up the street there are tigers in the yard and they are likely to eat up the whole town."

"Dear me!" said the policeman, starting toward the station house, "that's a great danger to this town. Those tigers must have got loose on their way to the zoo, but we haven't any ropes or cages in the police department."

So he telephoned to the fire chief: "Up the street there are tigers in a yard, and they will soon be eating up the whole town!"

"Dear me!" the fire chief answered. "I'll start right away with the hose, the hook and ladder and plenty of rope. You had better come, too."

Near dinner time the boy took a handful of grass in to feed the toy tiger in his cage. Then he made the tiger growl loudly. The windows were open so the sound of the tiger's growl went away down the street.

"That's the tiger! This way; hurry!" the crowd shouted. Up the street galloped the fire department. On came the policeman with clubs. Back of them came the cook with the rolling pin, and the boy's friend. When they found that there was no real tiger eating people up, but only a toy tiger they were very much put out about the unnecessary trouble. The boy was ashamed that he stayed in the house the rest of the day and the tiger looked at him with his green glass eyes. They had a wild look as if the tiger were telling the boy that any tale even when true, may change as it travels.—Carolyn Sherwin Bailey, The Herald and Presbyter.

ASHLAND COLLEGE

Ashland, Ohio

Founded 1878

Co-educational

All courses fully recognized by the State Department of Public Instruction.

Fall Semester opens Tuesday, September 13, 1927.

Courses as follows: Arts and Sciences, Divinity, Education, Music, and Oratory.

The Seminary

The Seminary of the Brethren Church is connected with the College and all the advantages of the College are open to students in Divinity. Those contemplating the work in this department, should consult Dr. J. Allen Miller, Dean.

Seminary or College catalogue on request.
EDWIN ELMORE JACOBS, Ph. D., President.

THE BRETHREN EVANGELIST



CHRIST SENDS FORTH THE TWELVE

“Now after these things

THE LORD APPOINTED SEVENTY OTHERS

And sent them forth two and two”

The Evangellstic Passion is the Highest Christian Duty

The Motive and Method of the Master

Are Essential to Successful Soul Winning

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

A Program of Evangelism

One of the causes for encouragement in general church work is the increased and more intelligent interest taken in evangelism. This is to be noticed in practically all denominational programs and emphases, as well as interdenominational. Representatives in the field of evangelism of various church bodies recently met with the Commission on Evangelism and Life Service, of which Dr. Charles L. Goodell is chairman, at Northfield, Massachusetts, to study the task of evangelism with the view of helping one another with the best tried methods, stirring up greater zeal for the work and outlining a program calculated to call forth and enlist the church's utmost of resources in the effort. This is indicative of the church's attitude wherever its spiritual leadership is gathered together either in denominational or union conferences and conventions, and it is this increased disposition to study the task and the resultant increased intelligence concerning it that gives us our greatest encouragement and hope for the future.

One feature of this more intelligent approach to the problem of evangelism is the greater emphasis being placed on the personal touch and the effort to utilize the vast army of hitherto unused laymen. There has been, and yet is to a considerable extent, a decided swing away from the mass or group evangelism, and most naturally in such a swing some have gone quite to the opposite extreme and declared the sermon unessential, if not a hindrance. There is already evidence that this extreme view is not being favorably received and leaders who once boldly declared they were through with preaching evangelism, are returning to a recognition of the worth of the sermon along with personal work. Preaching is too fundamental to the advancement of the Kingdom for it ever to drop out of popular use as an instrument in evangelism. It has been abused in various ways, and it is against those abuses that this reaction really protests. The evangelistic sermon has oftentimes been too sensational to produce abiding results, it has at times been too superficial, its appeal has been too strongly to the emotions, its dependence too much on mass psychology, and it has been connected up with too expensive machinery and the sermon itself has been too highly commercialized by many. No one has recognized this more truly than the pastor and this reaction has been largely fostered by him and is traceable to no small extent to such abuses. But in reality the sermon is not being discarded so much as is the old type of professional evangelist. Pas-

tors are more largely doing their own preaching, or securing outside preachers of a type who have the pastor's point of view, who instruct as well as appeal to the emotions, who build their programs for permanent results and not mere numbers in a campaign, and who do not lend encouragement to the tendency to commercialize evangelism. But the necessity of preaching evangelism is still very widely recognized and will continue to be so.

But along with the sermon it has been noted that the personal touch is necessary if the greatest and most permanent success is to be achieved. And this is both wise and biblical. It is but reverting to the true New Testament evangelism. It is returning to the example of our Lord who was the greatest personal soul winner as well as the peer of preachers. This emphasis naturally throws the church back to a study of the life and methods of our Lord's ministry, that it may be the more efficient in its ministry, and the more effectually accomplish the commission with which it has been charged. And it is especially fitting that at this particular period, this time when we are entering upon the three years which correspond to the three years of our Lord's public ministry approximately nineteen centuries ago, we should seek to focus in an intensive manner the attention of the great mass of the church's membership upon the life of our Lord Jesus Christ. It is a most favorable opportunity to call upon all Christian people everywhere "to give themselves with renewed consecration to the study of his life and with wholehearted determination to bring the knowledge of our Lord and his saving grace to multitudes that know him not, and to learn how his way of life may become operative in all the areas of human relationships in our modern world."

These specialists in evangelism who have broadcasted the results of their conference are calling the attention of every denomination and religious agency to the importance of pressing evangelism more continually and with the fuller enlistment of their possible resources. They urge that particularly during the months of September to May very special efforts be put forth to turn the mind of the church in devotional and evangelistic lines, and that efforts may be most wisely and effectively directed, they suggest a program that works toward a climax at the Easter season. While the program is commended to "our various churches throughout the land and to our missionaries at home and abroad for such use as each body and each worker may deem best," it is made clear that there is no desire that it shall even appear to be in any sense obligatory to any denominational body of local church; it is offered merely as a suggestion. And it appeals to us to have such possibilities as to merit our careful study, and we send it forth to our readers with the earnest hope and prayer that it will furnish an inspiration to greater zeal in evangelism and that its suggestions will prove helpful to pastors and other church leaders in forming such programs as will enable them to be of the greatest service possible in carrying forward this—the common task of the church. And such as can outline no better program than this, we suggest that they adopt it for their own.

The Program

We believe the work of the church year should be planned well in advance and should have in it two major movements.

(a) A fall program with a well planned church rally, and a program of activities continuing through the fall months with special emphasis on church attendance, care of absentees, church publicity, and membership enlistment.

(b) A pre-Easter or Lenten program beginning early in the new year and including:

1. A careful cultivation of the devotional life of the people.
2. A definite program of religious instruction by the pastor for the young.
3. The enlistment and training of a body of witnesses for Christ to do personal work in the ingathering of new members.

(a) The Fall Program

1. That the first Sunday of October be selected for Church Rally Sunday with emphasis upon family church attendance. This Rally to be preceded by a thoroughgoing visitation of the parish that newcomers may be given personal invitation and that all the people may be reminded of the program of the church, become acquainted with its personnel, and be given a new understanding of their responsibility for the work and the worship of the church.

2. That this occasion be utilized to give widest publicity to the church and to the Christian program, at home and abroad, in the daily press and through other mediums throughout the community.

3. That following the rally the church give itself to a thorough cultivation of all indifferent members, to looking after absentees, and in every way instructing the people as to the duty and value of regular church attendance.

4. That this period of work shall fruit in an autumn ingathering of new members at the fall communion service or at some other suitable season.

(c) **The Pre-Easter or Lenten Program**

1. Careful cultivation of the devotional life of the people. We recommend

- (a) That all people everywhere should read during January, the Gospel of Matthew.
- (b) That during the first 21 days of February the Gospel of John shall be read.
- (c) That from February 22 to Easter day the Fellowship of Prayer be used.
- (d) That devotional literature and instruction in worship be provided for the people and careful plans made that worship and devotion be everywhere encouraged.
- (e) That the people be urged to follow the life of Christ day by day from Palm Sunday to Easter, using one of the many available editions of the Gospel story or the manual prepared by the literature committee of the Federal Council's Commission.
- (f) That emphasis shall be placed on the value of individual and family devotions and groups and neighborhood prayer meetings shall be organized.

2. We urge pastors to consider their peculiar responsibility for the religious training of their young people and commend most heartily the catechetical classes and the pastor's training class as used in many of our churches.

3. We commend to pastors the growing custom in many churches of enlisting and training a group of consecrated laymen and laywomen as witnesses for Christ and we urge that those who enlist for this high service be given most careful preparation and guidance that their service may be truly fruitful to themselves and to the cause of Christ.

We are greatly encouraged by the widespread use of the program of Visitation Evangelism, "week-end" Evangelism, and programs of "united witnessing," and like forms of church and community movements, with the use of vocational evangelists where desired, and we urge all our churches to cooperate as far as possible with other churches of the community in such forms of evangelism. And further we request the Y. M. C. A., the Y. W. C. A., the Men's Church League, and like organizations to avail themselves of the invitations they may receive from the churches to help in this great work.

4. We commend the growing custom of emphasizing the importance of a suitable reception of new members at the Easter season, or on Pentecost Sunday or other suitable occasion, that all the church may come to a better understanding of the meaning and value of church membership and that new members may realize the importance and sacredness of public confession of saving faith in our Lord Jesus Christ.

EDITORIAL REVIEW

Brother R. Paul Miller, pastor of the First church of Philadelphia, which is to entertain the fall conference of the Pennsylvania district, announces that a strong program has been arranged and that the local church is making plans to give the delegates royal entertainment and an interesting time while in their city.

Dr. Florence N. Gribble gives us another report of the work and workers connected with our African mission. A school has been opened at Bassai and the difficulty was to determine who should be granted the privilege out of all those who sought the school work; many had to be denied. The work on the buildings is going forward nicely. There is much demand for medical work and the nurses are kept busy. Miss Emmert is also busy with her school.

Brother I. D. Bowman tells us of having baptized eleven persons on a recent trip to Delaware, where he thinks the prospects are bright for the Brethren faith. A week's services resulted in extending the knowledge of Brethren principles and practices. He points out the need of reorganization and two church buildings among these people. Brother Bowman is now engaged in evangelistic work at Gatewood, West Virginia, for his fifth campaign at that place.

Dr. C. F. Yoder, head of our South American missions writes an encouraging letter concerning the progress of the work at Rio Cuarto, where the Sunday school attendance ranges from 120 to 150. Two Christian Endeavor societies are maintained with good interest and the prayer meeting attendance of thirty to forty speaks well for the church's spirituality. At the recent Bible study and workers' conference three of the native preachers were ordained to the ministry.

Our good correspondent from Warsaw, Indiana, writes that very commendable growth has been experienced by that church since Brother C. C. Grisso has had charge of the work. They have been compelled to lose his services, however, as he has gone to take charge of the church at Sunnyside, Washington. We rejoice with the Warsaw people in the good work that has been done and feel sure that Brother Grisso's congenial personality and enthusiastic work will be missed there. They are warranted however in looking forward with confidence to the leadership of Brother E. M. Riddle, who has done such a splendid piece of work at Bryan, Ohio.

An encouraging report comes from Brother E. F. Byers, pastor of the church at Uniontown, Pennsylvania. Twenty-one members have been added to the church since last report. The Sunday school has increased ten per cent in average attendance this year, the W. M. S. is a 100 per cent plus society, and the Christian Endeavorers are carrying off county banners. Good progress is being made in paying for their new church site and parsonage, and they are hoping soon to complete the task and get started on their new church building project.

We have a report of the Southern California district conference, which was recently held in Long Beach, and it is pronounced a splendid success. Appreciation is expressed for the contribution which President E. E. Jacobs of Ashland College made by his interesting and informing addresses. They are used to good conferences and strong addresses in that district, and it speaks well for this one to have it rated so highly. Brother A. B. Cover, who recently moved into the district as pastor of the First church of Los Angeles, was elected as directing head of the conference.

Let us not whine about the things that seem to be against us, and fret and mislead ourselves with the thought that we have no chance. It all depends on how we take things. The things that seem to be against us may be our salvation; they may result in that discipline and strength of character that makes for success both in time and in eternity. While the man who seems to be having all the good things of life, the man we compare our lot with, the one we envy, may be finding his favorable circumstances a hindrance and a curse. And if not, it might be so if we were in his place. Let us thank God for our lot and make the best of it.

Dr. W. S. Bell, Endowment Campaign secretary has a good report of his canvass of the Loree, Indiana, church where Brother C. A. Stewart has been the successful pastor for seven years. And doubtless the loyalty of this congregation is in no small way due to the fine loyalty of its pastor. It is good to hear such testimonies as Brother Bell gives concerning the splendid cooperation of the pastors in his work. With such a loyal bunch of preachers the future of our general church interests, and of the college in particular, is assured. The Loree church is one of the refreshing exceptions among the country churches in that it continues to maintain a live interest and commendable growth instead of being on the decline as so many country churches are. The gift of these people was \$1,084, which brings the total of the campaign up to \$118,322.42.

Dr. J. A. Garber, who for twelve years has occupied the chair of Religious Education in Ashland Seminary, has resigned to accept a similar position in Lane Theological Seminary at Cincinnati, which is associated with the University of Cincinnati. The brotherhood, Ashland College and Ashland community will regret to lose the service of so valuable a man. He has for years occupied a large place in the activities of the brotherhood, especially in the Sunday School Association and the Christian Endeavor Union, where, it is not too much to say, his wisdom and leadership have been the dominating factors in the splendid growth and service of these institutions for a decade or more. His place in Ashland College will be hard to fill and as it also will in the life of the city and county of Ashland, where he has been directing the religious education activities and leading them forward, much to the appreciation of churches of the community. But Prof. Garber feels that a field of larger and pioneer service has opened up to him at Lane Seminary, which plans to launch out upon a larger service in the religious leadership training of churches of that city. And the direction of this new move as well as the religious education courses of the seminary students in the work to which Brother Garber is called.

GENERAL ARTICLES

How About Evangelism?

By Charles A. Bame, D.D.

It is but a trite thing to say that we are passing through a strange experience as to Evangelism. From the very prominent place it held in the program of the church but a few years ago, to the place where many of our churches do not think of trying to have a revival at all, it is speeding about as fast as we are in many other things irreligious. How short is the time since no Brethren church would have thought of omitting a revival for a year, to now, when so many caught in the maelstrom of modern movements, think the time of revivals is past!

The reason is not far to seek. From the plan of an All-preaching revival to the plan of a No-preaching revival is a long step, but that is exactly what has happened in the short space of a few years. To my way of thinking, two things have been mainly responsible: the money-getting spirit and the discovery by some evangelists of the great value of the personal method. The first of these of course, was and still is, reprehensible. Money-getting is not the spirit of the gospel; and when pastors and leading laymen found that ordinary men with small equipment for the task they assayed were actually getting as much money, sometimes for a few weeks of service—which many times was poor service, as a pastor got for a whole year of hard painstaking labor, it was but to be expected that there would be reaction, as there ought to have been. But there is a consideration even to that: the evangelist has but a part of the year to work. Our big churches will not try to conduct a revival in the summer and the small ones do, perhaps mainly, because it gives them the only chance they have to get anyone who can put over a worth-while revival. So, there are two sides to even the money question in evangelism; the evangelist is a part-time worker.

As to the second observation, it is the right thing and the good thing to discover that personal evangelism is a necessary part of the whole program of evangelism. But to get "dippy" over it, or to make it to appear that there is nothing more to evangelism than that, is to miss the mark as widely as the money-getting preaching evangelist misses it.

There are few men (very few, let us hope) in our country who are now making about as much money out of the no-preaching revival as most of the other evangelists were making out of the tabernacle type. And to become the victim of that false reasoning that either one

of the methods is complete in itself or ever can be, is to be deceived into the greatest of all blunders on this subject. The church or pastor that believes that the revival can be brought about without the power of the Word, is as far from Bible truth as one can be. It is the word that cleanses; the word that is "quick and powerful"; the word, backed by the witness of the Spirit, that convicts and brings confession. Through the Ohio Pastor's Council, I have been permitted to listen in on the advice of leading men of many denominations and have had their reaction to the work of what they term, "professional evangelists," and my heart is made heavy for the future of our country when I hear what they say, and know what they are trying to do without the gospel. But when I discover that so many of our churches are not promoting evangelism at all because we do not have the no-preaching type and because it seems to be "in the air" that Evangelism is about out of date. I am the more pained.

The Brethren church has been an evangelistic church from its beginning. It has been the method of recruiting new members; it can not hope greatly to recruit, until or unless it keeps at the Master's method, which was both to have conversations (personal evangelism) and to have preaching of

Necessity of Evangelism

The history of the New Testament Church amply warrants the conclusion that evangelism is the primary duty of every Christian community, and that the spiritual vigor of every congregation of Christians, and of every individual element therein, depends on the fidelity with which this task is pursued. If the New Testament presents the norm of a living church, we may reckon it as an established principle that the life and power of a church depend on its evangelism, i. e., on its loyal adherence to the message, and its unwearied proclamation of it. . . . The Gospel is not a philosophy; it is Good News. The church is not an academy; it is the instrument of evangelism. For the sake of the world, whose need has never varied; for the honor of the Redeemer, whose name is above every name, either of philosopher or of statesman; for the continuance and growth of the church as the household of faith and the seed plot of righteous living; for the strength of our own purpose and the reality of our own communion with God, we are summoned to the task which lies at the heart of privilege.—Dr. T. B. Kilpatrick, in "New Testament Evangelism."

the word, (preaching evangelism).

Remember that the Master said, "as ye go, preach." Remember that it was a great doctrinal sermon that brought the three thousand on the day of Pentecost. Remember that the builder of the early churches among the heathen did it by preaching. It was he who said, "Preach the Word; be instant in season and out of season."

I hope not to be censorious when I say that it behooves the Brethren churches above all, to cling to the preaching-revival. I still cherish the hope that we still use and accept the Bible as authority. Many preachers of other denominations do not. They have lost faith in the power of the Word of God and no wonder they accept a card-signing, soft, easy way of getting members for their church. If they need believe but little of the gospel message and live still less of it, why preach it? Why hold up a standard we do not try to put into life and preach a gospel in which we do not believe? Cutting out of the gospel all save confession, making the soul of it but an empty shell, it is easy to see that the way to recruit for such pastors and official boards, is to make it as easy as

signing a card in an office and paying the church "dues", as the "collection for the saints" is often called by such "converts."

In one of the bishoprics of one of the popular churches, during recent years, the bishop set as the goal of new members for the year, a certain number of thousands. Coaching his pastors, he, with a grave voice and a great sweep of the arm, said, "With the old-time preaching revival, I am done." And then, as delighted with his new method of "conversational evangelism", as a boy with a new bunch of marbles, he instructed them how to enter the office and home and win them personally. Later, one of the pastors told me: "Well, we made the goal, but we got that many thousands of unconverted people in our churches." And nothing more ails our churches than the mass of unconverted people on our membership rolls who vote out gospel preachers who believe in the gospel message and method.

One more thing: our members need the revival. It is a renewal of their own spirits and a confirmation of old-time experiences that come only in the revival that make it a wonderful means of grace to us all. I have often said, that to baptize others always seemed to bring a new baptismal experience to me and we need to again and again observe the Communion. Preachers need to rehearse and study over, sermons that they have

preached before and perhaps, many times; and who would say that a repetition of our arguments to convince others does not confirm us in our beliefs and strengthen for the contest we must make to win others to our Master's way of living? In other words, we all need to be revived and renewed. Indeed, if our churches could always carry out to the full, the spirit of the early church of "adding to the church daily such as were being saved," and would always be separated from the world and full of the spirit, we would not need so much, the revival; but because exactly the reverse was and is true, we can never dispense with it, sermon and all, till the Lord comes and changes it all by the entire defeat of the devil and his cohorts.

Let Brethren churches discover the best method of evangelism which will be both personal and preaching; let none of us plan a year for the Lord without a great conquest of assault on the works of the evil one and let our evangelists plan their work to meet the entire program of the Master. We can not, dare not, try to do without it; we must not be deceived by half-way methods and unscriptural schemes to get members who do not know Christ nor try to live his gospel nor know of his way of life. We must keep evangelism of preaching and personal work or surrender our claim of being a Whole-Gospel church.

Ashland, Ohio.

Tom Watson's Description of a Sam Jones Revival

By H. H. Smith

In 1896, just after the failure of his candidacy for the Vice-Presidency, Thomas E. Watson wrote a very spicy account of his first attendance at a meeting conducted by Sam Jones. After reading it, it will be easy to agree with an editor of a religious paper who wrote just after Sam Jones' death: "No man had such sharp wit, such force of apt illustration, such terrible denunciatory powers as the Rev. Sam Jones."

Mr. Watson wrote:

"We did not yawn the day we went to hear Sam Jones.

"There he was, clad in a little black jump-tail coat, and looking as much like the regulation preacher as we look like the Arch-bishop of Canterbury.

"He was not in the pulpit. He was right next to the crowd, standing within the railing, and almost in touch of the victims.

"His head was down, as if he was holding on to his chain of thought by the teeth, but his right hand was going energetically up and down, with all the grace of a pump-handle.

"And, Lord! how he did hammer the brethren. How he did peel the amen corner. How he did smash their solemn self-conceit, their profound self-satisfaction, their peaceful copartnership with the Almighty, their placid conviction that they were the trustees of the New Jerusalem!

"We sinners looked on, listened, grinned. It was all we could do to keep from saying, 'Sick 'em, Sam!'

"We knew some of those men. We sinners knew their failings. We wondered where Jones had learned it all. We rejoiced exceedingly, and the amen-corner brethren sweated in their great agony.

"After a while, with solemn, irresistible force, Jones called on these brethren to rise in public, confess their shortcomings, and kneel for divine grace.

"And they knelt. With groans and sobs and tears these old bell-wethers of the flock fell on their knees and cried aloud in their distress.

"And the little man in the short-tail coat was master of the situation.

"Then what?

"He turned his guns upon us sinners and he enflamed us. He raked us fore and aft. He gave us grape and canister and all the rest. He abused us and ridiculed us; he stormed at us and laughed at us; he called up flopped-eared hounds, beer-kegs and whisky-soaks. He plainly said that we were all hypocrites and liars and he intimated, somewhat broadly, that most of us would steal.

"Oh, we had a time of it, I assure you. For six weeks the farms and the stores were neglected, and Jones, Jones, JONES was the whole thing.

When Sam Jones died, just ten years after this article was written, Mr. Watson paid the great evangelist the following tribute:

"Against vice in all its forms he brought every weapon known to the Armory of Right, and he used them, with a force and skill and tireless energy which made him the most powerful evangelist of Christ that recent history has known.

"Brilliant, witty, wise, eloquent, profound in his knowledge of the human heart, no man ever faced an audience who could so easily master it.

"From laughter to tears, from indifference to enthusiasm, from levity to intense emotion, he could lead the multitude at his will. Under his magnetism and will-power the brazen libertine blushed for shame, the hardened criminal trembled in fear, smug respectability saw its shortcomings, sham Christians forgot to be self-complacent, social hypocrites fell upon their knees, and the miser opened his purse."

Blackstone, Virginia.

Military Training in Schools and Colleges of the United States

The Facts and an Interpretation

By Winthrop D. Lane

(NOTE—In answer to a demand for some information on military training in schools and colleges we are re-publishing herewith in two installments a pamphlet of exceptional merit and timeliness. The churches, especially the pacifist group of which the Brethren church is one, are vitally affected by the war propaganda that goes out from the War Department, and there is need of information concerning it. The "Christian Monitor," Mennonite publication, says editorially in introducing this article to its readers, "It is our business as a church to testify against evils, as well as our business to witness to the truth. The first is negative, the second is positive. The ministry of both is our Christian duty . . . The day seems to loom in sight, when this liberty loving nation may go the way of militaristic Europe. This is just another of the downgrade signs seen in the American life." We cannot but look upon the militarizing influences being spread abroad in the land with grave concern, and it behooves the church to stand out against the subtle advances of this evil with unflinching courage and to raise its warning voice with truly prophetic wisdom and faithfulness.—Editor.)

Mr. Lane's account of the extent of military training in the United States will, we think, come as a surprise to many Americans. His conclusions are so well founded on facts that they do not need recommendation from anyone. They carry their own weight to the thoughtful reader.

But facts like these call for some action. Even those who, having read this pamphlet, still believe in the Reserve Officers' Training Corps (R. O. T. C.), will surely want to be on their guard against its becoming a means of militarizing America. It would be a tragedy if at the very moment when such ancient enemies as France and Germany are outlawing war between each other, the military spirit should assert itself in the United States.

Our schools ought to be the best defense against this. There, certainly, we should have a positive education for peace. Such education is wholly inconsistent (1) with military training in the high schools and (2) with compulsory military training in the colleges.

At the very least, military training should be rigidly excluded from the high schools. It does not provide the best form of physical training, it does not teach constructive citizenship; if successful it tends to impart aggressive, even jingoistic, notions by its effect upon immature minds at their formative period. When such training is made compulsory in high schools it is an indirect approach to that universal military training and service which in peace time public opinion in America has overwhelmingly rejected.

The same argument applies to compulsory military training in the colleges when imposed by college faculties. A country which has refused to accept compulsory training and service for all its citizens cannot consistently permit young men ambitious for an education to be forced into accepting military training as part of the price for that education.

So much ought to be clear to every man who has respect for the spirit of American institutions and hope for American leadership in world peace. The removal of military training from high schools, and of its compulsory features from the colleges, is a minimum program for dealing with the R. O. T. C. But a further conclusion is forced upon us. We are convinced that it is alien to the best interests of our universities and to the highest ideals of learning that the War Department should be given so much power, and military training so much place as it

now has, in our college world. The atmosphere of military training is not the atmosphere for the finest, the most thoughtful work along any line requiring independent thinking. Higher education ought to exist for the encouragement of independent thinking. Science, art, and culture are not and cannot be purely national. All learning is witness to the truth that "above all nations is humanity." Colleges and universities, therefore, are peculiarly inappropriate fields for military training and for the intrusive presence of a military bureaucracy. We Americans would have said this of any country in the world. There is no virtue of our own which makes us immune to a militarism which has played so fatal a role in Europe.

In recommending this pamphlet, therefore, we urge not merely thoughtful consideration of its statements but action to secure to American youth such educational influences as will make unequivocally for peace.

(Signed):

Jane Addams
Will W. Alexander
Leslie Blanchard
Wm. E. Borah
Benjamin Brewster
John Brophy
Carrie Chapman Catt
Samuel Cavert
Francis E. Clark
George A. Coe
Henry Sloan Coffin
Albert F. Coyle
John Dewey
Paul H. Douglas
W. E. Burghardt DuBois
Charles A. Ellwood
Sherwood Eddy
Zona Gale
Charles M. Gilkey
Thomas Que Harrison
Harold A. Hatch
Stanley High
George Huddleston
Hannah Clothier Hull
James Weldon Johnson
Rufus M. Jones
Paul U. Kellogg
Wm. H. Kilpatrick
Robert M. LaFollette, Jr.

Halford E. Lucock
Frederick Lynch
Henry N. MacCracken
Irving Maurer
James H. Maurer
Francis J. McConnell
Orie O. Miller
Charles Clayton Morrison
Samuel K. Moosiman
Mary E. Wooley
John M. Nelson
George W. Norris
Edward L. Parsons
Kirby Page
George Foster Peabody
David R. Porter
Francis B. Sayre
John Nevin Sayre
J. Henry Scattergood
Joseph Schlossberg
Charles M. Sheldon
Henrik Shipstead
Abba Hillel Silver
John F. Sinclair
William E. Sweet
Wilbur K. Thomas
Henry P. Van Dusen
Oswald G. Villard
Stephen S. Wise.

The Surprising Thing that Is Happening

Military training confronts the young men of the United States today on a scale that it has never before reached. Under the encouragement of the War Department, it is being rapidly extended and is becoming a prominent part of the education offered by civilian schools and colleges. Most people do not know how far this has gone. A large number of educational institutions that had no military training five years ago have it today. In many of these it is compulsory. That is, all young men are required to take it.

Educational institutions in which it now exists are some of the best known schools in the land, colleges famous on the football field and in one form or another of academic achievement. The list is not by any means confined to land grant colleges, which have long had a greater or less measure of military science and neither does it stop with colleges. It includes high schools where boys of fourteen years and over, many of whom are still in knee pants, parade in uniform, take lessons in rifle marksmanship and learn the ways of military duty, scouting and patrolling.

A War Department Drive

The training hereinafter described is not the result of chance or of the action of local or public officials. It is not the mere contagion of a purpose temporarily in the minds of many people. It is encouraged, supervised and regulated by the War Department. The purpose is to make soldiers. It is not training into citizenship, or any vague and ill-defined training of a general military nature. The official object is to "provide systematic military training at civil educational institutions for the purpose of qualifying selected students of such institutions for appointment as reserve officers in the military forces of the United States."

The courses of study used in these schools are written and supplied by the War Department. Their use is prescribed. No school can receive the benefit of War Department assistance if it does not use these courses. Moreover, the War Department, authorized by law, specifies the number of hours that students must spend on this military training. Credits toward graduation are conferred by colleges that give it.

Military Facilities of Twenty

Assistance rendered by the War Department to schools is substantial. Uniforms worn by students are supplied by it; so, also, is all necessary equipment. The War Department pays students in the senior (or college) division of military training sums in cash sufficient to subsidize the last two years of college education for many a boy in difficult circumstances. Moreover, it supplies the men who teach these youths. To each school the War Department assigns an officer of the Regular Army as "professor of military science and tactics." It supplies his assistants,—other officers of the Regular Army. The military science faculty in Ohio State University numbers twenty and in the University of Illinois twenty-two—all assigned and paid by the War Department. This number is equal in size to the entire faculty of many a smaller college.

Neither is the War Department content with training boys and young men at school. It has established Citizens' Military Training Camps, or the C. M. T. C., as they are called, for lads who have left school and gone to work. In the summer of 1925 there were twenty-eight camps and Congress appropriated \$2,100,000 for their support. The citizens' military training camps really began in 1921, though there had been pre-war and war camps for training soldiers before that. The real post-war C. M. T. C. has been going, however, for only five years. In 1921 the number of young men in attendance was 10,681, in 1922 it rose to 22,000, in 1923 to 25,000 and in 1924 the number was 34,000. "The time is not far distant," wrote General Pershing this past summer, "when, instead of training 35,000 young men, we will be training 100,000 each year."¹

So rapid has been the growth of military training that few people are aware of what has actually taken place. The accomplishment of the War Department, and its avowed policy, are such as to raise this question. Is it the purpose of the Federal Government, working through the War Department, to bring about universal military training for boys fourteen years of age and older in the schools of the United States? And this further question is pertinent: Does Congress wish to support this program?

It is safe to say that, when the United States entered

the war in 1917—and earlier, in 1915 and 1916—most people in this country conceived German militarism to be the enemy that we were fighting. No other conception could have given rise to the cry that we were going into the war to "make the world safe for democracy." That militarism was believed to be extraordinary preparation for, and concentration on, war. We thought that the war was due in no small part to this pre-occupation with the military purpose and method. We believed then that no nation that required all of its young men to take training as soldiers could be regarded as strongly devoted to peace. We believed that militarism was in some way closely bound up with this universal, or almost universal, military service and training. Have we changed our opinion?

President Coolidge in a speech before the graduating class of the U. S. Naval Academy, June 3, 1925, said: "I am not unfamiliar with the claim that if only we had a sufficient military establishment no one would ever molest us. I know of no nation in history that has ever been able to attain that position. I see no reason to expect that we could be the exception." And in an address before the American Legion, October 6, 1925, he said: "The real question is whether spending more money to make a better military force would really make a better country." The preparation of American schoolboys to be soldiers and officers is both adding to the American establishment and spending more money on military forces. It is not only an aggrandizement of the military arm, but it is training these boys to think in terms of war purposes and military spirit.

(To be continued.)

Prayer In Terms of Divine Power

By Charles B. Tupper

Prayer is the eager upreach of the soul toward God.

Prayer is the throwing open of the windows of our lives in loving invitation to God to let the light of his life illumine us.

Prayer is gnawing hunger and wracking thirst for food and drink by which our souls shall truly live.

Prayer is our answer to the quest of the eternal for a place in our lives.

Prayer is quiet, intense waiting for God to make his will known to us.

Prayer is that constant attitude of heart and mind which leads one to live as seeing him who is invisible.

Prayer is our faith that God is here and that we may hold conversation with him.

Prayer is the incontrovertible evidence of our love for God.

Prayer is the felicitous intimacy of a deep and enlarging friendship.

Prayer is the roadway along which we travel, faithfully and painfully, toward the rightful heritages of sonship in a spiritual universe.

Prayer is the oasis in the desert where depleted supplies are replenished for further journeying in an exacting world.

Prayer is the conference room where relative values are assessed and right perspectives gained.

Prayer is the hall of mourning into which we are thrust by our sins.

Prayer is the banquet room of victory where triumphant spirits meet in gladsome praise and gratitude.

Prayer is the delectable journey through life in the

(Continued from page 9)

¹ From a newspaper article signed by General Pershing and syndicated. This was one of a series of six such articles. The extract quoted can be found in the Minneapolis Morning Tribune, July 17, 1925.

THE BRETHREN PULPIT

Delight in Divine Worship

By E. M. Riddle

TEXT: And the whole assembly took counsel to keep the other seven days: and they kept other seven days with gladness.—2 Chron. 30:23.

Our text refers to a very interesting public religious service, convened by the good king Hezekiah. His nation had been invaded with the spirit of apostacy and profanity and in the midst of their work of reformation, a public service was conducted, giving opportunity for the confession of sin. Hear the plans from the word itself, "So posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandments of the king, saying, Ye children of Israel, turn again to the Lord God of Abraham, Isaac and Jacob and he will return unto the remnant of you that are escaped out of the land of the kings of Assyria. And be not like your fathers, and like your brethren, which trespassed against the Lord God, . . . but yield yourselves unto the Lord and enter into his sanctuary, which he has sanctified forever, and serve the Lord your God, that the fierceness of his wrath may turn away from you. For the Lord your God is gracious and merciful and will not turn away his face from you, if ye return unto him." This service of worship unto which they were summoned was held. They kept the feast of unleavened bread seven days with great gladness. During the time Hezekiah spoke to them concerning the good news of the Lord, and they did eat and make peace-offerings and also confession unto the Lord God of their fathers. After this protracted service of seven days, the whole assembly took counsel, and they resolved to keep other seven days and they did so with gladness.

The text very naturally gives rise to two thoughts for further discussion. First, why the people of God should delight in worship; and secondly, how they will evince it.

The word speaks in no uncertain terms, the great command, "Thou shalt WORSHIP the LORD THY GOD." Hence because of the divine authority we should delight in worship. God demands it. He has appointed it; sanctioned it with promises, and disobedience thereunto he has connected with severe threatenings.

May we reflect upon the thought of God for a moment since we are commanded to worship him. Who is God? The beloved disciple, St. John (1 epistle 5:7) informs us of him, that there are three that bear record in Heaven, the Father, the Word, and the Holy Spirit, and these three are one. This trinity in unity is the object of our faith, not of our speculation. He has sufficiently described himself to his servants. "I AM THAT I AM" to Moses. Ex. 3:14. "The Lord God of your fathers, Abraham, Isaac and Jacob" and again he styles himself the Lord God of the Hebrews. This most High God is the creator, possessor, and disposer of heaven and earth and all things which are therein, both of men and of angels, and of every rank and order; for they are the work of his hands, "for those pleasure they are and were created." Rev. 4:11.

How reasonable a service is it therefore that he should be worshipped!

The Psalmist exclaims—"Praise ye the Lord." "Let them praise the name of the Lord: for he commanded

and they were created." We should WORSHIP because it is adapted to man's nature and power to do so. A contemplation of the great and glorious good produces emotions of pleasure. Nearly all the tribes of men worship something. One nation adores the wonderful orb of day, another the wind, and another the invisible spirit. Others make idols to represent their deities. It is obvious that man was destined for religious homage, reverence, prayer, and adoration. To worship God, is to direct the powers of the mind to the right and only object worthy of it. Man is thus lifted up into holy contact with his creator; he comes into spiritual contact with the high and lofty one who inhabits eternity; and this is the summit of human greatness and the perfection of man's blessedness and glory.

Public worship harmonizes with the social constitution of man. Nothing will entirely fill the place and call forth the volume of response as public worship. Various ways of worship, even the modern radio will not entirely suffice. Secret prayer and meditation are very necessary and must not be minimized, they are truly precious to the believer but man grows in worship with others and was destined to sympathize most with his fellow men. The holy emotion goes from heart to heart. The sorrowful lose their grief amid the sunshine of the service—the joyous have their ecstasies chastened and sanctified, by their communing with the distressed. Some poet has sung the very fitting words:

"Lo, what an entertaining sight
Are brethren that agree;
Brethren, whose cheerful hearts unite
In bands of piety.

When streams of love, from Christ the spring,
Descend to every soul;
And heavenly peace, with balmy wing,
Shades and bedews the whole."

This divine worship is the greatest of all blessings.

"I have been there, and still would go:
'Tis like a little heaven below."

Think will you of the divine and spiritual illumination of the soul, conviction of conscience, and sorrow for sin, and the conformity of the soul to the divine likeness. It has been well said that the house of God is the celestial training for the service of the skies.

The Psalmist exclaims, "One thing have I desired of the Lord; that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." 27:4.

But says someone, how are we to worship? Let the word speak, "Not in vain—"Matthew 15:9; "Not as the conscience dictates, for example—Cain, Genesis 4:2-7 or Israel—Exodus 32:1-28 or the two priests of Leviticus 10:1, 2, but we are to worship positively, in spirit, in glory, in truth, according to John's gospel and the apostle to the Philippians. May we go a step further, Christians should worship by singing, Ephesians 5:19; by reading Colossians 4:16; by praying, Acts 2:42, 1 Thessalon-

ians 5:17; by teaching, by communing, by contributing, each is a New Testament teaching.

Now for our last consideration, how will this delight for worship be manifest? I believe it will be evinced by **holy cheerfulness**, which will distinguish our attendance. "I was glad when they said unto me let us go into the house of the Lord." "How amiable are thy tabernacles." "My soul longeth." The work of our God will be sweet and the most natural expression will be that of praise. It will be adoring and grateful, the soul's highest and sweetest emotions will be excited, it will be reverent and humble.

We ought also to exhibit finer fruits. We shall show that it will make us wiser, holier, and more heavenly-

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

PAYING THE PRICE—Matt. 13:44-46. "When he had found one pearl of great price, he went and sold all that he had, and bought it." It is an eternal principle, we must pay for all that we get. There are no "hand-outs" in the universe; we must lay the prices on its altar. Rev. Vincent G. Burns says, "A good life, radiant, serviceable, eminently victorious, was never yet secured without self-denial."

TUESDAY

THE NEED OF PATIENCE—Heb. 10:35-39. "Ye have need of patience." How true today! Our present-day life seems to be characterized by impatience; that is one of our "major sins." We make our rash demands, and then we worry and fret and pine because they are not fulfilled on the dot and to the last item. Why? Do we count God's willingness or ability? Or do we imagine we can hurry him? We need more submissiveness, trust and patience.

WEDNESDAY

IN SEARCH FOR SOULS—Jer. 2:1-4. "The word of the Lord came to me, saying, Go and cry in the ears of Jerusalem." God's love not only causes the divine heart to search for souls, but causes the hearts of men to join him in that search. In obedience to that divine impulse Jeremiah gave himself to the task of leading Judah out of sin into the righteousness that saves. Nothing is more real than God's love and nothing is more continuous and constraining than his searching through the efforts of men.

THURSDAY

MYSTERY OF THE SPIRITUAL—John 3:5-15. "How can these things be." And men are still puzzled about the spiritual life, about how lives are transformed by the Spirit of God. But why should they expect to understand? The natural man cannot understand the things of the Spirit. Thank God, we don't need to understand; we only need to believe and receive the gift of the Spirit.

FRIDAY

ENNOBLING COMPANIONSHIP—Acts 4:12-18. "They took knowledge of them, that they had been with Jesus." There was something about the life of Jesus that made a change in the lives of those who touched it; it ennobled and hallowed them, and men were able to discern the change. It is so still.

SATURDAY

TRUE WORSHIP—Psalm 5:7, 8. "In thy fear will I worship toward thy holy temple." It is not all of worship to sing hymns, to offer prayers and to engage in all the ritual of the sanctuary. It is but mumbling lip-service if the soul does not approach God in deep reverence and true devotion.

SUNDAY

A REST IS PREPARED—Heb. 4:9-11. "There remaineth therefore a rest to the people of God." Activity is the outstanding element of life, but it is planned that rest alternates with labor and activity. It is so in nature. It is essential to the happiness and welfare of man's physical life, and it is the promised boon of his spiritual being. When the labors have been worthily done, the opportunities wisely improved and the stewardship faithfully performed, we shall enter into rest at God's right hand.—G. S. B.

minded. We will carry a sense of God's presence with us so that the world will take knowledge of us that we have been with Jesus. God's people ought to carry with them from his house and worship, the sweet fragrance of divine things thus they will appear to others as the seed which God has blessed.

We will manifest our interest by cordial and liberal support. The children of Israel brought an offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses. If we love divine worship, we shall liberally and freely support it, as God gives us the means, even as Paul says to the Corinthians, "let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Do we thus love God's house and ordinances? Do we eagerly anticipate them, and would we most gladly continue our zeal and fervor for the things that are eternal in character? Will we be willing at the appointed time to keep the practices and teachings of the church of our choice with gladness? Will we not be on our guard that the earthly things and attractions do not take away the holy relish for spiritual services? May it be so to the end, that in the end here, we may exchange.

"This house,—these hours of praise and prayer,

For holier—happier worship there."

Bryan, Ohio.

Prayer In Terms of Divine Power

(Continued from page 7)

company of earth's most helpful and understandingly appreciative friend.

Prayer is the prison house of discipline into which we go to be purged of our sins and to renew allegiance to spiritual ideals.

Prayer is the anthem of exultation in which we express the divine melodies in our souls.

Prayer is the ladder upon which angel messengers climb to carry messages between us and our heavenly Father.

Prayer is the anvil on which, at white heat, our lives are placed to be wrought into patterns of beauty and usefulness.

Prayer is the divine antiseptic by whose spiritual alchemy our lives are cleansed of their foulness and corruption.

Prayer is dynamite and powder by means of which men blast Moffatt tunnels through mountains of difficulty in order to facilitate the progress of the human race.

Prayer is a power house where by contact with eternal and unfailing sources of supply men become charged with the divine dynamic.

Prayer is an observatory situated on some high mount of transfiguration where we go to gaze at the stars and to see unspeakable visions, by which to set our clocks and gauge our conduct.

Prayer is the cross whereon we agonize our obedience to the purpose of true holiness and love, and whereon we hang to help in bearing the sins of the world.

Boulder, Colorado.—The Christian Evangelist.

"No quarter will be asked from or given to nullification candidates in the 1928 Presidential campaign. State executives who aid in the repeal of state laws to enforce the Constitution and who repudiate the obligation to support and enforce it can never be trusted to safeguard and enforce the Constitution of the United States as Presidents in the White House."—Wayne B. Wheeler.

SEND
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OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for September 4)

Solomon's Wise Choice

Scripture Lesson—1 Kings 3:4-15.

Devotional Reading—Proverbs 8:12-19.

Golden Text—Happy is the man that findeth wisdom and the man that getteth understanding.—Proverbs 3:13.

LESSON LIGHTS

Lesson Poem

"O Lord my God, I am but a little child."

1 K. 3:7

A child art thou? Then leave thy Father to decide

What shall thy service be:

Sure that his loving kindness will provide
Whate'er is best for thee. —Selected.

Introduction

Solomon is supposed to have been about twenty years old when his father died. The staple facts of our lesson today are given both 1 Kings 3:4-15, and 2 Chronicles 1:2-12, but most fully in Kings. In common with Saul Israel's first king, Solomon at least in his early life, was modest and humble, neither self-confeited nor vain. Both men had at first a reasonably just sense of the great responsibilities of a king. This is more apparent in Solomon than even in Saul, and constituted one of the brightest tokens of his future promise. His strong desire to rule well, coupled with a sense of personal obligation to God, which was evinced in his devotion to religious duties, must have been very gratifying to his father David before his death. The record in 1 Chronicles 28:9, 10, 20, 21, gives very fully the warm parental exhortations with which David charged upon his hopeful son these great responsibilities, but drops not a word of reply from Solomon; nothing to indicate the spirit with which he received the charge. But when he entered upon his royal duties his spirit became at once apparent, giving the best testimony that the counsels of the dying father had gone to his heart. Such regard for wise counsels in any young man is the best evidence of a bright and useful future. Prof. Augus Green assigns the date of the accession of Solomon as 980 B. C.

The Vision

Those who are ambitious, who are dissatisfied with their present state, who are aspiring and forward-reaching,—they are the ones who have visions, they are the ones who see into the future. Solomon was that kind of a man, and it was because he was that God appeared to him and said, "Ask what I shall give thee." Farrar says, "That blessed and most loving offer is made to every human soul. To the meanest of us all God flings open the treasures of heaven. We fail to attain the best gifts because so few of us earnestly desire them, and so many disbelieve the offer that is made to them. Yet there is no living soul to which God has not given the choice of good and evil. 'He hath set fire and water before thee; stretch forth thy hand unto whether thou wilt.'"

The Choice

There come times in every life when vital choices must be made. God presents before

us great opportunities and privileges and says, as he said to Solomon, "Choose ye this day", and we must choose. To refuse to choose is in itself a choice, and as Heber Evans says, "it is the liberty to choose our own aim in life, and at last your own destiny, that makes life so serious." And as Alice Adams says, "It is not what we get, but what we choose; not money or poverty, but the love of money; not success in gaining pleasure, but what we seek first, that tests us as to what we really are. What we have and what we do often depends on many things outside of ourselves. What we choose is the work of our hearts and wills."

A young person is like a train starting out of the station of a great city. The track on which he starts soon meets switches which turn him in many different directions to various destinations. The train is sent where the switch tender directs. But the young man does his own switching, and chooses his own destination, though Providence is continually presenting before him many possibilities.

"Our lives are songs; God writes the words,
And we set them to music at pleasure;
And the song grows glad, or sweet, or sad,
As we choose to fashion the measure.

We must write the music, whatever the song,
Whatever its rhyme or meter;
And if it is sad, we can make it glad,
Or if sweet, we can make it sweeter."

Appointed of God

Solomon was conscious of being in the place where God wanted him, that his kingship was a matter of divine appointment. "Thou hast made thy servant king," he said. That consciousness made the matter of being king a serious business.

"The fact that God has put a man in any position of trust or duty creates an obligation to fulfill the trust and perform the duty. It is a source of great strength and great blessing to me in the position and doing the work to which we are conscious that God has appointed us. This is a strong reason for asking and expecting God's blessing upon us, and for doing our utmost to accomplish the object. Whatever God gives us to do, he will enable us to carry out to its fulfillment. The assurance that we are carrying out God's will. God's plan for our lives, that his will, his power, his love, are behind and underneath our lives, cannot but make us strong and triumphant. For he would not select us for the work unless he knew it were possible for us to do it in his strength."—Illustrated Quarterly.

Two Views of Solomon's Choice

1. "The wisdom for which Solomon asked was not that wisdom that has its beginning in the fear of God, but more practical, political wisdom, with good government as its end and aim. That the king did not have the highest wisdom is apparent when we look at his later life, which was conducted on anything but wise principles. Note now what God said to Solo-

mon about his following the ways marked out by God himself. He promised him much if only he would be obedient."

2. We are told by a great preacher that Solomon chose, not the best, but only the second best. But is this true? It is said in v. 3 that Solomon loved the Lord. His very choice proved that he had "the fear of the Lord which is the beginning of wisdom." He was first devoted to God's cause, the cause of religion, the cause of God's people; and now he wanted the wisdom needed to fulfil his duties and carry on God's work. He was unselfish.

The Need of Wisdom

We all need continually divine wisdom in order to discern between evil and good, between the good and the better. We are often perplexed as to the right course for us to pursue in little matters or in larger. Most of us have frequent reason to hesitate in honest perplexity between two courses of conduct in some matter of everyday life, asking ourselves in all sincerity the question, Which of these courses is good and which is evil? No matter how much we desire to judge aright, we are oftentimes perplexed. This explains the failures and errors of really good men. It is a blessed thing that God is willing to give us wisdom liberally. "The vulgar and grovelling mind says, 'Let me have a path of pleasure, indolence, and self-indulgence.' The sordid mind says, 'Let me have luck and fortune, and a mint of money.' The ambitious and smart mind too often says, 'Let me win the prizes and mount to the top, and feel my pride to the full.' But the soul whom God has called and means to use says, 'Give me that higher wisdom which comes only from above, and conducts every one who has it in the upward paths. Make me anxious and able to live in such a way that those about me may be all the better and happier for my life.' That was Solomon's ambition in the morning of his life."

Coptic Sunday Schools in Egypt

The following interesting letter has been received by Rev. Stephen van R. Trowbridge, the secretary of the World's Sunday School Association with headquarters in Cairo, Egypt. The letter contains a report of the Sunday school movement in the Orthodox Coptic church:

"Thank you for your earnest interest in the Coptic Sunday schools and for your valuable cooperation. May the Lord bless your work which is for the glory of his holy name. Our organization and current work is as follows:

"We have a Central Sunday School Council, with headquarters at Cairo. This directs the schools in Egypt and the Sudan. The Chairman is the Dean of the Cathedral in Cairo. Mr. Habib Girgis, the Principal of the Coptic Clerical College, is the General Secretary. Every central school has its own committee. His Beatitude the Patriarch and their Graces the Metropolitans and the Bishops take great interest in the Sunday schools in their dioceses.

"We have in Cairo itself nine Sunday schools, in the Delta eight and in Upper Egypt and the Sudan fifty. As rapidly as

(Continued on page 15)

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Select Committee Plans

By Rev. R. P. Anderson in Junior C. E. World

A Society Reception For Social Committees

The lookout and social committees will work together in this plan. The idea is to give a reception to all Juniors who have united with the church in the past year.

The first part of the programme may be made up of singing, solos, quartette, and so forth, readings, recitations, and short talks. Honor the Juniors for whom the reception is given. Then have refreshments, and after that a social hour, with games and stunts. "Good Times with the Juniors" sold by the United Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass., for \$1, contains outlines of many fine socials.

Dr. C. E. Pep For Lookout Committees

The lookout committee may plan this meeting with a bright member of the Senior society, who will take the part of Dr. C. E. Pep. The plan is very simple. It is to have an Endeavorer impersonate a doctor—C. E. Pep he will be called—and come into the society to treat it. Dr. Pep will rush in in great haste at the proper time. He should be dressed like a doctor, with whiskers, skull-cap, goggles, and should carry a satchel full of (imaginary) medicines. He will call up some of the Juniors one by one, and will tell what is the matter with them. That is, he will tell of troubles from which the society (not the individuals) suffers, and tell also how to cure them. One patient representing the society will be suffering from clipping-reading; Dr. Pep will tell how to cure that. Others will suffer from tardiness, starting late, lack of interest, poor attendance, and so forth. If this is well done, the meeting will prove very interesting.

Object-Talks For Prayer-Meeting Committees

It is often possible to give object-talks in the meeting. An object-talk is given by showing the Juniors an object and then drawing a lesson from it. A chain, for instance, may be shown; then it may be wound around the wrists of one of the Juniors, and one may give a talk on how habits are developed and how strong they become, so that we cannot break them. The habit of smoking, of lying, and so forth. There are possibilities in all sorts of objects: a lamp will teach the lesson of shining as lights in the world; a crooked stick will show how some people grow crooked; a few drops of ink dropped into a glass of water will vividly present to the eye the thought that evil thoughts pollute the mind. Get the superintendent to help you to suggest objects for object-talks bearing on the topics.

Stewardship "Reading-Contests" and "Playlets"

Experience shows that nothing else so increases the interest in stewardship and adds to the number of tithers in any church as a reading-contest followed by a supper and the presentation of a playlet.

We now publish a pamphlet entitled "Live Wire Reading-Contests," also "Thanksgiving Ann" and "Aunt Margaret's Teeth," both in playlet form.

For twenty cents we will send postpaid

to any address samples of these, also twenty-one other stewardship pamphlets amounting to more than two hundred pages. This is less than the cost of printing. Address The Layman Company, 35 North Dearborn Street, Chicago, Ill.

HAND-WORK

For Whatsoever Committees

Junior societies that have no hand-work periods (they need not be in the time of the meeting—a week-day evening does very well) are missing something that Juniors enjoy. It is a good plan to get the book, "Hand-work for Juniors," sold by the United Society of Christian Endeavor for seventy-five cents. This gives many ideas as to the different kinds of hand-work Juniors may do, and contains instructions for doing the work. The hand-work committee may help the missionary committee, for instance, by making models of missionary lands, houses, and so forth; it may help the study of the Gospels by making models of Bible objects; and it may do useful work by making a variety of articles that may be sold at bazaars or in other ways.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for September 4)

Willing Workers Gal. 6:9; Neh. 4:6

Jane dropped her tea towel on the corner of the table and ran to the door as fast as she could. She had heard an automobile stop and she wanted to find out who was coming to see her. Just one glance was enough to bring out the dimples in her cheeks and she called out, "Katie, hurry up and come in. I am so glad that you and your mother have come over to see us."

Jane called her mother to talk to Katie's mother and soon Jane and Katie were having a wonderful time playing. Suddenly Jane said, "Oh, I forgot to finish wiping those dishes."

"Well this is a good chance to get out of it, isn't it?" said Katie. "I never help with the dishes if I can keep from it. I hate dishes."

Jane looked surprised and said, "Well, I don't specially like them but I help with them whenever mother asks me. If you don't mind we will go down in the kitchen and I'll wipe the rest of the dishes. It won't take me long and I'll feel more like playing if I know that I have done my work."

So they left the dolls and the rest of the toys in the attic playhouse and slipped down to the kitchen. The doors were open into the sitting room and so it happened that the little girls overheard a conversation that was going on. They did not mean to listen when they should not, but they heard their names mentioned and so it was pretty hard not to listen to the rest that was said.

Katie's mother spoke first. "I have been

trying so hard to get a maid to help me with my work. I have not been feeling at all well and the doctor says that I must get out more or I'll break down."

"Well, doesn't Katie help you?" asked Jane's mother.

"I am ashamed to say it for it may be my fault, but I can't get much help out of Katie. She could do a good many little things that would help me a lot, but she just won't work willingly. I would rather go ahead and work until I get so sick I can't work than to keep nagging her all of the time."

"That is a shame," said Jane's mother. "Jane helps me so willingly. I don't see how I could get along without her. I try not to work her too hard. I give her tasks that she can finish up as quickly as she wishes and then play afterwards and she is always a willing little worker."

"I guess it is my fault about Katie," Katie's mother sounded like she was very blue and discouraged. "If I can't get a maid I am afraid that I really will become very ill because it is just as hard on me to make Katie work, since she won't do it willingly, as it is for me to do the work myself. Oh, I don't know what I'll do."

Just then Jane happened to look at her little friend, Katie, and she saw a big tear starting out of the corner of Katie's eye. Jane decided that this was a time when there was something else more important to do than wipe dishes so she said, "Let's slip out and not let them know we heard them. Come on, quick!"

They hurried up the steps but when they reached the attic they did not go back to their playing. Instead they sat down to think.

"Oh, I must do something for mother. I don't want her to get sick," said Katie. "How will I let her know that I am going to be a willing worker and not worry her any more?"

"I'll tell you," said Jane, "let's write her a letter."

Katie liked that idea, so Jane got some paper and they set to work. They worked hard. Just as the letter was finished, in which Katie had said many nice things; such as, "I love you mother and want to help you to stay well" and "I will try very hard to always work willingly", Jane's mother called them to come down and have tea with their mothers. As they ran down the steps Jane whispered to Katie, "You drop the letter in your mother's lap and we will go out to the kitchen while she reads it."

They did just that and when Jane's mother called, "You children hurry up or the tea will be cold", they found both mothers waiting for them with smiles on their faces and Katie thought she saw a tear in the corner of her mother's eye. But it was a tear of happiness.

Bible References

M., Aug. 29. Work hard. Eccles. 9:10.

T., Aug. 30. Paul, the willing worker.

1 Cor. 9:17-19.

W., Aug. 31. Work constantly. John 9:4.

T., Sept. 1. Willing hearts. Exod. 35:5.

F., Sept. 2. A willing mind. 1 Chron. 28:9.

S., Sept. 3. Willing to go. Isa. 6:8.

Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Rio Cuarto, Argentina

This year for the first time we have had a midwinter meeting of our workers for Bible study and conference. It came in July following a snowstorm such as we have here only once in many years. Only six of our ten men were present, as Brethren Zeche and Anton are in Buenos Aires and Sickel and Romanenghi in North America. We had the ordination service of Brethren Iztueta, Sotola and Reina the first evening, and the entire week was one of great blessing to all. We have a fine group of young men in our work and feel sure that they are going to be greatly used of the Lord. Their work has been steadily growing both in numbers and spiritual strength.

In Rio Cuarto we have had no slump since our return and are looking for continued growth. Our ordinary attendance in Sunday school ranges from 120 to 150, church services only a few less, the combined attendance of the Junior and Senior

C. E. about the same, while at prayermeeting we have from thirty to forty.

A few days ago I had the privilege of speaking to the prisoners in the penitentiary. There are only about 130 now. They are a hard looking lot but they gave perfect attention. I spoke under the auspices of the college. Formerly I could not get permission because the chaplain, a priest, would block my way. This week a doctor's wife told us of a neighbor, a Catholic mother who obliges her grown daughters to go to the confession although they protest that the priests insult them there and that the head priest is the most shameless man in town. Truly Satan blinds the eyes of his victims in order that he may keep them in his grasp.

We long to enjoy the fellowship of the brethren at General Conference, and will at least be present in spirit. May the Lord make the Conference a time of opening of Heaven's windows. C. F. YODER.

Dr. Gribble Writes Again

42 Rue Pierre Nicole,
 Paris, Vme, France,
 July 28, 1927.

Dear Evangelist Readers:

For a long time no word has been received from the Congo. Yesterday two water-drenched letters arrived—one from Mrs. Foster of Yaloke, one from Miss Myers of Bassai. Both were stamped "Mail from the Congo shipwreck."

Miss Myers' letter contains news of the opening of the school at Bassai. She writes (May 31), We just finished examining children for entrance into the school. Many came from a distance. The candidates being numerous we were obliged to exclude those who have been specially trained in "shumaili" (devil worship) and of course the lepers. Only fifty were admitted at present. Many are heart-sick over their non-admittance. A special class from 11 to 12 will be held for the evangelists. The old shed is being utilized for a school building. Brother Jobson has made seats, desks and book racks.

"Brother and Sister Sheldon have recently arrived at Bassai and will remain for a time. Meanwhile Brother and Sister Hathaway are at Bossangoa."

Mrs. Foster, also under date of May 31, writes, "The rainy season has begun at Yaloke. Tonight as I am writing it is raining very fast and long, having begun at three-thirty. We praise the Lord for the rain, because soon we will have good fresh vegetables for food. We now have fresh eggs, milk and butter. We have a very large garden and if the Lord permit, hope to have a good harvest."

"The work is moving along nicely. The dispensary is nearing completion. The veranda bricks are now being laid, the rooms being all finished. The carpenters (native) are working on the doors and shutters. A special house, the foundation of which is already completed, is being built for storing of gasoline in case of lightning."

"We have had seven wicker chairs made

for the platform of the church, also a small one for the organ. They are very well made for native work. Three men came here from Boali who knew how to make them, and several of our men and school-boys have learned the trade.

"Brother and Sister Hathaway are at Bossangoa during the absence of Brother and Sister Sheldon.

"Miss Emmert is busy caring for her school and the many problems which present themselves in connection with that work. She has about thirty pupils now and they are a very lively crowd, though not all of them brilliant. But we love them and believe the Lord will be able to use some of them in the coming days if he tarryes.

"The medical work is heavy. Thirty-two or more patients are cared for by Miss Tyson daily at the morning dispensary, besides emergency cases who come during the day.

We pray for you and Marguerite daily

A MISSIONARY THOUGHT FOR THE WEEK

Missionary Heroism

The pages of missionary history are crammed full of heroism.

The principle of "safety first" never did count first in the life of a true missionary.

He loves life, but "counts not his life dear unto himself."

For Christ's sake and the Gospel he may at any time be called upon to lay down his life.

The blood of the martyrs is the seed of the church.

Not many of us are called upon to render such a service of sacrifice. But Christ expects every Christian to render a service that has sacrifice in it.

—Francis Shunk Downs.

and believe the Lord is blessing you very much in your fellowship one with another, also making you a blessing. No doubt when this letter reaches you your time for parting will be near at hand. We pray that God will multiply his grace to you both and that this time of fellowship may be a foretaste of that we shall all enjoy together throughout the years of eternity. Eternity will be a long time of joy and blessing to those who know him, but oh, the sorrow and heartache for those who will not accept him! We haven't had a bit of mail for seven weeks, and all of us are getting rather hungry to hear from our loved ones. But this is just one of the many circumstances which surround us in Africa."

We end this letter as Mrs. Foster ends hers. "May the Lord continue to bless and keep you and supply your every need." We thank you for your continued prayers.

THINGS TO BE GIVEN UP

"Just what things must I give up?" To this the Bible answer is, that you must surrender everything that hinders your growth in grace. If certain practices or an attendance upon certain places, hinders your spiritual progress, then be done with them? Where there is doubt in your mind in regard to an amusement, give your Master the benefit of the doubt, and stay out of it. Just on this doubtful territory it is that we see so many unhappy falls. We also firmly believe that Christians ought to surrender very often their right to lawful things; for by so doing they may remove stumbling blocks out of the path of others, and strengthen their own graces. The Greek racer denied himself many lawful indulgences. So should a follower of Jesus whenever self-denial will increase his spiritual sinew. Too much is said in these days against "ascetism;" but the danger of the church does not lie in that direction. Satin cloaks are more in vogue than "hair shirts."

Daily food is a lawful indulgence. But fasting is sometimes profitable for both body and soul. Many luxuries of domestic life are lawful in themselves; to give them up in order to have more money for benevolent uses, or in order to discourage social extravagances, is a dictate of pure Christianity. John Wesley had a right to own silver plate, yet he nobly refused to possess more than two or three silver spoons "while so many poor people were lacking bread." An excellent man in my congregation sold his carriage when he found that his horses were eating up his charity-fund too fast. My friend is no ascetic. He is a very sensible and sunshiny Christian. If the same spirit which actuated him were more common in the church, there would be fewer luxurious equipages, fewer wine bottles, fewer card tables, fewer sumptuous evening parties; but there would be more missionaries in the West, and more Bibles in China and Japan. Self-indulgence lives under the clouds. Self-denial soars above them.—Selected.

The Old and New Testaments contain but one scheme of religion. Neither part of this scheme can be understood without the other.—Richard Cecil.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

LOREE, INDIANA CHURCH

This is another one of our rural churches, located about eight miles from Peru, in a small village. They have a modern brick church and fine parsonage. Brother Stewart has been pastor here for seven years and much against the wish of his people, is leaving this fall to take up the work at Mexico. During the ministry of Brother Stewart the church has made a big growth and built a fine parsonage. Brother Whitted of Nebraska, a former pastor, will follow Brother Stewart in the work here. This church has plenty of good talent and a very promising group of young people, some of whom we hope to see in Ashland College.

I found the people interested in our school and the general work of the church. My stay here was very pleasant and Brother Stewart gave me every aid. I WANT TO SAY RIGHT HERE, THAT THE PASTORS HAVE ALL PULLED STRONG WITH ME SO FAR IN THIS CAMPAIGN AND IF IT GOES OVER (AND WE EXPECT IT TO DO SO) TO THEM LARGELY IS THE SUCCESS DUE.

The total gift of the Loree church was \$1,084.00. W. S. BELL.

FROM DELAWARE

I have been looking for the appearance of a short article in the Evangelist for six weeks. As our noble editor did not receive it; it may have been lost in the mail. So I try again. In my trip to Delaware about seven weeks ago I baptized eleven. A young married man and wife, an old lady, an aunt to this young man, and eight children. All are of good families, and we believe will make good members of the church.

This makes seventeen we have baptized since called to preach in Delaware. Others are almost persuaded.

Since I baptized the eleven I have held a week's meeting in a grove near Bethany Beach and on the boardwalk of the Beach.

We had some unavoidable hindering causes.

First, my circulars laid somewhere four days.

Second, insects were so bad in the grove the people could scarcely endure them.

Then we moved to the beach and had better crowds.

Third, pressing duties called me away. So instead of a 12 days' meeting, we only had services a week.

We sowed some seed, removed some prejudices, and convinced several good families of the truthfulness of Brethren doctrine.

After attending to some pressing duties at home we left for a three weeks' campaign at Gatewood, West Virginia.

This is the fifth campaign I have had here. The field has been well worked, yet there are many unsaved in this field. We had a full house last night. It gives me great pleasure to see the fruits of our labor of two years ago.

The young lady that leads the music, and the superintendent of the Sunday school were baptized by me at that meeting.

Some of the other active workers were converted at that meeting. I received a let-

ter from Brother Byers, asking for a detailed statement of the Delaware work. As I have neither his letter nor his address with me, I cannot write him, but will say through the Evangelist:

That this work must be reorganized, the Brethren that I preach for have no pastor, nor church buildings.

Brother Witter having been District Evangelist, the day had been appointed three weeks before he died to go with me to Delaware to take a survey of the field and help reorganize them. We made three appointments for him. He died the day we were to go. After repeated calls to preach for them I heeded their plea.

We hope another district evangelist will be appointed at the Pennsylvania Conference, that will assist in reorganizing the work, and then we can give a detailed report.

We have some as loyal Brethren here as I have ever met. Other good brethren became discouraged eighteen months before I took the work. I believe many of them can be gotten back.

While I have made no attempt to enroll the membership, I feel sure there can be at least fifty active members enrolled. Some of the very best people who are inactive are waiting to see if our work will be reorganized. So I think there can be a hundred gotten back into the reorganization.

We badly need two church buildings here,

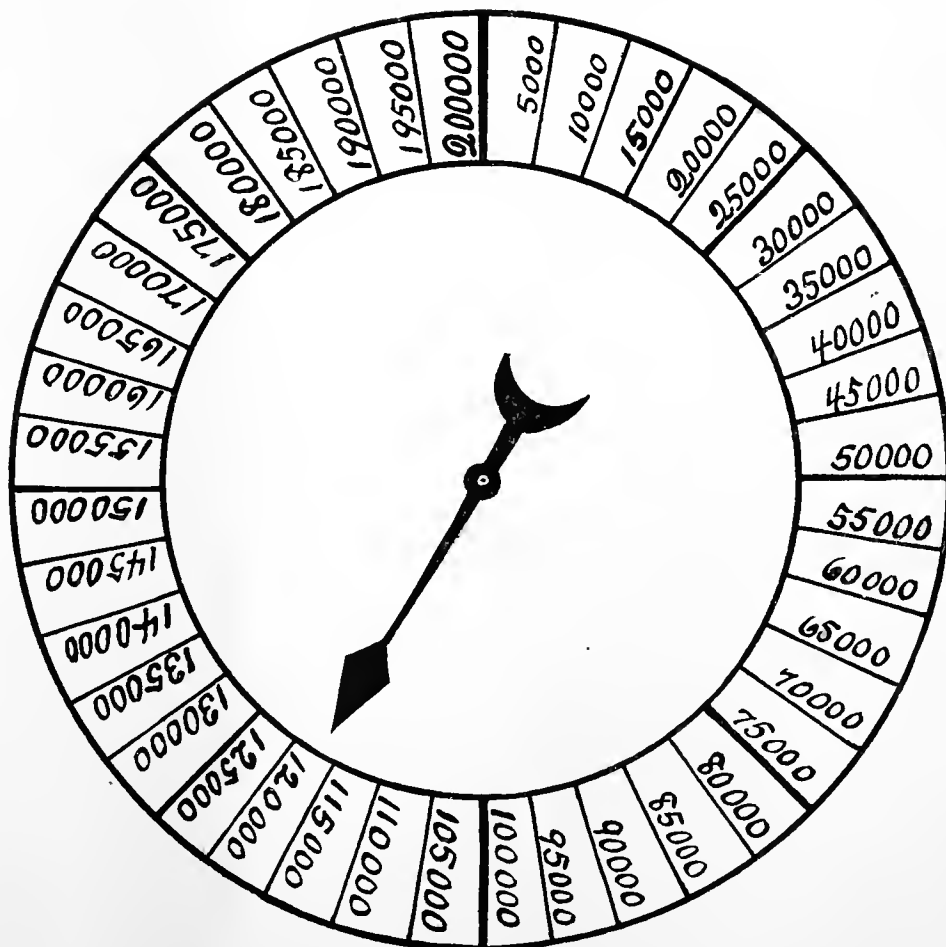
I think we will be able to build one. At the other needful point they are unable to build now. It seems to me that by careful tactful handling, this will prove to be one of the most fertile fields I have seen for years.

I can only make two short trips until the first week in November, then I hope to actively take up the work in this field. On account of serving the Third church of Philadelphia for six months, I could only give these people weekday services. Hence they have been greatly neglected since I have been preaching for them.

ISAAC D. BOWMAN,
Leesburg, New Jersey.

WARSAW, INDIANA

The writer has had the pleasure on past occasions of reporting the work at Warsaw as progressing in various ways, and we are happy to report a continued growth during the last few years. With Brother C. C. Grisso as our faithful pastor we feel that much good has been accomplished and the church has grown stronger. A number of members have been added to the church during the three years of his ministry here, and an ever increasing interest in the work is being manifested. We were especially sorry, therefore, a short time ago when Brother Grisso tendered his resignation, and announced that he had decided to accept a call to Sunnyside, Washington. Brother and Sister Grisso and their good family have endeared themselves to the people of the Warsaw church and the com-



munity during their stay in this city and we feel very keenly our loss in their departure for another field of service.

Brother Grisso preached his farewell sermon on August 7th, and special services were held on this day. A basket dinner was served in the basement of the church at the noon hour, nearly a hundred people being present for the dinner. A short service was held in the afternoon. Rev. M. A. Stuckey and Rev. H. E. Eppley were present and participated in the farewell services. Our best wishes go with Brother and Sister Grisso and their family as they enter upon their new work.

We are glad to state that Brother E. M. Riddle has accepted the call to succeed Brother Grisso as our pastor. Brother Riddle comes here with his family from Bryan, Ohio, where they have been faithfully engaged in the Lord's work for a number of years. We are confident that under his guidance the church will continue to prosper, and we solicit your prayers as we work together for the advancement of Christ's Kingdom.

ALBERT HARTMAN, Secretary.

UNIONTOWN, PENNSYLVANIA

It has been several months since the readers of the "Evangelist" have had the opportunity of reading a report of the work at Uniontown, Pennsylvania. Here's your opportunity.

Needless to say the work is going forward in the Master's name. This is a praying church. Our people believe that "God lives and all is well." He who lives to do the will of God never fails in finding the Lord his helper, and he has surely been our helper during the past months of struggle for a "bigger and better" Uniontown church. Every department of the work continues to grow. Our women surely deserve praise for the wonderful work they have been doing. They have paid off their first pledge to the new church fund, have pledged another and have paid a part on it in less than a year. They will have a 100% plus society this year again. The Christian Endeavor under the leadership of Mr. Umbel has made considerable advance during the year. We led the county in "Quiet Hour" members, if not the "Tenth legion", and carried off one of the highest awards from the County convention this year. The Sunday school is also growing under the efficient leadership of F. P. Ebbert. Notwithstanding the setbacks we have had the last year, our Sunday school has increased 10% in average attendance for the year. We just recently held our Sunday school picnic which proved to be a real success. The weather was ideal. The church in itself is also increasing financially, in Spirit and also in numbers. Twenty-one have been added to our membership since the last report. Twenty of these by baptism, one by letter.

The new church site and parsonage purchased a year ago will likely be paid off yet this year. We had no thought when buying same that it would be possible to clear it of debt for at least two or three years. Paul said, "With the help of Christ, I can do all things." Our people believe that if Paul by his help could do all things, we all working together and with his help can certainly do one thing, and that one thing is to build a new, "Bigger and Better" Uniontown Brethren church, and unless something unforeseen prevents, we will begin improvements in the spring. We

hope in the near future to submit to you a picture of the new building. We covet the prayers of the Brethren that it may soon be a reality, and his name which is worthy, shall have all the praise and glory
E. F. BYERS.

ANNUAL BIBLE CONFERENCE OF THE SOUTHERN CALIFORNIA DISTRICT JULY 15-24

The 16th Annual Bible Conference of the Brethren churches of Southern California convening between the dates of July 15-24 at Long Beach, California, was one of the finest and best attended ever held in the district.

The seven churches participating in this conference were, 1st and 2nd churches of Long Beach, 1st and 2nd churches of Los Angeles, Fillmore, LaVerne, Whittier.

The business session which opened the conference Thursday morning, July 15th, out of the total of seventy delegates from all the churches, sixty-four were present.

The statistical reports read by the pastors showed considerable growth among the churches.

The officers elected for the ensuing year are as follows: Elder A. B. Cover, Moderator; H. V. Wall, Vice Moderator; Alan S. Pearce, Secretary; Mrs. Edna Icenhower, Assistant Secretary; Morris Leffler, Treasurer; Leo Polman, Member Executive Committee. We count it a great privilege to have among us Brother A. B. Cover who has accepted the call to the pastorate of the first church in Los Angeles, and to be under his able leadership the coming year.

One of the great blessings afforded this conference this year was several addresses by Prof. Edwin E. Jacobs. This was Prof. Jacob's first visit to the Pacific Coast giving us a better opportunity to get acquainted with the President of our College and he with us. Some of the themes of his masterly addresses are as follows: "Modern Scholarship and the Christian Faith"; "Evolution and Christianity"; "Nature and the Bible"; "Is Restraint an Element of Christianity"? "Social Salvation and the New Birth." These messages were inspiring and of inestimable value to the many who heard them.

Among other outstanding speakers of the conference was Dr. Arthur J. Brown, Surgeon, Scientist and Bible Teacher of Vancouver, B. C., Canada; Alva J. McClain, formerly professor at Ashland College, now a teacher in the Bible Institute of Los Angeles; Dr. Cortland Myers, Author, Pastor, Preacher; Floyd Taber, preparing as a medical missionary to Africa; Elder C. L. Sickel, missionary to South America; and the pastors of the various churches of the district.

The conference deeply regretted the ab-the church at Washington, D. C., who due to illness was confined to his bed during the entire conference, and was unable to bring to us the messages he had planned.

The speakers gave messages true to the Bible as the very word of God. This conference thanks God for the splendid men who have always adhered to its principles, unwavering faith in the infallible Word of God.

Among the resolutions adopted by the conference is one in harmony with the messages given us by Dr. E. E. Jacobs and Dr. A. I. Brown. "We as a body wish to maintain the definite attitude taken heretofore

in the matter of teaching evolution in the public schools and oppose such teaching whenever afforded."

The writer regrets the delay of this report due to illness. ALAN S. PEARCE, Secretary.

OHIO UNION EVANGELISTIC EFFORTS

Results of the Interdenominational work in visitation evangelism sponsored in several parts of the state in the past winter and spring by the Ohio Council of Churches were so satisfactory that the work will be continued and enlarged in the coming year.

The Council's committee on evangelism determined upon this policy at a conference in Columbus June 7 with a group of denominational executives, representatives of city and county church councils and pastors who had participated in the recent campaign.

The meeting was attended by 48 clergymen of 11 denominations. It was led by Bishop Theodore S. Henderson of the Methodist Episcopal church, chairman of the committee, who devoted five weeks' full time service in February and March to co-operative campaigns in Licking, Muskingum, Fairfield, and Perry counties and in Cincinnati, Toledo and Dayton.

The program for the coming year as mapped out by the group includes:

Intensive local campaigns in not more than six counties, where the churches invite such help and give assurance of active participation.

Support where needed and desired for activities of city church councils.

One-day evangelistic conferences for ministers and selected lay leaders of 20 counties, with the counties grouped so that each conference will cover three or four counties.

Formulation of a schedule of evangelistic work that any pastor can adapt for use in his church.

Consideration of the feasibility of a statewide "religious emphasis week" similar to the program observed in Cleveland and other cities.

This program will be carried out under the direction of a committee composed of the executives of the co-operating denominations in the state. These officials will again participate actively in the leadership of local campaigns and conferences.

Spokesmen for local ministerial groups that participated in the past year's local co-operative campaigns were unanimous in the verdict that the good results are continuing and did not end with the large Easter ingathering. In each locality, Bishop Henderson and other denominational leaders conducted a series of training conferences, spaced several days apart over a period of two weeks, for groups of personal workers organized and directed by their respective pastors.

Throughout the campaign the need for retaining such a group of trained workers as a permanent part of the church organization was emphasized.

It is estimated that at least 500 workers are members of such evangelistic groups in the four rural counties covered and that not less than 1500 new members have already been received into the churches there, two-thirds of them on baptism or confession of faith, with good prospects for a continued steady influx.

The discussion showed that those who participated in the past year's effort valued it highly from two standpoints—first, the

deepening of the spiritual life in the churches and the winning of many new converts, and, second, the high degree of fellowship developed among men of many communions as they worked unitedly in their local campaigns.

"In 25 years of religious work I have seen no more intimate spiritual fellowship and brotherliness than has been evident in this work of the past year," remarked Bishop Henderson.

Evangelistic work organized on a permanent, year-around basis with a group of trained leaders in such church doing personal work is highly superior in its results in the short-time mass appeal, in the opinion of members of the conference.

"Too many ministers are still obsessed by mass psychology," commented Bishop Henderson, expressing this view. "They still feel that they can get results by a mass appeal. They won't take time for an educational approach to this spiritual problem. Just as we train our educational leaders carefully to give young people information about Jesus Christ, so must we train evangelistic leaders to help people get salvation through Jesus Christ.—V. E. McVicker.

COPTIC SUNDAY SCHOOLS IN EGYPT (Continued from page 10)

our funds permit we plan to organize a Sunday school in every church.

"Every week we print 9,000 copies of the Sunday school lesson helps in leaflet form for use by teachers and students.

"In Cairo the students of the Clerical College are the volunteer teachers, but in other places the preachers, assisted by some of the zealous laymen, do the teaching."

THE POWER OF A LIVING EPISTLE

In a certain home a young lady resided who was a relative of the family. Her fretful temper made all around her uncomfortable. She was sent to a boarding school, and was absent for some time. While there she became a true and earnest Christian. On her return she was so changed that all who knew her wondered and rejoiced. She was patient and cheerful, kind, unselfish and charitable. The lips that used to be always uttering cross and bitter words, now spoke nothing but sweet, gentle, loving words. Her infidel cousin George was greatly surprised at this. He watched her closely for some time, till he was thoroughly satisfied that it was a real change that had taken place in his cousin. Then he asked her what had caused this great change. She told him that it was the grace of God which had made her a Christian and had changed her heart.

He said to himself, "I don't believe that God had anything to do with it, though she thinks he had. But it is a wonderful change that has taken place in her, and I should like to be as good as she is. I will be so." Then he formed a set of good resolutions. He tried to control his tongue and his temper, and kept a strict watch over himself. He was all the time doing and saying what he did not wish to do and say. And as he failed time after time, he would turn and study his good cousin's example. He would read this living Bible, and say to himself:

"How does it happen that she, who has not as much knowledge or as much strength of character as I have, can do what I can't do? She must have some help that I don't

know of. It must be, as she says, the help of God. I will seek that help." He went into his chamber and prayed to that God whose very existence he had denied. He prayed earnestly. God heard him, and he became a Christian.—Young Men's Christian Magazine.

FOR OUR BOYS AND GIRLS

POCKETS

*Pockets are so int'resting!
Mine holds marbles, knives, and string,
Suckers, balls, a gun that pops,
Shiny pebbles, bottle tops,
Whistles, nails, and say—it's funny,
Nearly everything but money!*

*Daddy's pockets—well, goodnight!
Men folks have 'em left and right;
Carry anything they please—
Wallets, pens, and lots of keys.
Once I found a pup asleep,
Cuddled in dad's pocket deep.*

*Pockets are myster-i-ous!
When my grandma visits us,
Even if I never hint,
She'll bring out a peppermint;
Chestnuts, spool top, shiny dimes,
Mittens that she made, sometimes.*

*Girls are not like us, for they
Don't use pockets anyway;
Carry bags ... I tell you what—
Seems to me they miss a lot!
—Marjorie Dillon, in The Christian Register.*

THE DINNER BELL

By Florence Isaacson

It was summer vacation at the picturesque big log cabin in the mountains.

There were Bessie, Lucy, Archie, and Carlyle. What a time they were having!

One of the things they particularly liked to do was to ring the big dinner bell that called in the wandering ones to meals. They loved to hear it peal out and echo over the great mountains. They called it the chimes. The one who was there first could ring it, and there was always an exciting race for the bell-rope.

Carlyle rang it quite often, but not so often as he wanted to, for he was not a very good runner. But sometimes he played tricks. That morning he had risen an hour earlier in order to be sure and be there first.

"I know what I'll do this noon," he said to himself: "I'll slip away from the game real early, and be waiting here with my hand on the rope, and then no one else will get it."

So at a quarter to twelve Carlyle was washed and ready for dinner and was sitting on the floor of the porch, with the bell-rope in his hand, waiting for the cook's signal.

"Where do you suppose Carlyle went?" Bessie asked.

"I don't know," said Lucy. "He just simply vanished all of a sudden."

"Maybe he is cross about something and has gone home," said Archie.

A few moments before twelve they all wandered back to the cabin.

Suddenly Lucy, who was ahead, was seen

to stop, place her finger to her closed lips and indicate silence. They all looked in the direction to which she pointed.

They could hardly keep from laughing aloud, for there on the porch floor, his hand upon the bell-rope, sat Carlyle, sound asleep.

"Let's all tiptoe up and ring the bell while he is asleep," whispered Bessie.

So just as the cook gave the silent signal, for she had joined them in the joke, they rang the great bell long and loud.

Carlyle started, looked up, and took in the situation.

How they all laughed!

Poor, selfish Carlyle looked very foolish and awfully ashamed. It was not any fun to have people laughing at you while you were asleep, and after that he stayed with the rest and took his chance.—Selected.

THE WAY TO TRY

By Viola Woodville

A shrill whistle sounded outside the house, followed by two more of shorter length.

"That's Jasper Heath. He wants me to play hand ball, mother," explained Paul Winter, jumping from the sofa where he had been curled reading "The Mysterious Island." "May I go?"

"Put your book on the table, dear," reminded Mrs. Winter, nodding "yes" to his request.

Paul gathered it up from under the sofa, and throwing it on the table, began looking for his cap. Finally he found it on the piano. Next—the hand ball.

"Mother, where is it? Jas won't wait."

"Then maybe you will learn to put things away, son, with a few disappointments. What did you tell me the last time I asked you to be more orderly?"

"I said I'd try," hurriedly called back Paul, having found the ball under the radiator where it had rolled when he was teasing the cat.

It was an hour later that Mr. Winter came in.

"Letty," he said to his wife, "I don't know what to do. I must get the message I spoke of to the city. My client has no telephone, and I can't leave the office long enough to make the trip."

The Winters lived in a small town and Mr. Winter's office was in his own yard.

"Why not send Paul?"

"But could he make such a trip?"

"Yes, indeed. I know where he is and will call him."

Much relieved, the father went back to his office. Paul was not far away and came at once at his mother's call.

"Do you think you could go to the city with a message? Your father needs a reliable boy to deliver it promptly."

"Certainly, mother. If I hurry I can get that five o'clock car," he added after consulting a time table. "May I have your commutation ticket?"

His mother handed him the ticket and he ran to his father's office for directions.

The errand was not a simple one. The address was hard to find and since Paul seldom went to the city alone it was only by asking questions of the right persons that he finally found it. But the errand was properly done and Paul was at home in good time, much to his father's satisfaction.

"Paul, son," said his mother that night as he was going to bed, "the only I'll try"

that counts is the 'certainly' kind. Suppose that when I asked you if you could go to the city for father, you had said merely, 'I'll try,' and then had done nothing more about it. But you looked up the time that the train leaves, got the ticket from me, went to father for instructions, boarded the train, and transacted the business in proper style."

"I see the point, mother," laughed Paul. "Certainly—sure thing. Everything in its place. You'll see, mother," he promised, kissing her goodnight.

Mothers do not expect miracles, but Paul did improve.—An article issued by the National Kindergarten Association, 8 West 40th Street, New York City.

ANNOUNCEMENTS

PENNSYLVANIA DISTRICT CONFERENCE

Plans are already ripe for announcement for the coming conference, October 4-6. We have real cause to believe that it will be the best we have yet held, although that may be saying a good deal.

Dr. Astrom of Chicago, Illinois, is to be with us in several special Bible addresses. A Bus trip is being planned for the delegates for Wednesday afternoon, to visit the most famous historic places both in Philadelphia and nearby, such as Independence Hall, Flaghouse, Valley Forge, etc.

A wide open hospitality is waiting all who come. The Philadelphia church is happy to be host to all and will do our best to please everyone and aid in a most profitable conference. R. PAUL MILLER, Pastor Entertaining Church.

THE TIE THAT BINDS

DEMOSS-FORENASH—In a very quiet apartment furnished ready for use, Lawrence M. Demoss and Sarah M. Forenash were united in the holy bonds of matrimony, May 13th, by the writer. Only the groom's sister and niece were present. The young couple have the well wishes of the community at large. THOS. F. HOWELL.

POE-HADDIX—On May 14th at the home of the groom's mother, John H. Poe and Cora L. Haddix were quietly united in marriage, with only the home circle to witness the occasion. They have the well wishes of a large circle of friends. THOS. F. HOWELL.

IN THE SHADOW

CARPENTER—Earl V. Carpenter, who was born near Ashland and spent his life there, was summoned from earth August 7th at the Mansfield General Hospital after a serious illness of six weeks.

He was a member of Hammond's M. E. church near Hayesville, Ohio. He graduated from Ashland College in 1913, and then taught school for three years. In the year 1916 he was married to Hilda Esther Price of Nappanee, Indiana. Their home has been blessed with three daughters, who with their mother, survive.

Many of his college friends were in attendance at his funeral, one of whom conducted his funeral services, the local pastor being on a vacation.

May God's blessing always be with those who mourn. E. M. RIDDLE.

BEVER—Little Ned LeRoy Bever was the son of Mr. and Mrs. Roy Bever of Bryan, Ohio, and could only stay with them for one week and two hours. Now the loving arms of the parents must be filled by the Lord's angel saying, "Fear not, of such is the Kingdom of Heaven." The pastor sought to comfort the good Christian parents with the Word of God. E. M. RIDDLE.

ELSASSER—Salome Irene Elsassser, the eldest daughter of Henry and Zella Elsassser of Bryan, Ohio, was born January 11, 1901 and went to meet her Master August 15th. She was a graduate of the local high school and had been employed at the Farmer's National Bank.

She lived a beautiful Christian life and possessed a charming, sweet character. She united with the Brethren church in 1916, where she served the Sunday school and church as pianist twelve years.

She leaves a father, mother, four brothers and one sister. Her funeral services were conducted by the pastor at the church August 18th, in the presence of a large circle of friends.

God's grace is sufficient for all. E. M. RIDDLE.

LEEDY—Mrs. Ida May (Swank) Leedy departed to be with the Lord, Friday, July 22, at 11 P. M. At the time of her decease she was 66 years, 3 months, and 24 days old. She was born on the Leedy homestead, about two miles northeast of her late home at Ankenytown, Ohio, March 28, 1861. On December 29, 1881, she was united in marriage to Jacob S. Leedy. She is survived by her husband, three children, Mrs. Milo Gatto, Mrs. Fred Murphy, and O. J. Leedy; one sister, Mrs. Zetta Moree, and ten grandchildren.

Mrs. Leedy became a Christian soon after her marriage and was a member of the Brethren church at Ankenytown the remainder of her life here. The last few years of her life have been spent in almost constant sickness, so that she often longed to enter into that greater existence with Christ. Although her passing brought great grief to her family and friends, yet in her decease she was merely transported to greater blessing.

The funeral was held at the Brethren church at Ankenytown, with the pastor in charge.

LESLIE LINDOWER.

NICOLA—Ola Nicola, daughter of C. G. and Alice Nicola, died at the home of her parents, April 12th, 1927. She was eighteen years of age. Her death was a shock to the community. Amid her affliction she called for the writer and was anointed, resigning to God and was willing to go. She united with the First Brethren church of Grafton, and was baptized by her pastor, J. B. Shaffer here. She remained a member to her death. Funeral services in the Grafton Brethren church, conducted by Rev. J. B. Shaffer, assisted by the writer. The body was laid to rest in the Bluemont Cemetery. THOS. F. HOWELL.

ROYS—Sarah Elizabeth Roys died December fifth, 1926. She was a member of the M. E. church for many years. She leaves many relatives and friends and a devoted husband to mourn their loss. Funeral services were held in the First Brethren church, Grafton, by the writer. THOS. F. HOWELL.

DENNIS—Wm. Dennis was born August 20, 1884, and departed this life May 23, 1927, at the age of 42 years, nine months and three days. On July 17, 1917 he was united in marriage to Miss Ada Poling of Westernman. To this union were born five children, four boys and one girl. The deceased is survived by his wife and children, with many friends who mourn their loss. He was reared a Catholic, but in the year 1918 he changed his views of religion and united with the Church of the Brethren where he remained until his death. He was a quiet, peaceable man, and kind to his family.

Funeral services were conducted by the writer in the M. E. church at Knottsville, and the remains were laid to rest on the beautiful hillside. THOS. F. HOWELL.

METZ—Charles Ralph Metz, son of Thomas and Rosa Metz, was born September 1, 1915, and departed this life July 9, 1927, being eleven years, nine months, and eight

days old. His mother left this world a year ago. Ralph leaves a heartbroken father, one brother and four sisters to mourn their loss. He was a good boy, tender and loving, liked by his many friends.

Funeral services were conducted by the writer in the Shilo Church of the Brethren, interment in the Shilo cemetery. THOS. F. HOWELL.

MURPHY—Elder William R. Murphy was born March 27, 1845 and departed this life April 8, 1927, at the age of eighty-two years and twelve days. He was united in marriage to Hester A. Myers, on November 11, 1869, to which union were born six children—George E., of Monongah, Charles B. of Arden, Benjamin M. of Pittsburgh, Estella V., deceased, Rosa M. Simmelman of Meatsville, and Mack E. of Pittsburgh. Besides he leaves to mourn their loss a host of other relatives and friends and the dear wife who ministered to his every call to the last hour, with unflinching faith, resigned to God. She bore the burden as one whose hopes were anchored within the veil.

At an early age he confessed Christ as his Lord and Savior and united with the Church of the Brethren. Being ordained to the gospel ministry he served his place well for many years, answering the call of all whom he might comfort and assist. In his declining years he saw fit to unite with the Brethren church of Grafton, West Virginia, of which church he was very proud, he being the instigator of its organization. His greatest hope was to see the little church on the hill grow to be a stronghold for God and the salvation of many.

Elder Murphy was a man loved by all who knew him. He was a kind, loving father and husband, leaving a legacy which money cannot buy, a character that will stand the test of the eternal courts of justice.

God has wonderfully blessed his labors with many who testify to the fact that he was the evangel of their salvation. He was profoundly interested in the promotion of the community welfare, and will be greatly missed as an advisor and comforter of many.

The writer was twice to visit him, just one week before his death, he spoke of death as a dream or a pleasure trip. The disposition and anticipation of his last hours suggested the text for his funeral, "For me to live is Christ and to die is gain." Phil. 1:21.

Funeral services were conducted by the writer, assisted by Rev. J. B. Shaffer and the body was laid to rest in the Meatsville cemetery to await the resurrection.

THOS. F. HOWELL.

CLASSIFIED AD

BARGAIN—Rotospeed duplicating letter and bulletin machine in first class condition including ink, 3 books of stencils, ink pads and special carrying case. Will sell for \$40.00; cost better than \$60.00. 12 Colonial Arcade, Cleveland, Ohio. J. O. Metcalf.

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Courses as follows: Arts and Sciences, Divinity, Education, Music, and Oratory.

The Seminary

The Seminary of the Brethren Church is connected with the College and all the advantages of the College are open to students in Divinity. Those contemplating the work in this department, should consult Dr. J. Allen Miller, Dean.

Seminary or College catalogue on request.

EDWIN ELMORE JACOBS, Ph. D., President.

VOLUME XLIX
NUMBER 33

September 10
1927

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

LAYMAN'S DAY

Was Changed by the late General Conference to
The Second Sunday in October



In accordance with last year's instructions,
It is desired that the laymen shall have charge
of the morning service on that day, when they
will fully explain the

Student's Aid Fund

The Churches are requested to help by
means of *An Offering* taken on this day to build
up a Fund available as loans to worthy young
men aspiring to the Brethren ministry.

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

The Thirty-ninth General Conference

The Thirty-ninth General Conference of the Brethren churches met at Winona Lake, Indiana, in its first session on the evening of August 22, with Moderator C. H. Ashman presiding. The attendance was large for the first session and the gathering enthusiastic. The delegates seemed to have come in an expectant and worshipful frame of mind and that attitude was intensified by the very pleasing leadership in song by Brother Harley Zumbaugh, who had charge of Conference music throughout the week. After a devotional service conducted by Brother George E. Cone, of Milledgeville, Illinois, the vice-moderator, Brother R. Paul Miller, brought the evening sermon on the theme, "His Offering and Appearing", in which he stressed the very vital place of the cross and the second coming of Christ in the thought and life of the church. At the close of this session while the Membership Committee began its work, the delegates showed a distinct desire to tarry in the place of meeting for the greeting of old friends, the renewal of acquaintances and the forming of new ones. When the delegates finally dispersed to their lodging places, a happy evening of fellowship and worship had been experienced, which proved a fitting prelude to the week of inspiration and conferring together in the work of the Lord.

In the election of Conference officers, which took place on Tuesday morning, one honor was in a very special way deservedly bestowed, and that was the giving to Dr. Martin Shively by unanimous vote the moderatorship of the 1927 Conference. For forty years Brother Shively had been attending Conference, always serving faithfully and efficiently in committee or on program, as assigned from time to time. But he never sought for himself any honor of place or of position. It was therefore with all the more readiness that Conference seized upon the suggestion to bestow upon him this honor, and in doing so it was honored by his capable and dignified leadership of its sessions. The newly-elected Vice-moderator is Prof. W. I. Duker, pastor of the Elkhart, Indiana, church. Rev. O. C. Starn, the efficient secretary for four years, was elected to succeed himself. N. G. Kimmel, prominent layman of Gratis, Ohio, was re-elected treasurer. Elder George E. Cone was retained as statistician. And Dean J. Allen Miller, Dr. G. W. Rench and Dr. L. S. Bauman were elected to constitute the powerful Committee on Committees.

We do not wish to presume upon the prerogatives of the Conference Secretary by reporting what took place at each session, but will content ourselves this week with giving some characteristics of Conference, as it appeared to us. The first thing we wish

to mention worthy of note was the attendance and loyalty of the delegates and visitors. The attendance of such a goodly number of Brethren from various parts of the brotherhood was a pleasant surprise by some of the Conference leaders, in view of the repressed financial conditions in some parts of the country. We do not have the exact number of registered delegates, but it was in the neighborhood of three hundred, and the visitors present throughout the week outnumbered the elected delegates. The number increased as the Conference grew older and by Sunday morning more than a thousand Brethren was gathered in the Auditorium for Sunday school and church services. The loyalty of the delegates was shown by their faithfulness in attendance upon our programs while there were strong counter attractions going on in the large Tabernacle nearby. Besides, it seemed that there was not quite so much visiting and walking about the grounds during sessions as on previous occasions. The faithfulness and promptness of the delegates in attendance was to be commended, and if they did not get inspiration and suggestions to carry home to their constituents, it was not, in the main, because of their non-attendance.

The atmosphere of Conference seemed to be largely charged with cheerfulness, optimism and fraternity. If any one was there with a very bad case of the "blues", we failed to meet him, or else he kept it pretty well concealed. This is not to say that no one had any problems to puzzle over, or that no one knew of any discouraging features related to our church work, but that, notwithstanding any such possible considerations, the people seemed happy and hopeful for the future. Faith in God enables one to be confident and optimistic even in the face of discouragements. And that good spirit is conducive to fellowship and brotherhood. The words of greeting we frequently heard, the conversations engaged in and the general attitude of delegates on the floor of Conference, indicated a spirit of fraternity that is highly desirable.

There seemed to be quite general satisfaction on the part of both leaders and delegates with regard to the program. We heard frequent expressions of commendation concerning various speakers, the most talked of being Dr. W. P. White, the Scotch-Irish Bible lecturer. His manner as well as the content of his lectures made him a popular speaker. Next to the Bible lectures in attractiveness were the evening programs of sermon and song. We hope to be able to publish some of those splendid sermons from time to time if the preachers will prepare them for publication. Practically all the participants on the program that we had the privilege of hearing gave evidence of having made some real preparation for their parts, and that is a big element to a successful program. There is one feature that we think might be improved on however, and that is the more extensive preparation of sermons and addresses for General Conference in manuscript form. That is not to urge that they be read from copy, and it is not to say that they would in every case be better in quality, but it would make possible a more complete record of this valuable material in our "Brethren Annual and Conference Minutes." We speak this word in behalf of our Conference secretary.

We were pleased at the expeditious dispatch of the business of General Conference and the good humor and mutual consideration in which it was transacted. There was no wrangling that we heard, and little unprofitable debate. The exercise of courtesy and agreeableness is increasing among us, and also we are learning to thresh out our knotty problems in committee rooms where frankness and agreement can be more easily had than on the Conference floor. This makes for efficiency, unobtrusiveness and smoothness and leaves larger place for the inspirational portions of Conference. While this is to be commended, it is also proper to voice a warning that Conference shall not push its business back so far and so completely into the committee room that it shall cease to have any interest in it, or any knowledge or part in it. We must maintain the democratic spirit and insist on a certain amount of democratic practice for the sake of the church's future.

Frequent emphasis was placed on our time honored slogan: "The Bible, the Whole Bible and Nothing but the Bible." In sermon and Bible lecture, in discussion and in resolution, that slogan was often and emphatically re-echoed. We do well to continue to hold that before us, and that continually, for it is the heart of Brethrenism. And it may be said that Brethrenism has always been sufficiently conservative in faith and church practices to

leave no reasonable doubt in the minds of observers about our being safely grounded on the Word of God. This is to our credit and is a large element in the security of our denominational future. But at the same time it may be said by way of warning that we should not allow our conservatism to blind our eyes to plans or programs or agencies that will work to the advancement of the Kingdom of God and enable us the better to guard the flock and to feed the lambs and the sheep.

There were three other notes that were strongly stressed in various parts of our Conference and which are so closely related that they can be mentioned together. In fact, they are so vital and indispensable one to the other that they cannot be successfully promoted separately. (1) The promotion of the devotional life on the part of our church members is a most important thing—one that should command our attention more persistently and intelligently. We do not stress the importance of the spiritual life as we ought; we are too tolerant of worldliness; too careless regarding the means of grace; too neglectful of daily spiritual exercises; too forgetful of our need of the continual operation of the grace and the power of God in our lives. And as a result we are largely powerless because we are too widely without spirituality. And being without spiritual keenness, we are also (2) lacking in evangelistic fervor. When we are out of touch with Christ, we are out of sympathy with his supreme passion—the saving of lost men and women. The fact that men are without Christ and so without hope does not weigh heavily upon the vast majority of Christian people. The difference between the saint and the sinner does not seem very great, because we have so little of real saintliness within us. The church or the individual that lacks that Christ-motive and viewpoint, that has not the outgoing spirit and urge of the Gospel, that has not experienced the passion of evangelism is lacking in real spirituality and power. And to the extent that this is true we are delaying the Kingdom and retarding the growth of the church. And along with these weaknesses that need to be overcome, there is (3) the further weakness of failing to recognize the claims of Christian stewardship. They are all related, and he who is careless at one point will soon be suffering at all three. He who lives as if all that he has and is, were his very own, and that he owes nothing to any one, will not be very eager about soul-winning, nor will the spirit of Christ be very real in his life. Spirituality, evangelism and stewardship are three phases or expressions of the one Christian life, and they are indispensable each to the other. It is not surprising, therefore that they should be so inseparably linked together in address, prayer and program, or that they should be so strongly and constantly urged upon pastor and layman alike in every church conference. No more vital note was sounded in our recent conference than this three-fold plea, and no other message is it so necessary to carry down to the last member of the last church of the brotherhood.

Does a College Education Pay?

Here are some practical-minded folks who have made a considerable measure of success in life without a college education and are often asking, "Does a college education pay?" Too often they estimate the payment in terms of dollars and cents. Does it pay materially? they ask. Does it pay in the things one is able to accumulate? And it is not always possible to say that it does pay in that sense, though it is evident that the educated man has better chances than the uneducated, other things being equal. But that is not the true basis of judging the worth of education. "For a man's life consisteth not in the abundance of the things he possesseth." It is the life that counts; the quality, the worth, the enrichment of life. It is in terms of spiritual values that the answer must be given, and it is in such terms that Orison Sweet Marden answers the question, Does education pay? Hear his reply:

Does it pay an acorn to become an oak?
Does it pay to escape being a rich ignoramus?
Does it pay to learn how to make life a glory instead of a grind?
Does it pay for a chrysalis to unfold into a butterfly?
Does it pay to add power to the lens of the microscope or telescope?

Does it pay to acquire a personal wealth, which no disaster or misfortune can wreck or ruin?

Does it pay to learn how to focus thought with power, how to marshal one's mental forces effectively?

Does it pay to open a little wider the door of a narrow life? to push out one's horizon in order to get a wider outlook, a clearer vision?

Does it pay a diamond to have its facets ground, to let in the light, to reveal its hidden wealth of splendor?

Does it pay to have expert advice and training, to have ideals held up to one in the most critical years of one's life?

Does it pay to experience the joy of self-discovery, to open up the whole continent of possibilities in one's nature which might otherwise remain undiscovered?

EDITORIAL REVIEW

Next week we will publish numerous brief reports on the various phases of our General Conference, and we hope also the regular Conference minutes.

Dr. Henry V. Wall, secretary of the Evangelistic and Bible Study League, gives us his annual report, together with that of the treasurer, Brother N. H. Nielsen. It is stated that in the eight years of the League's history 3,000 souls have confessed Christ in meetings conducted under its auspices. Dr. J. C. Beal is to hold several meetings as its evangelist.

Prof. A. L. DeLozier decided not to let his last epistle be his last one, as he declared his intention to do. Our readers will greatly appreciate this additional letter, which is possibly the most interesting one he has yet written. We will not say that we are glad to have Brother DeLozier's congenial personality out of our circle of leaders at Ashland, but we do greatly enjoy his letters.

Dr. Florence N. Gribble again conveys to us the news from the African Mission Field. One especially interesting news item is the announcement of the birth of Kenneth Everett Sheldon, to Brother and Sister Chauncey Sheldon on June 4th last. In behalf of the Evangelist family we congratulate the proud parents and pray God's blessings upon them. We note that the building proceeds as usual, also that the missionaries on the field are eager for the return of Dr. Gribble.

The Daily Vacation Bible School idea is spreading far and wide, not only in America, but throughout the Christian world, according to a bulletin of the World Association of Daily Vacation Bible Schools, issued at Nice, France. The desire on the part of all Protestant pastors to try out all methods possible, especially those that have been successful in America, has approached the stage of eagerness. The most recent news is that of one such school having been conducted in a summer home for children in the Alps, near Cannes, by the pastor of the First Baptist church of Nice. And the idea has traveled across the Mediterranean and gripped the minds of Christian leaders in Northern Africa, as a news item in a religious journal indicates: "The Synod Sunday School Committee is investigating the Daily Vacation Bible School idea in connection with working out a plan for a Sunday School Union in Egypt and the Soudan."

Dr. W. S. Bell, Endowment Campaign Secretary, writes of the gifts of several of our national organizations to the Endowment Fund. The National Sunday School Association gave \$1,000.00, the National Ministerial Association, gave \$1,000.00, and the Women's Missionary Society made an additional gift of \$500.00, all of which bring the Campaign Fund up to \$120,822.42. If every week could realize so splendid an advance the goal would be reached much more quickly than the present pace indicates. That of course is impossible, we cannot expect large gifts from every church or person canvassed, but if all men realized fully the urgency of the need, the gifts would be much larger than they have been. But we are going to reach the goal, even that it may be a difficult pull. We simply must reach it, that's all, and we must do it quickly, if Ashland College is to be given creditable standing. Let us pray for Dr. Bell's success, and when he is in our local field, let us give him our best cooperation.

GENERAL ARTICLES

Moderator's Address

By Rev. Charles H. Ashman

(Delivered before the Thirtieth General Conference, Winona Lake, Indiana, August 23, 1927, and voted by that body to be published in The Brethren Evangelist.)

Under the providential guidance of our heavenly Father, the saving grace of our Lord, Jesus Christ, and the leadership of the Indwelling Holy Spirit, we are assembled in this the thirty-ninth General Conference of the Brethren church. We assemble with co-ordinated aims and purposes. We meet to reciprocate Christian greetings and enjoy mutual Christian fellowship. We are gathered in this body to review the past, survey the present, and plan for the future of our beloved church. Certain outstanding scriptural exhortations ought to grip our hearts and become the guiding principles in all our speech and decisions. They are: "Pray without ceasing. In everything give thanks. Rejoice evermore. Set your affections on things above. Love one another. Be filled with the Spirit. Study to show thyself approved unto God. Earnestly contend for the faith once for all delivered unto the saints. One is your Master, even Christ, and all ye are brethren."

Our message as retiring moderator is strictly denominational. This is a Brethren conference, not a community church affair, the Brethren church is big enough for me. She has the whole Gospel to preach, teach, and practice. Her responsibilities are as big as the Bible. Her problems challenge the highest scholarship, the greatest executive genius, the most efficient leadership, the deepest consecration, and the most profound spirituality. She is big enough for the biggest. They who forsake our ranks for more lucrative fields of service, prove themselves to be too weak and small to meet these challenges. Our message is strictly Brethren!

Moreover, our message is presented from the pastor's viewpoint. It has been gathered from the books of experience in the college of hard knocks. It is neither theoretical nor theological, but experimental and perhaps will be painfully practical. It will present the problems of our church as they appear to those upon whose hearts rest the responsibilities of pastoral care of the churches.

"The Care of all the Churches"

The greatest problem, the biggest task, the most serious responsibility, the supreme opportunity of this Conference is that which Paul so graphically presents in 2 Corinthians 11:28. After enumerating an unparalleled list of personal hardships, he says, "Besides those things which are without, that which comes upon me daily, THE CARE OF ALL THE CHURCHES." This is the challenge we present to this Conference. It is a staggering task, a tremendous responsibility, a supreme opportunity. It presents a challenging and beckoning future. Two contrasting attitudes will be assumed toward it leading to widely divergent destinies. Some will assume the attitude of unbelieving and cowardly Israel as she stood on the banks of the Jordan and cast wistful eyes toward the promised land of milk and honey, pomegranates and grapes, figs and olives, and also giants and entrenched cities. Paralyzed with fear, in cowardice she turned back into the wilderness to bleach her bones on the desert sands. We may do likewise. As we analyze the present and face the future of our church, we too may fail to command the resources of God through faith and be

brought into bondage through fear. Or we may be inspired by Paul. He stood before "a great and effectual door" of opportunity. But,—there were "many adversaries." He defied the adversaries and trusting in the Holy Spirit, passed through the door to "crusade and conquer for Christ." The manner in which we face and study and tackle the problems involved in the "care of the churches" will prove the sincerity of our love for Christ, the seriousness of our profession of belief in the whole Gospel, the genuineness of our faith in our distinctive mission, and the stamina and courage of our individual Christian character. We invoke the energizing and dominating power of the Sovereign Holy Spirit as we present these problems to you.

Doctrinal

The "care of all the churches" involves a doctrinal problem. These are days of "the falling away." There are many "false teachers" who are attempting to "creep" "ministers of righteousness." These are days, not so much of heresy, but of apostasy. Heresy requires brains, in unawares and despoil the churches. Satan has his time, energy, and fearlessness. It is the working out of a supposedly new doctrine. Not many of the apostate teachers of today have the brains and fearlessness to do this. But, there is much apostasy abroad. Apostasy is just easy-going, drifting away from the truth. It is lazy, shallow, flat, brazen-audacity denial of the revelation of the Bible. Apostasy is more subtle than heresy. In heresy, there is the statement of the true doctrine and along side of it the false as a substitute. In this the true has a chance to survive and even conquer the false. But in apostasy there is ignoring, dismissing, denying the true with no substitute. Apostasy is the most subtle, insidious, and disastrous of all the forms of attacks on the Bible. These are days of the apostasy. The "mystery of lawlessness doth already work." "Certain men are creeping in unawares, denying the Lord Jesus." Many in the churches "will not endure sound doctrine, but after their own lusts are heaping to themselves teachers, having itching ears who are turning away from the truth unto fables." They are "departing from the faith, giving heed to seducing spirits and doctrines of demons." To deny these conditions is to prove our ignorance; to ignore them is to demonstrate our shallow insincerity; to evade them is to brand ourselves with cowardice.

As a denomination, we may with pardonable pride rejoice that this leaven of false doctrine is as weak as it is in the meal of the Word of God in our beloved church. Our ministry is comparatively free from its permeating influence. Our educational leadership is purging it out continually. Our literature maintains a commendable attitude of vigilance against it. THIS FACT OUGHT TO BE HERALDED FAR AND WIDE! It ought to be sounded forth from the pulpit. It should be given headline prominence in all our literature and publications. It should be proclaimed from every conference platform. It would be the best publicity the church could put out. Such declarations would be in perfect harmony with our historical and present position as a denomination. We

have nothing to lose and everything to gain by it. It would draw unto the church the Bible-loving, Bible-believing, and Bible-living Christians. Why pussyfoot or soft-peddle the fact that the Brethren church is comparatively free from the apostasy?

However, there is enough of this leaven of the apostasy in our church to give us grave concern and thoughtful vigilance. Under the guise of assumed superior scholarship or pretended honest doubting or plea for toleration or masquerade or false personal license of interpretation, there are a few who would sow the seed of error, unbelief, and liberalism in our church. The hour is at hand in our history when, in the "care of all the churches", insincere preachers must be prevented from exploiting the churches. They must be prevented from using the church, either in the field of evangelism or as pastors, as tide-overs until they receive their appointments in other religious bodies. Unsuspecting churches must be protected from them. The future of the Brethren church depends more than in any other one thing upon the purity of the stream of doctrine that flows from her pulpits, pews, college, seminary, and publications.

In view of this doctrinal problem, we therefore recommend that a frequent and prominent place be given constantly in all our literature to the message of the Brethren ministry. Not as the declaration or establishing of a creed, but, as the trustees of our College have declared, "as the basis of our teaching." In the latest Seminary Quarterly of our College, it is given such prominence. It ought to thus appear in our church paper and Sunday school publications frequently. It should be printed in our church calendars, song books, and in every way be kept before our church and the public.

Moreover, because we are a Whole Gospel church, we need a constant and emphatic declaration of our distinctive ordinances. Two years ago, after visiting practically every individual church in our denomination, Dr. Yoder said in his Moderator's report, "With the passing of the stalwart heroes of the first generation of the church, there is less emphasis placed upon the importance of observing the ordinances as they were delivered." This charge is true! It presents a challenge to our ministry today. Then Dr. Yoder make this recommendation,—"I therefore recommend first of all that our pastors and editors give us at least once a year a systematic and thorough exposition of the ordinances, their form and spirit." This was unanimously and enthusiastically adopted in 1925. What did we do about it? Pastors, have you once a year systematically and thoroughly set forth the ordinances thus? Editors, has such a systematic and thorough exposition of the ordinances appeared yearly in your publications? If not, why not? It was just such a doctrinal number of the Brethren Evangelist that won me to the Brethren church. Because the need is just as imperative, I therefore make the recommendation of Dr. Yoder, word for word, as a part of this message to this Conference

Distinctive Christian Character

Involved in the "care of all the churches" is the problem of distinctive Christian character and life. The Disciples were called, "Christians", because there was a striking similarity between the Christ they preached and their lives. The greatest human asset of the apostolic church was a distinctive Christian character. Its members were, "a peculiar people, noted for good works." They had "favor with all the people" because the people "took knowledge of them that they had been with Jesus." They maintained a separateness and distinctiveness of life in the midst of a "crooked and perverse generation." They

were separatists. The winsome, attractive, irresistible magnet of the early church was Christ manifested in distinctive character and life. No marvel that thousands, dissatisfied with the emptiness of the false religions of the day and seeking the personification of truth in life, rushed into the church. There was a definiteness, a clearness, an emphasis about the lives of the early Christians which impressed all.

Today, we need the same type of character and conduct in the church. Works of righteousness must be maintained as the evidence and product of our justification by faith in Christ. We must "be not conformed to this world, but be transformed by the renewing of our mind." We must "have no fellowship with the unfruitful works of darkness, but rather reprove them." We must "be not unequally yoked together with unbelievers." The preaching and teaching of the whole Gospel must be followed by its practical demonstration in living. Unless our distinctive doctrines produce a distinctive character and life, they lose their appeal and prove us to be hypocrites. Involved therefore in the "care of all the churches" is the problem of the compromising, worldly, line-of-least-resistance church member. The Brethren church has believed and taught non-swearing from her origin, yet the number of oath-bound fraternity members is increasing in her membership and even invading her ministry. She has maintained that the teaching of an artificial covering of the Church of the Brethren as an interpretation of 1 Corinthians II is erroneous, yet she is rejecting the only other plausible and possible interpretation of this passage, that of the long hair of woman as the natural covering. In the deepest of sincerity and love, we ask this conference, "What are we doing with the gospel principles of non-conformity, non-resistance, and non-swearing?"

We believe that the best method to maintain this distinctiveness of Christian character and conduct is to develop the spiritual life of the individual Christian to that point of power, satisfaction, and victory which will naturally lead the Christian to choose the spiritual instead of the carnal. Neither legislation nor discipline will accomplish it. Rev. Samuel Horton of England recently said, "There is grave danger today of placing too much emphasis on mechanics and too little on dynamics." He declared that the greatest need of the church is "a revitalization of the prayer meeting and a rebuilding of her altars."

We therefore recommend that this conference establish and appoint a commission on the promotion of the Spiritual life. This commission shall carry on a vigorous campaign of publicity and promotion in every way possible to stimulate and sustain the victorious life possible in Christ through the Holy Spirit. It shall give special emphasis to Bible study and prayer, but shall include in its program of publicity emphasis upon all the divinely ordained means of grace and power. Its mission shall be, not to investigate and report but to promote the spiritual life of the individual Christian. We advise that this commission consist of seven members of "good report and full of the Holy Ghost." The advising and arranging for Bible conferences and Victorious Life conferences would be excellent methods of accomplishing the purposes of this commission on the Promotion of the Spiritual Life.

Evangelism and Evangelization

The divine order in the Holy Scriptures is doctrine, character, service. Belief and acceptance of the doctrines of the Word will produce a distinctive character and life which will be translated into Christian service. We believe that the mission of the church is evangelization of

the world and Evangelism in relation to the individual. The first great Conference of the church held in Jerusalem so declared. The minutes of this Conference are recorded in Acts 15. The question of the "care of all the churches" was that of the hour. After long and serious deliberation,—after sincere seeking for and yielding to the guidance of the Holy Spirit, this verdict was reached relative to the mission of the church in this dispensation, "God for the first time did visit the Gentiles to take out of them a people for his name." It was world evangelization and individual evangelism. The early church had nothing to do with spiritual narcotics. She believed her supreme mission was to win the individual to a saving knowledge of Jesus Christ. She believed that her task was to develop the hidden life of the individual. She realized under divine guidance that the social order could not become more Christian than the spirituality of the individual lives of those composing it forced it to be. This principle has never been changed in God's Word. Only as individual Christians as units of the social order function for Christ can there ever be any Christianizing of anything. You can poultice the canker sores of the social order with a sort of Christianized ethical plaster, but the most you will accomplish will be to spread the diseases. Psycho-pathological smackery will never cure sin.

Now, the Brethren church is peculiarly shut in to the evangelistic method of maintaining her existence and in-

sure her future. We do not build up our membership by the unscriptural baptism of infants. The only way we can increase our membership is to win souls to Christ and lead them into full obedience to his Word in Christian baptism. We must be evangelistic or we die! Our evangelistic program must be of that type which will produce not just uplifted hands and signed cards, but Christian baptism and confirmation. In the "care of all the churches", the individual member must be made to feel a personal responsibility for the lost. Somehow, the Brethren church must be overwhelmed with a vision and passion for the lost or she has no future and her present is jeopardized.

We therefore recommend that this conference establish and appoint a Commission on Evangelism of five members whose duty shall be the promotion of a scriptural and energetic campaign of urgency in every way possible to inoculate the membership of the Brethren church with the apostolic vision and passion and pungency for winning lost souls. This commission shall cooperate in the most hearty manner with the Evangelistic and Bible Study League. We advise that it give special attention in its publicity to visitation evangelism as a cooperative method with the old-fashioned revival meeting. It might also serve as a clearing house for churches seeking evangelists and evangelists seeking meetings.

(To be continued)

Military Training in Schools and Colleges of the United States

The Facts and an Interpretation

By Winthrop D. Lane

(NOTE—In answer to a demand for some information on military training in schools and colleges we are re-publishing herewith in two installments a pamphlet of exceptional merit and timeliness. The churches, especially the pacifist group of which the Brethren church is one, are vitally affected by the war propaganda that goes out from the War Department, and there is need of information concerning it. The "Christian Monitor," Mennonite publication, says editorially in introducing this article to its readers, "It is our business as a church to testify against evils, as well as our business to witness to the truth. The first is negative, the second is positive. The ministry of both is our Christian duty . . . The day seems to loom in sight, when this liberty loving nation may go the way of militaristic Europe. This is just another of the downgrade signs seen in the American life." We cannot but look upon the militarizing influences being spread abroad in the land with grave concern, and it behooves the church to stand out against the subtle advances of this evil with unflinching courage and to raise its warning voice with truly prophetic wisdom and faithfulness.—Editor.)

(Concluded from last week)

Why This Pamphlet Has Been Written

The object of this pamphlet is to put facts into the hands of the American people. The public has not passed upon the question of military training for youth. It has registered opposition to the idea of universal compulsory military training, but upon the present near-substitute it has not spoken. Congress, under the emotion of a great European war, put into effect the National Defense Act, and in so doing authorized the President of the United States to introduce military training into civil educational institutions; the War Department is now showing what this may mean, but the general public has hardly known what was going on.

Now how did the thing get going? Nearly everyone knows that there are in the United States what are called

"land grant colleges." These were established in pursuance of an act of Congress passed in 1862, called the Morrill Land Grant Act. This gave land to the states on condition that they establish colleges devoted primarily to teaching agriculture and the mechanic arts. Nearly every state in the union now has one such college. The state agricultural college is in most states the land grant institution, though in some the state university is. The law required that military training be offered in these colleges. All land grant schools have, therefore, ever since offered some form of military instruction to their students, but in many, if not in most, this was little more than a kind of military physical drill and was not taken seriously by the military authorities of the Government of the United States.

All this was changed, however, in 1916, when the European War raised the enthusiasm, and stirred the fears of military people in this country. That was the year of the great "preparedness" drive, when the country was swept by appeals to increase the money spent on defenses, augment the army and prepare for war in other ways. The idea of universal military training was put forward. The instrument was the National Defense Act. Though passed first in 1916, its provisions in regard to military education were not closely drawn, but in 1920 this Act was amended and enlarged so that it became the legislative base from which the military people executed their drive on the schools.

The R. O. T. C.

This act authorizes the President to establish and maintain in "civil education institutions" a Reserve Officers' Training Corps. This corps is to consist of various units or branches, infantry, cavalry, field artillery, signal corps, medical and others. In any given school there may be

one or more units of this corps. The corps is to be established only in schools having at least 100 physically fit male students under military instruction, except that 50 may be the minimum in units other than infantry, cavalry and artillery. No unit is to be set up in any school until an officer of the Regular Army has been detailed by the War Department to serve as "professor of military science and tactics" and until the authorities of the school agree to maintain, as a minimum, a two years' course in military instruction. The law requires that such course, when entered upon by any student, must be a pre-requisite for graduation by him unless he be "relieved of this obligation by regulations to be prescribed by the Secretary of War."

The law further specifies that the Secretary of War shall have authority to prescribe standard courses of military training for these youths, and that no unit of the R. O. T. C. can exist in any school that does not incorporate these courses into its curriculum. An extraordinary innovation this, that an American civil educational institution should relinquish to the War Department control over part of its teaching. The amount of teaching time thus farmed out is specified by the National Defense Act to be at least three hours a week for the first two years and at least five hours a week during the third and fourth year advanced courses.

The R. O. T. C. as thus established is divided into Junior and Senior divisions. Junior divisions are those conducted in high schools and preparatory schools, and senior divisions are in colleges and universities and some essentially military schools. In the senior division the work is divided into two parts, the basic course consists of training given during the first two years of a college term, and the advanced course of training received during the third and fourth years. Any student who enters upon the advanced course is required to agree in writing to continue in the R. O. T. C. for two subsequent years. He must also agree to attend one summer R. O. T. C. camp, either at the end of his third year in school or at the end of his fourth. The duration of this camp is six weeks.

Eligibility to receive this military instruction is limited to students who are citizens, who are "not less than fourteen years of age" and whose bodily condition indicates that they are physically fit to perform military duty, or will be, upon reaching military age. Here, as in the regular army the War Department does not care to waste time and money on any but the physically fit, despite its announcements, quoted later, that better citizenship is the object of the instruction given.

By the National Defense Act the President is authorized to appoint as a reserve officer of the Army of the United States any graduate of the senior division whose work has been satisfactory. To receive such appointment the student must take an oath to serve the United States as reserve officer for at least five years from the date of his appointment. Under the authority of this section 3,392 young men were made second lieutenants in the Army of the United States at the end of the school year of 1924.

Many land grant colleges have established R. O. T. C. units under the provisions of this Act. This gives them a fuller measure of government support and better facilities for giving military training than they had under the Morrill Act.

The law further authorizes the Secretary of War to support military training at schools other than those maintaining the R. O. T. C. units. This it does under section 55c. The Secretary of War may issue arms, tents, and other equipment, and may assign officers and enlist

men to teach youths, and may prescribe the courses of instruction just as he does for schools having units of the R. O. T. C.

How Many Schools Give Training?

During the last school year, that of 1924-25, military instruction was given in more than 226 educational institutions in the United States. The exact number is difficult to obtain. Two hundred and twenty-six institutions maintained units of the R. O. T. C., but as just explained, the Secretary of War encourages military training in schools which do not establish R. O. T. C. For the school with R. O. T. C. Congress appropriated \$3,818,020 and the number of students taking military instruction was 125,504. To these schools the War Department assigned 768 officers and 1,064 enlisted men to carry on training; it paid their salaries. Before 1916 there were no R. O. T. C. units and the number of officers engaged in military in schools was only 119.

Of the 226 R. O. T. C. institutions in 1925, 124 were of college or university rank, 63 were high schools and 39 were what are known as "essentially military schools."

Famous Colleges on the List

It is interesting to note the names of some of these institutions. Many of the best known colleges in the land are on the list. Harvard, Yale, Princeton, Cornell, Leland Stanford, John Hopkins and the University of Pennsylvania are there; Northwestern University and the College of the City of New York are included. Nearly every state university in the country is on the list, including such famous ones as the University of Wisconsin, University of Michigan, University of Minnesota, Ohio State University and others. Among smaller colleges of high standing are Rutgers, Lehigh, Lafayette, Georgetown, Boston University and Western Reserve. The number includes many technical institutes, and practically all of the agricultural colleges. There is a large sprinkling of denominational and semi-denominational schools. In all of these colleges and universities military training is now an accepted reality.

High schools also in all parts of the country are given military training. Among the cities where this is the case, are Cleveland, Washington, Chicago, Louisville, Kansas City, Indianapolis, San Francisco and Salt Lake City. There is drill in more than forty others. Youngsters of fourteen and older drill with rifles and learn the technique of guard duty and patrolling.

Where Will the War Department Stop?

The War Department does not plan to stop with what it has already done. Its purpose, apparently, is to go on, putting military training into one school after another, until all boys over fourteen years of age enrolled in the educational institutions of the United States are being drilled to take part in war.

John W. Weeks, Secretary of War, called a conference in the City of Washington in November, 1922, to discuss ways of "realizing more fully the provisions of the National Defense Act." To this conference were invited many boys' club leaders, educators, athletic directors and others who, in the opinion of the Secretary, might be helpful in bringing more and more youths under the influence of military training. One of the spokesmen for the War Department at this conference was Brig. Gen. William Lassiter. If the main purpose of the Reserve

(Continued on page 9)

² The facts given with respect to the present extent of military training in R. O. T. C. units are taken from the published Hearings before the Subcommittee of House Committee on Appropriation in charge of the War Department Appropriation Bill for 1926; pp. 600-621.

THE BRETHREN PULPIT

Relation of Pastor and Church Paper

By W. I. Duker

(Address in the Publication Session of the late General Conference)

TEXT: "That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached.—Acts 10:37.

Our Inspired Word has come to us through the printed page. The thoughts of God have been written down by the hands of man and kept for unborn generations by the continued efforts of those interested in others. Our debt to the printed page is so great that we have not the ability to give any adequate sense of appreciation. Only he, whose intelligence is dulled and whose appreciation is marred, fails in properly evaluating this blessed heritage.

The burdens thrust upon the shoulders of leaders today are too great if they attempt to bear them alone. Our lives are too full of many things for us to act as the source of all information for our flock. The interests of our local congregations are bound up with many things outside of our own little sphere. Our extreme congregationalism is alarming many who think. We cannot be a law unto ourselves. Our interests and our successes, our services and our benevolences are all bound up in our relationships with others. The congregations that find themselves busy in their own local problems to the extent that they are not informed relative to the problems of other congregations, soon have no problems of their own save the problems of their own existence. We must be tied together by some tangible cord or not only lose our pleasant relationships between congregations but our individual life as a congregation. Selfishness here is unpardonable because we be but stewards in our charges.

In our present organization we are not overburdened with the printed page. With but one church paper and that one not at all a large one, it is within the convenience of all to be entirely familiar with its every page. Information essential to the intelligent cooperation of all may be found in every edition. Spiritual food and devotional reading fills each weekly issue and yet we believe we are safe in saying that it, too, like the Word of God, is used to dignify the home not by its reading but rather by its appearance upon the center library table. Certainly it is a welcome guest in a sufficient number of homes to justify its continuance. It is indispensable as a "Binder" and an "informer" and there can be no question relative to its future life. But it is not being used to any degree of service, this service can easily be increased several hundred fold. Homes that do not have it and are not at all familiar with it, should be supplied and homes that have it but do not read it should be interested in it. Not alone for the sake of the homes but rather for the sake of the congregation and thus for the sake of the entire church. Little can be done until we have an intelligent and informed laity. (We may well include our Ministerium). What is happening out in California should be known and appreciated in every home in the brotherhood. How may their strength and loyalty strengthen and inspire our brotherhood unless we know of their faith? What is going on in the extreme East should be talked over at the family altar or at the weekly prayer meetings all over the brotherhood, but how may we know of their love and service else we are in-

formed, and how may we be informed unless we utilize the methods of information now at hand?

Some of us remind others of the boy who insisted on having his pie with his plate full of meat and potatoes. Crying for his pie he is informed by a loving but wise mother that meat and potatoes must be eaten first. The mother well knows that when once well filled with meat and potatoes there is little desire for pie, or at least the desire is lessened and the need entirely gone. Some of us are insisting that we must spend more money on our church paper, and by that they mean that it must be changed and be "made over." But brethren, first let us see to it that it is appreciated as it is and then possibly this desire shall have gone. Certainly any paper must keep abreast with the times but first of all it must be read and appreciated by its readers before any available improvement is assured. In speaking to many of its real friends we have found that those who really read and know it would be displeased at any change because it would be like changing the appearance of an old friend. We would that all of our people might so know our church paper.

Upon whom then does the greater burden of this work fall? Upon the editor, or the contributor? Upon the pastor or the laity? The editor can but print that which he finds upon his desk. The laity cannot be informed until they are interested. Surely it is evident that the pastors who have of their own volition accepted the leadership of their flocks are the "key men" in this matter. How many of us have given a week each year which we may have designated as "Church Paper Week." We have "Mother's Day" and "Father's Week", "Labor Day", and "Saving Week", and yet we have not heard of "Evangelist Week." Surely it might be profitable to spend one week out of the fifty-two in which we might emphasize and enlarge upon the church paper in the minds of our people. We believe we are safe in saying that in some of our pulpits the church paper is not named once during the entire year. At least not in a way that might incite the interest and awaken the desire to make it a welcome weekly visitor. Not long ago we observed one of our brethren making a "stump speech" in which he was not lauding our paper. Rather the opposite was his theme. And yet to my personal knowledge, he had no experience in editing a paper and had made no effort to encourage his people to make its acquaintance. Surely this is not pleasing and should be discouraged. We need the paper but we must have cooperation before this need is supplied.

We learned of a plan some time ago that we can well recommend to others, a plan that was used with profit and pleasure by a minister interested in his people more than he was interested in himself. This minister, after reading one of the sermons found in the Evangelist, a sermon by one of our outstanding ministers, went before his people with this sermon. Holding the paper in his hand he gave the name and church of the minister, told them of his earnestness and service and then read the sermon for his morning service. It was as though that

minister from afar, had called and spoken to, that congregation that Sunday morning. There was no effort of sailing under another's colors; in fact it had been announced upon the previous Sunday that this sermon would be read the following Sunday. The people were delighted, the minister was unselfish and the paper had served. We hunt through book-stalls for the latest sermon outlines by men whom we do not know and forget to introduce our well known fellow pastor when we have him right at our right hand all week. In my judgment every sermon that has sufficient merit to find its place in our weekly paper should be given orally to our people at some time during the week.

When we contemplate the infinite value of our church paper, when we think of the work that must be done, when we see the growing tendency of our becoming more and more a number of isolated units, when we recognize the fact that our only success lies in the success of our other local congregations, then are we constrained to feel that the pastor and the church paper are insolubly related, and that this relation must be continued if either will prosper. Our people are clambering for news. They delight in seeing themselves in print. Time and time again have we been kindly remonstrated with by our people and some one has said, "Why don't some one write?" We explain it and they are silenced for a time but our responsibility remains. Indifference must be overcome, a greater attitude of active cooperation must be cultivated and together the pastor and the church paper must come into their own.

Elkhart, Indiana.

Military Training in Schools

(Continued from page 7)

Officers' Training Corps, he said, were to produce reserve officers, then "our efforts should be especially directed towards the expansion both in the number of colleges reached and in students enrolled." If, on the other hand, the main purpose were to give the benefits of military instruction to a great number of boys and young men, then "the system ought to be expanded so as to give all young men attending both schools and colleges the opportunity of having this form of training and not confine it" to the institutions then maintaining such courses. Thus, whichever purpose was regarded as primary, the object was expansion. General Lassiter pointed out that "less than one-fifth" of the colleges in the country of the United States had R. O. T. C. units at that time, and plainly intimated that the percentage should be raised. With respect to secondary schools he was even more explicit, declaring that there were "at least 1,200 secondary schools where junior units might be maintained."³

Another spokesman for the War Department, General Pershing, said that it was "our fervent hope" that out of the conference there held might come "plans and policies which could be applied to our public schools everywhere." And General Pershing made an even more significant remark. He seemed to see a substitute for universal military service in the R. O. T. C. and C. M. T. C. "That we have not adopted the principle of universal military service," he said, "renders it highly essential that training which leads up to and, as far as possible includes preparation for military service should be popularized by all available methods." In similar vein Secretary Weeks in an address at Lehigh University spoke of "the gradual development of the idea that it is the proper action

for every self respecting young American to give a portion of his time during his youth to preparation for effective service if his country should ever need it."⁴

Training for Citizenship—Or to be Soldiers?

A large part of military training, including the C. M. T. C., is sold to the public or to the college student by much talk about its being training for citizenship. It is better psychology to call it that than to say that it is training for war. Gen. Pershing remarked that it must "be popularized by all available methods." Compare what is said concerning the R. O. T. C. to the American fathers and mothers, to army officers, and to students.

⁴ Address at Lehigh University, Oct. 8, 1921, quoted in pamphlet by Major General J. G. Harbord.

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

YOUTHFUL RELIGIOUS DEVOTION—2 Chron. 34:1-7. "While he was yet young," Josiah "began to seek after God." Beginning early he could devote an unwasted life and unimpaired powers to the service of God. In consequence it is not surprising that he became so abundantly fruitful in the moral reformation of the nation. It pays now as much as then to enter upon the divine life in early youth.

TUESDAY

PURGING AND RESTORING—2 Chron. 34:8-13. Josiah followed the illustrious example of Hezekiah in cleansing the house of the Lord. But it was not enough to destroy idolatry; the service and worship of the true God must be restored. Many of our churches need repair, but not infrequently the worship activities that go on within need purifying and spiritualizing even more.

WEDNESDAY

YOUTHFUL WAYWARDNESS—2 Chron. 33:1-10. It is said that Manasseh "did that which was evil in the sight of the Lord." The same complaint is being made concerning many of our present-day youths. But much of youthful waywardness today is traceable to causes similar to those that likely lay back of Manasseh's wickedness, i. e., he came under the influence of idolatrous and wicked men, when he began to reign, at the age of twelve, and was led astray.

THURSDAY

THE PRODIGAL'S REPENTANCE—2 Chron. 33:11-20. Manasseh would not hear the word of the Lord, so he must feel the hand of the Lord in chastisement. In the solitude of imprisonment he had time for reflection. As Micah (6:9) says, "When the rod spake he heard." But his repentance was genuine, as is evidenced by the fact that he tried to undo the wrong he had done. May God make the repentance of every one of us as genuine.

FRIDAY

ISRAEL'S REPENTANCE—Hosea 14:1-9. Israel had sinned grievously and the prophet had appealed to the people to repent and to pray for the removal of their sins,—not part, but all. The people had reached a place where they desired the deliverance from "all iniquity." Too many there are who, when they become Christians, desire to cling to some pet sin, some evil habit, some sinful pleasure or associate.

SATURDAY

THE SUFFERING SERVANT—Isa. 53:1-9. This is a prophecy concerning the character and mission of the coming Messiah, who is the "arm of the Lord" stretched out to destroy sin. He is to be a rejected Christ in that comparatively few will believe on him, and a suffering Christ in that the consequences of sin are to fall upon him.

SUNDAY

THE TRIUMPHANT CHRIST—Isa. 53:10-12. The death of Christ was no afterthought, but a pre-arranged plan of the Father. He did not delight in the suffering of his Son, but it was the only means of saving a lost race. He shall see the blessed fruits resulting from his suffering and feel amply repaid. It shall be the greatest of all victories. All nations shall come under his sway.—G. S. B.

³ From Special Report of Secretary of War to the President on The Conference on Training for Citizenship and National Defense, 1922. pp. 8:10.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for September 18)

The Kingdom Divided

Scripture Lesson—1 Kings 12:1-24.
Printed Text—1 Kings 12:12-20.
Devotional Reading—Prov. 1:20-26.
Golden Text—Pride goeth before destruction and a haughty spirit before a fall.—Prov. 16:18.

LESSON LIGHTS

(From "Illustrated Quarterly")

Circumstances. Solomon at last had turned from the Lord, the God of Israel, and had not kept his covenant and his statutes (see 1 Kings 11:9-13). The result was that Solomon's people were ready to rebel against him, and the kingdom was honeycombed with discontent, and many were feeling the idolatrous influence of their rulers. Rehoboam, the heir to the throne, was far worse. Nothing was possible to be done except to divide the kingdom in order to save the nation and enable it to carry out God's plan to make Israel the means of proclaiming the true God. Bitter grievances were being felt and resented by the people all through the empire. The burden of taxation was very great, and bore especially hard upon the northern tribes, who, being at a distance from the capital, could not partake of the wealth that enriched the leaders near the throne. Especially repugnant and burdensome was the levy of forced labor for Solomon's great works. An example is given in 1 Kings 5:13, 14.

Rehoboam seems to have been the natural heir to the throne. Judah accepted him. But, as in the case of Saul, David and Solomon, at least in Jerusalem, the people had a voice in the selection of their king. Accordingly, the tribes were summoned to meet at the old northern capital, Shechem, to confirm the successor of Solomon. The northern tribes were determined to obtain a charter of rights that would relieve them of their burdens, as the price of their submission. For Solomon had forced them to give their unpaid labor upon his great buildings, and these free and independent Ephraimites were reminded of their ancestors' slavery in Egypt. They were shrewd enough to send for their brilliant sympathizer, Jeroboam, whom Solomon had banished to Egypt. They were ready to enforce their just demands. Rehoboam, apparently attended by a small force (Kent), went to confer with them. Jeroboam was their spokesman. Rehoboam had every opportunity to continue and increase the prosperity and usefulness and happiness of his kingdom. He could spread abroad among the nations the knowledge of the true God and true religion. He was placed upon a mountain top, whence the light might shine on many nations.

Rehoboam Sought Advice, both of the old and the young; but he was not wise enough nor good enough to make the right, safe and wise choice. One's character, already formed, is a powerful factor in such emergencies. There is no time to prepare a new character. Rehoboam had formed the habit of taking bad advice when it fitted his inclination, and so he took it at his life's crisis. A fire, a railroad accident, a shipwreck, a battle, bring out the real natures

of men, just as an unexpected visit discloses good or poor housekeeping.

The Old Men's Counsel was good, because (1) it was right, and the right is always wise. (2) It was good for the people, giving them their rights and making them happy. (3) It would bring the highest prosperity and glory to the kingdom. (4) It would encourage the virtues of the king himself, and keep him closer to personal righteousness. (5) It would bind the people to him in loving loyalty.

The Young Men's Counsel was bad, because (1) it was wrong. (2) It was selfish.

THE NEW FRONTIER

A new magazine was established two years ago which deals with frontier life in every part of the world. The first number of the magazine had a charming bit of verse written by Berton Braley which spiritualizes the adventurous thoughts of the frontier:

"There's always a new frontier.

For the fellow who goes to find it,
Though the boundaries are not clear
And the maps have not outlined it,
It's the place that is just beyond
Wherever you chance to be,
That is touched by a magic wand
Of wonder and mystery!

"There's always a new frontier:

For one it is lone and far;
Another may find it near—
Just a jaunt in his flivver car,
It's the line where the humdrum ends,
The realm where the dreams begin,
Where the blue horizon bends
Over ports where ships come in!

"There's always a new frontier;

And it may be many a mile
Or close to the Now and Here
And bound by a woman's smile.
It's the goal of your heart's desire,
The hope that you hold most dear;
Till your soul has lost its fire
There's always a new frontier."

—Expositor.

(3) It was opposed to God. (4) It would injure his kingdom. (5) It would keep him with bad companions. (6) It lost him his kingdom.

Getting and Taking Advice. "He who was taught only by himself," said Ben Jonson, "had a fool for his master." The more capable a man is of getting along without advice, the more anxiously will he seek it out and the more carefully will he weigh it. He will know that, as Mazzini wrote, "good counsel has no price." But a foolish man, if like Rehoboam he asks advice, does not really want it, but seeks only to be buttressed in his own foolish desires. "It is not advice, but approval, which we crave," said Boufflers; and the poet Hood declared that "to attempt to advice conceited people is like whistling against the wind." This

is one reason why severe though wise criticism so often makes the one who is being criticized angry even if he has asked for criticism. Wise advice, if followed, adds another person's experience and judgment to our own; one becomes twice a man, and one's life wins double success.

Turning Points in Life. We all, like King Rehoboam, come to turning points—places where the way of life parts before us, and eternal destinies depend on the choice we make, whether we choose God or the world, Christ or self; to do right and be true in the hour of temptation, or to walk in the brilliant and attractive way of sin that leads to death. And usually we do not realize the importance of the crisis, but only know what is right or wrong. To decide aright is to gain a kingdom; to decide wrong is to lose it. The only way to be ready for the great choices is to choose wisely in small affairs. Be patient in little trials, and you will be patient under great provocation. Be faithful in little duties, and you will be faithful in great emergencies. When God would write the state papers of the universe, he chooses a pen that has written well the humdrum business letters. Opportunities that come to us are unnoticed or unattainable, unless we have been faithfully growing into a power to use them. What is an opportunity to sing, or to be sea-captain, or to open a large business, to one who has acquired no fitness for those things? All the falling apples in the world would not have suggested to Newton the law of gravitation, nor would all the steaming kettles in England have awakened in Watt the idea of the steam-engine if they had not been prepared by previous faithful study and work.

A Heartening Example

Editor Routh gives the following heartening report of the courageous stand which some young Christians in Texas have recently taken:

"Recently a high school boy in a Texas city was invited by some young people to a dance. He said, 'I will not go to dances'. They asked him why. He said, 'I will not go because I don't want to dance and for the further reason that my father is a good Christian man and I do not want to bring reproach upon his good name.' The young people respected his convictions and said, 'Very well, we will not have the dance.' A high school girl asked him to take her to a dance. He gave her a similar answer, she, too, was influenced by his convictions and did not go to the dance. Another high school boy was asked by a committee on entertainment to help an arrange for a dance. He said, 'There will be no dancing if I have anything to do with it.' They did not have a dance. If we can have a multitude of young people like this in our high schools, we shall go a long way towards stopping dancing and other questionable amusements in the high schools. But back of all this was the right sort of home training. The solution of the problems of this generation will be found largely in Christian homes."

Have you seen anything more reassuring in a long while? And isn't it likely true that there are some young people in your

(Continued on page 15)

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

"Every's" for Endeavorers

By Rev. W. A. Redfield

- Every officer should ask and answer these questions:
What is my task?
What are my best tools?
What are the best possible methods?
- Every member of the Executive Committee should know:
What are we constituted to do?
With what do we have to work?
- Every committee should answer intelligently (by doing):
How can we best do our work?
What is our particular task? (What justifies our existence?)
With what are we to do that task?
How can we accomplish our task most advantageously?
- Executive Committee "Every's":
Every committee a plan and programme for every month.
Every committee busy upon every detail of that programme.
Every committee a written report of progress with the programme every month.
- For the Whole Society:
Every officer active and effective.
Every committee at work on its task.
Every task worked at continually, or done.
Every member a job on the society programme.
Every responsibility met, including:
The year's programme outlined and executed.
The budget planned and raised.
State and national programmes incorporated locally.
All regularly scheduled meetings held.
The recruiting and training of new members.
Every work planned, and every plan worked.
Every day in every way our society is growing more effective in Christian Endeavor.

Winthrop, Massachusetts.—C. E. World.

Stories and Poems for Opening Exercises

With a vision, no doubt, of countless beset teachers and impatient children poring over rows of books in search of a story or poem for school or church program, Elizabeth Ohr, who heads the School Libraries Division of the Indianapolis Public Library, has prepared an index called "Stories and Poems for Opening Exercises." It has just been published by the American Library Association.

Not only has Miss Ohr compiled a list of works suitable for delivery at opening exercises, but she has grouped them under some two hundred headings, alphabetically arranged, so that if any exercise of this kind is to fall about February 22, one may look under Flags, Independence Day, Memorial Day, Patriotism or George Washington for material which bears, in some sense, on the topic of Washington.

Other subjects, taken at random, are

Mystery Stories, Love of Home, Bees, Internationalism, Cheating, Nonsense Stories. Nature stories and poems are abundant, as are works on Animals, the Bible, Flowers, Courage, Selfishness, Spring and Wind. All of the ordinary needs are filled, and many of the less usual. Energy is there, as are Advice, Egotism, Frogs, Ingenuity, Good Luck, Loquacity. The important holidays are well observed—the New Year, Valentine's Day, Easter, April Fools' Day, May Day, Decoration Day, the Fourth of July, Labor Day, Hallowe'en, Thanksgiving, Christmas.

A key lists forty-one books in which the recommended selections are to be found.

(Continued on page 15)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for September 18)

Zacchaeus, a Public Officer Who Entertained Jesus Luke 19:1-10

Once upon a time there lived in the city of Jericho a little short man and his name was Zacchaeus. When Zacchaeus was a young man he wished, Oh, so much, that he might be rich. He felt that if he could have lots of money he would be very happy. Now the truth of the matter is that having money doesn't really make people happy but Zacchaeus did not realize that and he kept wishing and wishing that he might be rich. Finally, Zacchaeus succeeded in getting a job that gave him a chance to get rich. He became tax collector. Now Zacchaeus knew that tax collectors often became rich by collecting more taxes than they were supposed to collect. So Zacchaeus said to himself, "If the other tax collectors cheat the people that they are taxing, why should not I do the same? It will make me so happy if I can become rich. I shall do just like all the rest of the tax collectors. I shall collect the money for the government but I shall add some to the amount that the government needs and all that I add I shall keep for myself."

So several years passed by. Zacchaeus kept getting more and more money for himself and as he got the money he invested it. His bank account became larger and larger until he realized that he had done the thing that he had thought that he wanted to do. He had become a rich man. But somehow as Zacchaeus sat in his big home that he had built, he did not feel a bit happy. He did not even feel as happy as he had felt when he had been a boy wishing to be rich. He sat in his home and looked at the beautiful carpets and the beautiful draperies that he had bought but they did not make him happy. Just when he thought that he was going to enjoy his wealth the most he would remember some of the people from whom he had collected that money. He knew that they needed it, yes, many of them needed it much worse than he did.

One day when Zacchaeus was down town in the city of Jericho, he saw that there was a very great excitement of some kind among the people. He called a man that he knew and said to him, "Why are the people so excited?"

The man said, "Why, haven't you heard? A wonderful teacher and preacher is passing through our town today and everyone wants to see him. His name is Jesus and he is coming along this road before long."

Zacchaeus had heard of Jesus before and so he became interested at once. He kept thinking, "I want to see Jesus but how can I do it? The road is so full of people and I am so much smaller than the other people." As he walked along thinking, suddenly a bright idea came into his head. He decided to climb a tree that stood by the road. Then he would be able to see Jesus as well as anyone else. He found a tree and it wasn't long before he saw a crowd of people coming, so he climbed up in the tree. Oh, how he wished that he might be with those people who were near the Master, hearing him speak and seeing the many wonderful things that he did. He felt lonely, for he realized that with all his money he had no friends. He had not been honest with people so how could he expect them to be his friends? So as Zacchaeus watched Jesus draw near, he was feeling very unhappy and wishing that he had friends who loved him.

As Jesus drew near to the tree, Zacchaeus looked and looked at the Master's face and Zacchaeus saw so much love and kindness in that face that he wished more than ever that he might talk to Jesus. Jesus reached the tree and Zacchaeus was just beginning to think, "Now I'll never see him again" when Jesus said, "Come down out of the tree quickly Zacchaeus, for I am going to your house."

Then Zacchaeus was truly happy. He was so glad to have Jesus go to his house. So Zacchaeus had his chance to talk to Jesus and to enjoy the friendship and love of Jesus. Having Jesus so kind to him made Zacchaeus want to be kind to others, too, so he said, "Lord, I am going to give half of my goods to the poor and I am going to give back the money to those from whom I have taken too much taxes. Only instead of just giving the money I got from them I am going to give them four times as much as I took."

Then Jesus was happy because Zacchaeus had changed his way of living, and from that day on Zacchaeus was happy because Jesus was his friend. Then many others became his friends also, and so Zacchaeus found that it was friends instead of money that bring happiness.

Bible References

- M., Sept. 12. Jesus entertained by Peter. Matt. 8:14, 15.
T., Sept. 13. Jesus welcomed. Matt. 8:5-13.
W., Sept. 14. Invited to the house of death. Mark 5:22-24, 41.
T., Sept. 15. Grudging entertainment. Luke 7:36-47.
F., Sept. 16. A feast for Jesus. John 12:1-8.
S., Sept. 17. Open to Jesus. Rev. 3:20.
Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Dr. Gribble's Relay of African News

42 Rue Pierre Nicole,
 Paris, Vme, France.

August 21, 1927.

Dear Evangelist Readers:

Again have I been tardy in compiling for you letters from the field.

Under date of May 28th, Mrs. Hathaway writes, "You will notice by the heading that we are at Bossangoa during the absence of Brother and Sister Sheldon. We have now had an interval of seven weeks without mail, consequently it has been a long time since we have heard from you.

"Everyone at Yaloke was well when we left." "We are at present at Dantona which is about half an hour by tepoi from the Bossangoa concession proper. We have decided it would be better to move on the concession, occupying the store-house. Thus Mr. Hathaway will be closer to his work, will spend less time upon the road, and we will have more time together. We will probably finish moving Monday. We shall probably be at Bossangoa several weeks.

"Shortly now you will, we trust, be on your way back to us. How we shall rejoice at your coming. Literally we hope to kill the fatted calf!

"We are praying for you and trust the Lord will undertake for you, supplying your every need."

Under date of June 7th, Mrs. Hathaway adds, "It is several days since I wrote to you, thinking I would have a chance long before this to mail your letter.

"A Kare runner has just come in, and is going on to Bossangoa. He brought us news of the birth at Bassai, June 4th, of Kenneth Everett Sheldon, weight 8½ lbs.

"We are now living in the storehouse on the Bossangoa concession, having screened it for temporary occupation. The Lord has richly blessed us while here and we have been very happy. This is a beautiful place, and the longer one is here the more one appreciates the beauty. The large Ouahm River which borders the concession makes it very attractive.

"Fish and hippopotami are plentiful.—There are numerous deer.

"We trust that you will be strong for the voyage, and that the Lord will raise up some one to come with you. I don't like to think of your traveling so far alone. But he always has undertaken for you in the past, and I believe will this time. I know one of your favorite texts is "He is faithful."

Mr. Hathaway writes from "Bellevue" (which we presume to be the name of the Bossangoa concession) under date of June 14th:

"The four room house at this station is now about completed, but it must dry a month or so before Brother and Sister Sheldon can return from Bassai," bringing the baby into it. I have just written them to this effect.

"The house is built of brick clay by putting up about a foot per day without poles and sticks as is customary.

"Brother Sheldon will plaster it with shell lime, gathered from the river. This is the regular lime used in Bangui. The house has a beautiful foundation of real stone

with a cement base, so that the white ants cannot enter the wall without being seen.

"We rejoice in the fact that you are soon to be here. We are counting on God's grace and strength to bring this to pass."

Under date of June 5th Sister Jobson writes from Bassai,

"Little Kenneth Everett Sheldon arrived on June 4th. Mr. Jobson and I remarked on its being the fourth anniversary of Brother Gribble's death.

"Our school opened June 1st with 51 in attendance. We have thirty-five on the station but the food is quite hard to secure. We have a special class for the evangelists and they are making wonderful progress.

"We are so happy to hear that the money has been supplied for the Bassai church.

"Brother Kennedy is building a chapel in Yoforg's village and is exposed to the sun, hence is suffering somewhat.

"We hear every mail concerning our children. They are well and happy. God is good. We often wish for the children, but it is for his sake that we are separated. What a glorious day it will be when we shall know no separations! How much grace you will need to part from Marguerite after having had her again!"

Mrs. Tyson writes from Yaloke under date of June 19th:

"The school boys in one year's time have made wonderful progress. It has certainly been the wonderful blessing of the Lord upon the work."

"Leprosy is on the increase around Yaloke, not only the anaesthetic but also the tubercular type.

"It has been for some time my privilege to teach the evangelists. I enjoy the work so much. I am using Dr. Torrey's book, 'What the Bible Teaches.' I have faith to believe that the hearers will be strengthened by his word, for we have his promise that it will accomplish that whereunto it is sent.

"The boys seem so burdened when they pray for you, especially when you are on the BIG BOAT.

"May the Lord keep and guide you until you reach your desired destination."

A brief card from Brother DeLozier, written from Marseilles tells of his plans for visiting Spain and Italy.

Meanwhile we are expecting the arrival of Brother and Sister Taber in September. There is a great void for them to fill in this little apartment for Marguerite and my sister left eleven days ago. They will not arrive in New York before the 26th. I shall turn over the apartment to Brother and Sister Taber when they arrive, rent an adjoining room for myself during the brief time that we shall be together, and leave in time to finish my outfitting and packing at the post. From the latest letters from the Board, I infer that the date of October 15th will be acceptable for my sailing. I presume this will be from Antwerp, as the Nile route is too expensive, and the automobile route via Douala not yet fully completed. These circumstances seem to shut me up to the Congo route.

My address will continue to be 42 Rue Pierre Nicole, Paris, Vme. All letters writ-

ten before October first should be addressed here. As Brother and Sister Taber will have the same address, I might speak also for them. They will forward my own letters which arrive while yet in Europe to my port of debarkation. Letters written after October 1st should be addressed to me at Yaloke par Boali, par Bangui, Afrique, Equatorial Francaise.

Faithfully yours,
FLORENCE N. GRIBBLE.

"WE AIN'T GOT NO BIBLE AT OUR HOUSE!"

W. W. Bradshak, missionary of the American Sunday School Union, had the following experience in the mountains of Kentucky:

One day a boy asked me to ride with him. He told me that he was hauling the mail to the next village, and that he was paid \$12.00 a month for his work.

"How do you spend your money?" I asked.

"Well, I help support my mother and sister, and the balance I am saving to buy me a rifle."

"The day I get it I am going to kill old man Yelvington. If he should die, I am going to shoot his oldest son; and if he jumps the country, I will kill the next."

"What in the world do you mean, my boy?" I asked in amazement.

He replied: "Just what I tell you! Old man Yelvington killed my father, and the day of the funeral I swore I would fix him. I have nearly enough money to get the rifle, and when I do, something is going to drop over yonder; you know what the law of revenge is."

I was nearly speechless with astonishment. "My young friend," said I kindly, "don't you know if you kill that man you will have to fly from your home, go to prison, or be hanged? Do you know what an awful thing murder is? What does God's Word say about it?"

He answered, "We ain't got no Bible at our house."

I talked earnestly and tenderly with him, bringing out the gospel rule of forgiveness. He was deeply moved, and tears were in his eyes. Before we parted he promised to give up the dreadful plans. I took a Bible from my bag, wrote his name in it and gave it to him. Some months after it was the means of a conversion; also that of his mother and sister. It pays to teach the children God's Word.

That little Bible saved the old man's life, it saved our State a murder trial, it saved a boy from becoming a criminal; and it cost twenty-five cents. One good book, one kind word, often saves a child from the downward career.—Selected.

Our faith is not the condition of the Savior's love, but it is the condition of our joyful participation in his love. It is not a condition imposed from the outside by some despotic authority, but a condition in the very nature of the case. It is not that Christ will not love unto the end unless we are faithful unto the end. It is rather that such enduring love should create in us enduring faith and hope, if we apprehend and accept the love.—Hugh Black.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Our National Organizations Back Ashland Endowment Campaign

We have come to the place that all our church organizations and churches realize that the future of our church is inseparably related to our College and Seminary.

THE FUTURE LEADERSHIP OF THE CHURCH DEPENDS ON ASHLAND AND THE FUTURE OF THE CHURCH DEPENDS ON GOD AND THE MEN WHO ARE TO LEAD.

Both the National Sunday School Association and the Woman's Missionary Society are and have been giving splendid aid to the school. The W. M. S. in paying the salary of Dean Miller and the Sunday school \$1500.00 a year toward the salary of Professor Stuckey.

Last year the W. M. S. gave \$500.00 in cash toward the endowment and this year a note for \$500.00, making their total gift \$1,000.00 to the endowment.

The National Sunday School Association is giving \$1,000.00 to the endowment. These organizations should be given the fullest support by all our churches, as they are contributing much to the work of the church, both in the homeland and the foreign field. **IT IS OUR WORK AND WE ALL SHOULD SHARE IN IT.**

The National Ministerial Association, which is composed of the ministers of our church, stands solidly behind the campaign. There is no one group in the church more concerned in the success of this campaign than our preachers. They realize the importance of the college to the church.

I WANT TO SAY RIGHT HERE, THAT I AM PROUD OF OUR MINISTERS AND WE NEED to give courage and encouragement to them in the hard task they face in these days. I have been given the fullest support and it is to them all honor is due as far as the success of this campaign to date is concerned.

The National Association is giving \$1,000.00 to the endowment as a memorial to the school and a witness of their faith in the college and an appreciation of what the school means to our work.

The cash gift of \$500.00 by the W. M. S. was reported last year, so that the total boost given to the dial by our National Societies is \$2,500.00. **W. S. BELL**

PARIS TO MARSEILLES

It is Sunday afternoon and I am sitting in the park of Allees Meilhan, Marseilles. Here I am sheltered from the dazzling and penetrating sun of the "Midi" or south.

After one month at the Sorbonne in Paris, during which time I had the privilege of listening to France's best educators who were interpreting to us foreigners from nearly every nation, what the Sorbonne calls: "La civilization francaise."

Our lectures consisted of literature, art and history. Our afternoons were spent in gleaning French civilization from the cathedrals, the museums and many other places of interest in which Paris abounds.

At every turn Paris speaks the language of history. Her streets are so named as to almost constitute a course in history. Our

system of numbering our streets seems both absurd and stupid to the French.

I had also the privilege of visiting the catacombs of Paris where repose the bones of three millions of people, many of whom died in the various street riots which were incident to the revolutions and changes of the government of France.

Having frequently taken my classes through Les Miserables, I was also glad to live a part of that great classic by a visit to the Paris sewers, and still another part later by my visit to Digne.

At 13:17 o'clock on Saturday, July 30th, I took P. L. M. train and 'dropped' south to Dijon where I remained a day and a night, going on to Lyons. Here I spent a little time seeing the city, especially from the basilique de Notre Dame-de-Fourviere which stands on a high elevation overshadowing the city at Westmont rises above Johnstown. On top the basilica is a circular enamel map explaining all the surrounding landscape including the snow-capped Mont Blanc 200 Kilometers away. A high power telescope mounted on a circular track enables one to bring everything into view on a clear day. Following the basilica I ascended to the top of the "Tour Metallique" which is modeled after the Eifel tower in Paris. The wind was blowing a gale and the tower swayed. My thoughts went back to the old U. S. A. and a bit of fear stole

into me and I sure felt better when once more on solid ground.

I "dropped" on south to Grenoble and found myself in the midst of the Alps, the most beautiful mountain scenery thus far in my life. Great high peaks, chimney-like rocks, great massive overhanging boulders! A storm came up while I was there. A clap of thunder in what seemed an exceptionally angry tone, announced the coming of the storm. It was long in coming. Great black clouds gradually snagged themselves across the high elevations and I could almost imagine them as angry because of their wounds, and when it thundered I was made to think of Renan's description of the storms of Sinai.

The rain over, great banks of cumulus clouds hung in the high recesses of the rocky peaks. I took a picture, but alas, the light of the "midi" demands new ideas of kodak adjustment and so my picture only very imperfectly represents what I saw.

Very early one morning I started for Digne. Alps! Yes, I was just getting into them at Grenoble. Tunnels, loops, viaducts! At one place we looked down upon the cloud line and as we descended we passed through a mist which I think must have been the clouds.

Reached Digne about 1 P. M. or 13 o'clock, according to railroad schedules over here.

M. and Mme. Contesse soon showed their remarkable ability at making one welcome. I occupied a cot in the dormitory under the roof of the Gospel Hall.

There were 16 cots in the one room, occupied by 7 nationalities. We soon found



a name for our sleeping quarters which during our stay there were known as "la caserne" or "the barracks."

There we talked, we read the Word of God, we prayed. Men poured out their souls in behalf of France, Africa, Belgium, but especially for France.

The addresses of the convention sounded what seemed to me to be the deepest spiritual note I have known.

With the great overshadowing system of Romanism and the great stone wall of free-thinking and indifference, I say, face to face with these obstacles, a French Protestant takes his religion seriously. It has a meaning. Many at the convention wore the Huguenot cross and they told me of the murder of a grandfather or of some other near relative, all martyrs to the faith after the revocation of the edict of Nantes.

Standing thus on the very edge of the period of the martyrs, one senses a deep, true-ringing note of spirituality.

A prayer here becomes an agony, an outpouring of the heart. Little wonder then if occasionally even a man closes his prayer in sobs.

French Protestantism has a struggle and my "hat is off" to the promoters of such an oasis as Digne and Nogenet.

I spent a day at Digne and saw where Jean Valjean (Les Miserables) came into contact with the bishop and had a new chance at life. But . . . that picture of the Roman Catholic bishop, like the one in l'Abbe Constantin is a bit utopian, unless my observation tricks me.

From Digne I came on to Marseilles, accompanied by M. Kiener, a Swiss who is engaged in colportage work in France. We were met at the train by Mr. Bidmead, an Englishman who directs a colportage work in Marseilles.

Yesterday morning Kiener and I went to the Quidi des Belges, i. e., the wharf along the Mediterranean. Many gasoline launches were there and we got on "Charlot"—Charlie Chaplin. We were on our way to Chateau d'If seven kilometers out in Mediterranean. The sea was rough and Charlie cut up some real pranks not found in movies. (I don't know for sure, as I don't go to cinema). I wish I weren't in that boat which reared at an alarming angle and then nose dived at a still more alarming one, spraying us completely at the same time. My lips tasted quite salty the rest of the day.

But . . . alas, the engine stopped.

The boat soon turned into the trough and then we rolled and rolled and rolled.

The engine was started again, but soon stopped and thus we struggled with about 10 stoppings and crankings. Meanwhile one lady was feeding the sardines and shouting: "My God! what shall I do?" She lay flat in the bottom of the boat and grew as pale as death.

Two other ladies begged the boatman to turn back because they were scared nearly to death. But we finally gained the rocky shore of the island and climbed to the castle.

Here we lived over a part of the story of Alexander Dumas' "Monte-Cristo." We saw the hole which the prisoner was seven years in making by scratching rock and dirt with bits of dishes that he broke off. He reached shore "a la nage" as the guide put it, i. e., He swam to shore. But I hope the sea wasn't as rough as for us.

I have gone over quite a bit of the city here and have already learned that 132 francs and 20 hours of time will land me in Barcelona on the Spanish steamship line, Ibarra and Co. I plan to be in Barcelona, Wednesday, August 17th.

By the time this reaches you I should be somewhere in Italy or Switzerland or Belgium on my way back to Paris to make up my baggage and arrange all affairs for my embarkation on the Majestic September 14th.

I am thankful to our Heavenly Father for the safety, and for all the fine "coincidences" (which after all I interpret as his leading) which have thus far attended my journeys.

A. L. DELOZIER,

Salvation Army Hotel, 2a Rue La Fayette,
Marseille, France.

EIGHTH ANNUAL REPORT of the EVANGELISTIC AND BIBLE STUDY LEAGUE

In looking over the work of the League for the past eight years we find that more than three thousand persons have publicly confessed the Lord Jesus Christ as their personal Savior and many lives have been rededicated to him for definite work, in meetings held by an evangelist working under the auspices of the League.

The past year we did not have an evangelist employed for full time.

Rev. A. V. Kimmell, president of the League did excellent work for the short time he was on the field.

Arrangements have already been made with Dr. J. C. Beal of Sunnyside, Washington to enter the evangelistic field immediately after close of our conference.

Any churches desiring a Bible conference or evangelistic meetings can arrange for same by seeing the president or secretary. Brother Beal needs no introduction to our people, as his years of service among us have proven him to be an able Bible teacher and preacher.

As a result of the recent election the following were elected as officers of the League:

A. V. Kimmell, President; J. Allen Miller, 1st Vice President; Orion E. Bowman, 2nd Vice President; Martin Shively, 3rd Vice President; N. H. Nielsen, Treasurer; Henry V. Wall, Secretary.

Directors

Louis Bauman, 3 years; R. Paul Miller, 3 years; Geo. C. Carpenter, 3 years; Chas. A. Bame, 3 years; Willis E. Ronk, 3 years.

A. E. Whitted was elected to fill the unexpired term of M. A. Witter (deceased), and H. M. Oberholtzer was elected to fill the place of A. E. Thomas.

The following men are directors of the League as a result of a former election:

Alva J. McClain, Chas. H. Ashman, W. S. Bell, Wm. A. Gearhart, Ed. L. Miller, Horace Kolb.

We desire to thank all who have made the work of the League possible, and earnestly request that you continue your prayers for The Evangelistic and Bible Study League that God will use it to glorify himself.

THE EVANGELISTIC & BIBLE STUDY
LEAGUE,

Per Henry V. Wall, Secretary.

315 Cherry Ave., Long Beach, California.

TREASURER'S ANNUAL REPORT OF THE EVANGELISTIC AND BIBLE STUDY LEAGUE

Closing July 1st, 1927

Receipts

Balance August 1st, 1926,	\$282.40
Receipts,	295.18
	\$577.58

Disbursements

A. V. Kimmell meeting at Fort Scott, Kansas,	\$200.00
Mrs. A. R. Vandegrift meeting at Grafton, Va.,	25.00
Eshelman & Son, printing,	37.55
Stamps for mailing ballots,	11.00

Total Disbursements,	\$273.55
Balance August, 1st, 1927	304.03
	\$577.58

Respectfully Submitted,
N. H. NIELSEN, Treasurer.

REED AND HEARST

Orville S. Poland, head of the Legal Department of the Anti-Saloon League of New York, issued the following statement:

The Hearst papers are publishing what they choose to call an expose of the efforts of the Anti-Saloon League to aid the cause of good government, to uphold constitutionally established law and to promote its enforcement. It is unfortunate that such purposes are foreign to the Hearst sympathies and evoke Hearst's condemnation. It is lamentable that the Hearst publications are not only anti-social but that they also exhibit an active hostility to men and movements that are social or civic in their purposes. Only Freud can explain the Hearst antipathy to altruism.

The source of Hearst's information about the Anti-Saloon League and his purpose in using it are worthy of mention. While it is true that nothing which Hearst has printed has been derogatory to the League, except his own conclusions, it is also true that the League did not furnish him with the information. Where then did he get it? Various League offices, including those in Washington, have been recently burglarized and rifled not once but several times. It has been necessary to invoke police protection of the files. It is of course possible that Mr. Hearst may have been a receiver of stolen documents, but I prefer not to credit this possibility.

I am forced to the perhaps more complimentary explanation that he got his information not from a burglar but from Senator Reed. The Reed Committee has had all this information; it was furnished voluntarily and without even questioning the right of the committee to information so foreign to the purpose of its investigation, that is, senatorial expenditures. The Anti-Saloon League felt that there was no more occasion to withhold information from this committee than would any similar organization such as the Red Cross or the Salvation Army. It is very clear that Senator Reed has released, for publication through the Hearst papers, the files of the governmental committee of which he is chairman.

Why then did he do this? It could scarcely be animus against the Anti-Saloon League because the Anti-Saloon League is against nobody but the bootleggers. Senator Reed, of course, has no reason for being against the Anti-Saloon League. But Senator Reed would like to be President

and Mr. Hearst would like to have him. Hearst has of late been forced into a reluctant, unwilling and distasteful but grudging support of Smith. Hearst now knows that Smith has passed his crest and is on the down grade. It is a good time to kick him further down.

Even Tammany Hall is getting fed up on Al. Like a boy with a bag of gum-drops—the first few are powerful good, but enough is enough, even of gum-drops. Hearst knows the feeling of satiety which is permeating Tammany's headquarters. This is Hearst's chance to profit; he hasn't anything against the Anti-Saloon League; he can't really find any fault with any effort of the League to influence Congress in behalf of the people. For thirty years he has been bludgeoning Congress in behalf of Hearst.

Hearst finds in this occasion, that is, the disclosure of confidential governmental files by Reed, the chance to further the political fortunes of a willing Hearst tool.

It is not such a far cry to 1922 when Reed and his life and death fight for reelection to the Senate, and had to get, it is said, the financial support of Hearst in \$5,000.00 lumps. It is even reported that he came clear to New York for one installment. From then out, as everyone knows, Reed has been Hearst's senatorial loudspeaker. Even now, Senator Reed with charming inconsistency is objecting to Frank Smith's profiting by the support of Mr. Insull in the same way that he, Reed, is said to have profited by the support of Mr. Hearst.

There have been those so short-sighted as to suggest that the publication by the Hearst papers of the "Ford Retractions" was in order to promote Mr. Ford's presidential ambitions. Such political prognosticators have overlooked the fact that Jim Reed is Ford's counsel and that Reed's is the labyrinthine intellect which directed the release of Ford's retractions under the Hearst auspices.

Were any further evidence of the new Reed-Hearst Entente necessary reference need but be made to the Hearst papers. Senator Reed goes to Texas and makes a speech of possible but dubious importance and yesterday it was reported to the extent of a full column in the New York member of the Hearst chain. Today one of the ubiquitous Hearst staff correspondents wires in from Black Hills, not that President Coolidge has caught another trout, but that "There is much of the Roosevelt in Jim Reed and the West likes him because he is a strong man."

I want to take this opportunity of expressing my thanks to Mr. Hearst for the publication of these articles. For the careful reader they emphasize the high purpose of the Anti-Saloon League, but that of course may be conceded. The more important thing is the evident and unmistakable attempt by Hearst to corral the wet support from the expiring Smith candidacy and transfer it bodily to Reed.

NEWS ITEMS OF THE NEAR EAST

International Goodwill was given an impetus when representatives of nine nationalities served on a committee of which Mr. Wilson, the American minister to Bulgaria, was chairman, for the purpose of distributing a consignment of clothing and an appropriation of \$5000 from Near East Relief to needy refugees now living in Bulgaria. Members of the committee represented the following nations: Bulgaria,

GOD TAKES CARE OF EVERYTHING

*Everything our eyes can see,
Op'ning flower and buzzing bee,
Happy birds that sweetly sing—
God takes care of everything.*

*Sunbeams dancing all around,
Raindrops falling on the ground,
Wind that blows and nests that swing—
God takes care of everything.*

*Father, mother, children dear,
All the people far or near,
Thanks and praise for this we bring—
God takes care of everything.*

America, Great Britain, Italy, France, Belgium, Germany, Hungary, Sweden, and also the Anglo-American Society of Friends.

50,000 pairs of used shoes found to be wearable without repair, which had been contributed to Near East Relief were turned over by that organization in response to the appeal of the local Red Cross Committee in New Orleans to be used for Mississippi flood sufferers.

Tradesmen unable to secure employment in Greece number 60,000 out of a total of 265,000 workers. This is approximately 22 %, as against 14% unemployed in 1900 before the influx of Greek and Armenian refugees from Turkey.

The French mandatory Government in Syria has, unsolicited, made a contribution of 30,000 francs for the education of children in the Near East Relief School for the Blind at Ghazir on the Lebanon mountains near Beirut.

The recent announcement made by the Rockefeller Institute that the trachoma bacillus has been isolated is of great interest to Near East Relief workers since one of the most difficult tasks they have faced has been that of combatting trachoma, the disease which from Bible times has been the cause of much blindness in the Near East.

In Greece, the Ministry of Agriculture has invited Near East Relief to take over an estate of fertile land near Patras for the possible development of an agricultural school or demonstration center, offering to share the expense, with an additional offer from the city of Patras, of approximately \$5,000 a year.

"You who have spoken for and you who have given to the Near East Relief work will be glad to know how splendidly it is functioning today in Athens.

Some of our tourist party broke away from the tour of sight-seeing and visited this Near East Relief Home, where they were entertained by the little children with songs and other exercises. They came away feeling that if America could only see the need that continues here, there would be no trouble to get the funds to carry it on. When these children grow up they will know that it is America to whose generosity they owe their lives.

I asked a number of people in Jerusalem what they thought of this work, and they all praised it in the highest terms. America has never done anything that has aroused the respect and admiration of the world more than this shelter given these child victims of persecution."—Ralph Parlette in The Lyceum Magazine.

Rev. John R. Voris is spending the summer months in the Near East for the purpose of promoting the religious educational

work of the Near East Relief orphanages and of securing continued and increased co-operation in this work on the part of the Eastern churches. He will also give special attention to a post-orphanage program which provides for an organization for older girls and boys, formerly cared for in the orphanages but who have now gone out to make their own way in a not too friendly environment, because of the prevailing economic conditions.

Through the organization, which is called the "Near East League," the young people formerly in the orphanages endeavor to assist and encourage each other, and to aid those of their number who are ill or out of employment.

MINNA McEUEEN MEYER.

"Appearances are deceitful." How often we find them so! Our very seeming selfishness may have a noble explanation, like the workman of Paris whose friends abused him for not using his wages to buy drink to share with them. At last they found out he had a crippled child and was saving his money to give her hospital treatment. When they did find out, no liberality and appreciation could have excelled theirs, but think of the years of suffering their friend endured in silence until they came to understand!

Some scientists tell us that souls are sensitive to certain sins, like envy, jealousy, selfishness, suspicion, pride, etc., they suffer terribly from these things. The cure is God. He can make us immune from sin.

STORIES AND POEMS FOR OPENING EXERCISES*

(Continued from page 11)

The moderate cost of these books gives the index a highly usable and useful application.

* Stories and poems for opening exercises. Elizabeth Ohr, 86 East Randolph Street, Chicago, American Library Association, 1927. 40p. Paper. Single copy, 40c; 10 copies, 35c each; 25 or more, 25c each.

A HEARTENING EXAMPLE

(Continued from page 10)

very community who are doing this very thing? We hear about the ones who go wild and wind up in jail, but do we commend the ones who do the less spectacular thing of living right? We wish every pastor and every B. Y. P. U. president in the state would commend the example of these Texas young people to their own young men and women. Likewise, we wish every father and mother would call attention to this example. It will help. It is a worthy way to strengthen the stalks.—The Christian Index.

FOR OUR BOYS AND GIRLS

Family Cares

By Bertha Inwood Michael

*Oh, dear, I have so much to do,
My kitten wants to play,
But every time I put her down
She tries to run away.*

*The Toby dog is very cross
Hhe whined and barked until
I gave my Noah's ark to him
And coaxed him to be still.*

*And then he shook the animals
And chased them all around,
Until the elephant ran off,
At least he can't be found.*

*My dollie is most awful sick
And is in bed upstairs;
Oh dear, but I am very tired
With all my family cares.*

Scott, Ohio

An Ojibway Legend

AN old man was sitting in his lodge, by the side of a frozen stream. It was the end of winter, the air was not so cold, and his fire was nearly out. He was old and alone. His locks were white with age, and he trembled in every joint. Day after day passed, and he heard nothing but the sound of the storm sweeping before it the new-fallen snow.

One day while his fire was dying, a handsome young man approached and entered the lodge. His cheeks were red, his eyes sparkled. He walked with a quick, light step. His forehead was bound with a wreath of sweet grass, and he carried a bunch of fragrant flowers in his hand.

"Ah, my son," said the old man, "I am happy to see you. Come in! Tell me your adventures, and what strange lands you have seen. I will tell you of my wonderful deeds, and what I can perform. You shall do the same, and we will amuse each other."

"I am Peboam, the Spirit of Winter," said the old man. "I blow my breath, and the streams stand still. The water becomes stiff and hard as clear stone."

"I am Seegun, the Spirit of Spring" answered the youth. "I breathe, and the flowers spring up in the meadows and woods."

"I shake my locks," said the old man, "and snow covers the land. The leaves fall from the trees, and my breath blows them away. The birds fly to a distant land, and the animals hide themselves from the cold."

"I shake my ringlets," said the young man, "and warm showers of soft rain fall upon the earth. The flowers lift their heads from the ground, the grass grows thick and green. My voice recalls the birds, and they come flying joyfully from the Southland. The warmth of my breath unbinds the streams, and they sing the songs of summer. Music fills the groves wherever I walk, and all nature rejoices."

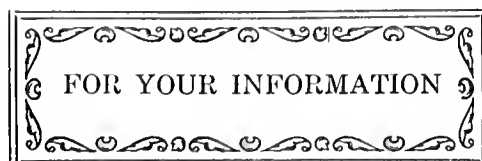
And while they were standing thus a wonderful change took place. The sun began to rise. A gentle warmth stole over the place. Peboam, the Spirit of Winter, became silent. His head dropped, and the snow outside the lodge melted away. Seegun, the Spirit of Spring, grew more radiant, and rose joyfully to his feet. The robin and the bluebird began to sing on the top of the lodge. The stream began to murmur at the door, and the fragrance of opening flowers came softly on the breeze.

The lodge faded away, and Peboam sank down and dissolved into a tiny stream of water, that vanished under the brown leaves of the forest. Thus the spirit of winter departed, and where he had melted away, there the Indian children gathered the first blossoms, fragrant and delicately pink—the modest Spring Beauty.—Selected.

INQUIRY DEPARTMENT

Will some reader please answer through the paper, What does the number 153 represent or symbolize in the miraculous draught of fishes? and What became of the Ark of the Covenant when the veil of the temple was rent from top to bottom? From one seeking truth.

MARY A. SNYDER.



CALENDAR OF SPECIAL OFFERINGS

Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana.
General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.

White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio.
Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Tector, Ashland, Ohio.

Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.

Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.

Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp.) by Miller, per dozen, 75 cents, single copies, 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.

Advantages of Being a Member of The Brethren Church, (18 pp.) by Rensch, per dozen, 25 cents.

The Brethren Church: Why? (4 pp.) by J. Allen Miller, per 100, 30 cents.

A Brief Sketch of the Brethren Church, (6 pp.) by J. Allen Miller, per 100, 60 cents.

Christian Baptism, (8 pp.) by J. F. Garber, per 100, 50 cents.

The Law of Baptism, (12 pp.) by J. B. Wampler, per dozen, 10 cents.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

Never a difficulty overcome but brings its own reward in renewed hope and confidence and greater ability to go on.

ASHLAND COLLEGE

Ashland, Ohio

Founded 1878

Co-educational

All courses fully recognized by the State Department of Public Instruction.

Fall Semester opens Tuesday, September 13, 1927.

Courses as follows: Arts and Sciences, Divinity, Education, Music, and Oratory.

The Seminary

The Seminary of the Brethren Church is connected with the College and all the advantages of the College are open to students in Divinity. Those contemplating the work in this department, should consult Dr. J. Allen Miller, Dean.

Seminary or College catalogue on request.

EDWIN ELMORE JACOBS, Ph. D., President.

VOLUME XLIX
NUMBER 35

September 17
1927

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

FARE FORTH

BY WILLAM A. QUAYLE

*Fare forth, my Soul! where ocean rocks
In wide bewilderment of storm,
And where the drenching salt wave shocks;
And mutilating breakers form.*

*Fare forth, where all the night is dark
And blindness takes thee by the hand,
Where the unkenned tempests bark
And crush thee backward toward the strand.*

*Fare forth! Embark on creaking ship
That wallows in the ocean brine,
Nor suffer fear to whiten lip
Nor once forget thou art divine.*

*Fare forth! Fare forth! The tempests call.
Fare forth and far, where wild winds wail.
Fare forth to meet the crush and fall
Of plunging waves. Fare forth, nor fail!*

—Central Christian Advocate.

MAY THE SPIRIT of ADVENTURE

suggested by the poem above possess the heart of every
Christian and challenge the activity of every church at
the beginning of this new Conference year

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

Christian Endeavor and Its Leader

Having just received our copy of the printed report of the great Cleveland Christian Endeavor Convention, our mind is refreshed concerning our impression as to the greatness of its leader. And we use the term "its leader" advisedly, for though there were many splendid leaders in evidence at that convention, we were impressed with the fact that there was one man whose personality, passion and eloquence dominated (without his aiming it) and electrified the convention and whose leadership pervades the Christian Endeavor movement, and that is Dr. Daniel A. Poling. Every great and successful movement is built around a person, and in Christian Endeavor that person was Dr. Francis E. Clark, who both originated and moulded the organization and directed its destiny for more than forty years. But once his personality was gone, Daniel A. Poling fell heir to Francis E. Clark's responsible position, to his beautiful spirit and organizing genius, and to the confidence and affection of millions of Endeavorers. And from now on Dr. Poling's name will be inseparably linked with Christian Endeavor. He has not assumed such a place, nor does he claim it, but he occupies it. He is not officious nor autocratic, rather he is meek and generous. But he is a born leader and gifted beyond most of his fellows, and he has a great passion for youth and is a dynamo of energy. His leadership of Christian Endeavor seems the most natural thing in the world; he seems to have come to the kingdom of youth for a time like this. And the movement will be both safe and successful in his hands.

We have been glad to note that our impression is not unique in this respect. "The Presbyterian" speaks its confidence in Dr. Poling and in the future of Christian Endeavor in the following words, which we pass on as a re-enforcement of our testimony:

Perhaps nothing suggests a finer element in the present leadership of the world Christian Endeavor movement than the tribute paid to Dr. Francis E. Clark by the present president, Dr. Daniel A. Poling, at the Cleveland Convention. Instead of the tempting assumption that he himself is the man of the moment, he frankly declares that Dr. Clark has no successor. That negation of himself is followed by a thrilling resolution to the effect that while this Society exists, it is pledged to attempt the enforcement of the Eighteenth Amendment, and to make itself felt as a power for righteousness in the land. Many holy ambitions perish because they are not linked to definite acts. Christ joins the rest which he brings to the yoke which he offers. The knowledge of Christ must be followed by the service of Christ; otherwise religion fades into a mere pious sentiment. It is only as we retain the harmony of truth that we can see the unity of truth.

While Dr. Poling declines to be regarded as the successor of the

founder of Christian Endeavor, the friends of religious youth are free to regard him as a sane, able leader, whose full rich gospel and vigorous intellect and inspiring leadership will preserve the Society from mere trivialities or uncertainties in the great religious programme of life. We would follow him and his young army with our earnest prayers.

EDITORIAL REVIEW

It was an inspiring moment when Brother and Sister Floyd Taber appeared on the General Conference platform and told of their purpose to serve God in Africa. They are sailing immediately for France where Brother Taber will begin his medical course by which he hopes to fit himself for medical missionary work in the Oubangi-Chari district of French Equatorial Africa. Mr. and Mrs. Taber are both graduates of Ashland College and are keen minded, consecrated young people.

Dr. W. S. Bell, Endowment Campaign Secretary, reports his canvass of the Michigan churches—only two of which are having services. The stronger of these two being the faithful group of Brethren near Lake Odessa, known as the Campbell church, of which Brother R. I. Humberd is pastor. The other is the New Troy church of which Brother J. H. English is pastor. The combined gift of these churches was \$569.95, which advances the total fund to \$121,392.37.

The efficient General Conference Secretary, Brother O. C. Starn, gives us a report of the business sessions of the late conference, which will be of interest, we aver, to attendants as well as to those who were not privileged to attend. All should be interested in looking over the various financial reports which are, generally speaking, very encouraging. Those who were not in attendance ought especially to read the minutes in order to be informed as to the actions of Conference and the trend of events in the church.

Dr. Charles A. Bame gives us an interesting report of his trip to the mountains of West Virginia, telling of the beauty and inspiration of the scenery, the character of the people and of the success of the revival held at Mathias. Brother Arthur Snider is the highly respected pastor of this church, which contains as large a number of school teachers and other persons of training as any church of its size we know of. Evangelist readers have frequently enjoyed articles written by some of the talented folks residing in or having originated in this valley.

Mr. and Mrs. Grant McDonald, for some time students in Ashland College, were appointed by the General Home Mission Board as missionaries to the Kentucky field, Brother McDonald to teach Bible at Riverside Institute and Sister McDonald to teach music. They are splendid young people and are worthy of the confidence that the Mission Board thus expresses in them. Sister Grace P. Srack, who has been teaching Bible in that institution, is to continue her work among the churches, giving lectures on the work in Kentucky and also promoting tithing and Bible instruction wherever she can be of service.

Two district conference programs—the Indiana and the Illiokota—are to be found in this issue. The Indiana conference will convene at Loree, October 4 to 6 and the pastor of the entertaining church, Brother C. A. Stewart, gives some instructions as to how to reach the place. The Illiokota conference will be held at Leon, Iowa, October 4 to 7. Also the Pennsylvania conference is announced to meet in the First church of Philadelphia, October 4 to 6. A statement is made by the pastor of the entertaining church, Brother Paul Miller, who appeals for a large attendance. We bespeak in behalf of these several conferences a loyal attendance and participation.

One of the very inspiring events of General Conference week was the ordination of three young men to the Christian ministry Raymond Gingrich, Delbert Flora and Elmer Keck. The latter graduated from Ashland Seminary last spring and is now serving as pastor of the church at Jones Mills, Pennsylvania. The first two are both still engaged in school work at Ashland and preaching at nearby churches. Delbert Flora is a grandson of Elder B.

H. Flora, who assisted in the ordination and gave some words of counsel to the young men. Raymond Gingrich is a brother to Rev. J. L. Gingrich, pastor of the Third church of Johnstown, and who assisted in the ordination. May these three young recruits to the ministry be faithful, worthy and efficient messengers of the Gospel until relinquished by the Master who gave them the call.

On August 31 occurred the wedding of one of our most promising young theologs of Ashland Seminary, Raymond Gingrich, and Miss Edith Garber, who has been prominently connected with the work of the W. M. S. and the S. M. M. The groom, who has completed his college work at Ashland, is now pursuing his seminary courses and is preaching at a church near Ashland. Mrs. Gingrich also graduated from Ashland College last spring and expects to teach in a nearby high school this year. The young couple was married at the home of the bride's parents, Mr. and Mrs. F. A. Garber, of Leon, Iowa, and by the bride's father, who is a minister in the Church of the Brethren. The Evangelist extends congratulations and best wishes for many years of happy, successful service together.

During the inspiring Foreign Mission session on Saturday afternoon of General Conference, Brother Egidio Romanenghi, who for several years has been in school at Ashland College, was ordained and set apart as a missionary to his home country, Argentina, South America. His wife, who was Eleanor Yoder, and he are soon to sail for what they call their "homeland" and where they are anxious to get into the arduous task of bringing the light of the pure Gospel to the stultified souls of the millions who have for so many generations been enslaved by Romanism. Brother and Sister Romanenghi have shown themselves keen and faithful students and have always been ready for any service they were called upon to do during their college days at Ashland, and their many friends will look forward with confidence of success in the work in which they are now about to engage.

The leadership of Brethren Christian Endeavor has fallen on new shoulders, though not inexperienced shoulders, with the election of Rev. E. M. Riddle as president to succeed Prof. J. A. Garber. Brother Riddle has been a close and constant student of Christian Endeavor for a number of years and has been steadily rising in leadership in its circles, having occupied a divisional superintendency in the Ohio Christian Endeavor Union for several years. We predict that Brethren Endeavor will go steadily on, increasing in favor and usefulness under his leadership. As his associate another young and enthusiastic Christian Endeavor pastor has been called into leadership in the person of Brother Lester V. King. The general secretaryship continues in the efficient hand of Miss Gladys Spice. The entire list of officers for the ensuing year will be found on the Christian Endeavor page, which, we are assured, will be kept alive with fresh material of interest to Christian Endeavorers.

Our correspondent from Elkhart, Indiana, tells of the progress of the church there under the aggressive leadership of Brother W. I. Duker. Every department of the church's work is advancing and the membership is on its toes, getting ready for the dedication of their new church the second week in October, at which time Dr. G. W. Rench is engaged to officiate. It is a great work that these people are about to consummate and the sacrifice and hard work with which they have brought this accomplishment to pass should inspire those who may be less venturesome in the Lord's work. As a rule we are not willing to venture enough in our spiritual endeavors. We are overly cautious, possibly we should be frank enough to say that we often lack faith, and so retard the progress of the Kingdom. We have great faith in our ability in other matters and we are willing to make long ventures in our private business and undertakings, and so we get ahead. Why should we not be as aggressive and venturesome and faith-possessing in the work that is spiritual and that builds for eternity?

The increasing emphasis on Home Missions as expressed in many ways and on various occasions during General Conference and the determination with which not only the Mission Board but the dele-

gates seemed ready to set themselves with greater aggressiveness to the task, give encouragement with regard to the church's future. We have not in large enough numbers been awake to the importance of this phase of the church's work, in fact, in some quarters we seem to have been quite indifferent about the matter. We have been too much at ease in Zion and have not realized the urgency of the call of the homeland, the obligation that rests upon us for the spread of the whole Gospel, nor the importance of a more rapid building up of churches to the perpetuity of our denomination. It is not too soon for pastors and people to begin to pray and plan to do the thing that is necessary to a more aggressive program in Home Missions. New and very promising mission points are to be undertaken and that calls for increased offerings. The vigor with which the work can be prosecuted depends much upon the readiness and generosity with which the people lay their gifts upon the altar of sacrifice and service.

The National Sunday School Association has grown to be one of the brotherhood's most useful and highly efficient agencies under the leadership of Drs. Beachler and Garber as they lay down the reins, it is fortunate that there have been found such worthy successors. Prof. W. Irwin Duker, public school principal of Goshen, Indiana and pastor of the Elkhart church, is well equipped by training and experience to become the directing head of the organization. He has been a member of the Sunday School Board for a number of years and we venture that the Association will not, under his presidency, lose any of the public confidence that it has so deservedly enjoyed in the past. The second in command and a new face among the officers of this Association is the energetic and capable pastor of the church at Maurertown, Virginia, Rev. E. L. Miller, a man who adds strength to the directorate. As general secretary of the organization another pastor, a young man with a broad Sunday school vision and a rapidly enriching experience, has been selected in the person of Rev. O. Clayton Starn of Gratis, Ohio. As head of the important Educational Department, which has to do with Teacher Training and Graded Instruction, a young man has been in training for such a time as this and has already become widely known in the brotherhood while serving as Field Secretary of the Association. Prof. Melvin A. Stuckey will not find the duties that fall to him in this position entirely strange and we predict the Sunday schools will find in him a capable servant. Other officers and divisional superintendents, we believe, hold over from last year, and the entire list may be had by reference to the Sunday school page, where Brother S. M. Whetstone makes a full report.

We wish to call the attention of any pastor or other church leader desiring to launch a campaign to enlist tithers, to a generous offer made in this issue by The Layman Company of Chicago. Free literature may be secured on conditions stated in the announcement. We recommend a wide use of this opportunity for the good of the cause. One of our denominational weaknesses, and not of ours only, is that we have not learned how to give as the Lord prospers us. That delays the progress of every interest of the church. The College Endowment campaign is going slower than it ought to go and slower than it would go, if we only knew how to give to the Lord that which is his due. The cause of missions at home and abroad is being hindered for lack of funds. New fields are calling for workers and new workers are waiting to be sent, if we only had the money to send them. The church will not grow more rapidly until we learn to give more generously and systematically. The circulation of the church paper is being greatly restricted because churches say they are too hard up to put the Evangelist on the budget, and occasionally one that has been on the budget is dropped because money is scarce. Why is the money so scarce for matters that pertain to the Kingdom while our people have money for fine automobiles and radios and every other luxury that modern ingenuity provides? Why must the church interests lag because God's people are "hard up" when those same people have not begun to draw in on personal expenditures? It is because they have not learned the lesson of Christian stewardship. That lesson is one of the most essential to the progress of the church and at the same time one of the most vital to the spiritual quickening of the membership. It ought to be given the earnest attention of all those who wear the name of our Lord. Until we learn it we will continue to be severely hampered.

GENERAL ARTICLES

A Symposium on the Late General Conference

As the Program Committee Saw It

By A. V. Kimmel, Secretary Executive Committee

As I speed along on the train bound for the Golden West I am complying with the Editor's request in jotting down a few notes on the General Conference just closed at Winona Lake, Indiana. Only a few points can be taken up and these will be from the viewpoint of the program committee.

The Speakers

Having had in charge the getting together of the program it was natural for me to note how nearly it was carried out as printed. Most of the men and women assigned parts as speakers or devotional leaders were right on the job when the time came for them to do their parts. Some had to make long drives by auto, even encountering different kinds of trouble along the way, others shortened their vacations several days or denied themselves other personal pleasures but they were there. That is the point—**They Were There**. We are giving this special mention so that in succeeding conferences each one having a part may realize the importance of keeping the appointment at any cost. Three of the speakers assigned places on the main program were absent on account of sickness according to reports sent the secretary. Some changes were made in the auxiliary meetings but those who supplied did exceptionally well. Faithfulness is a strong feature of any program.

Preparation

Having studied, in advance, the subjects the speakers were to use so that we could judge the "balance" of the program we were interested greatly in the presentation. We can say truthfully that every address we heard carried the conviction of careful preparation. Even those who supplied in the places when necessary gave something that had been well thought out and did not rush up with something on the spur of the moment.

There is a purpose in mentioning this also and it is to insist that a strong program must have addresses that are thoughtfully and prayerfully prepared. Many said that this was a strong program. The slogan of the church, "The Bible, the whole Bible, and nothing but the Bible" was put to the front by a number of speakers and even more than in former years was the call to the faith of our fathers sent out as a worthy challenge.

A Growing Denomination

That our church is growing was easily gathered from the reports that were given, growing in quality as well as quantity. It was suggested several times that the going forth of those who were not sufficiently Brethren to stand the test of the times was not weakening to the cause which is so close to our hearts. Activities at home and abroad were never more flourishing; our institutions, missions and even the statistical report for this year proves this. This gives confidence and a feeling that victory and not defeat is ahead and it puts courage in the hearts of both preachers and laymen. The general conclusion seems to be that we have a great year before us and that the church is called of the Lord for a time like this. Therefore let us spread the gospel to both saint and sinner. To the former that they may be strong in the Lord and to the latter that they may be saved. "For I am not ashamed of the gospel of Christ; for it is the pow-

er of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

Whittier, California.

An Appreciation of Dr. White's Lectures

By L. V. King

I have been asked to write an appreciation of the lectures given at our National Conference by Dr. Wm. P. White on the subject, "Thinking Through the Scriptures." I shall do so from the minister's viewpoint.

He gave in his lectures a brief syllabus of the Bible by Books, dividing them into eight groups as follows: Foundation Books, Nation Books, Books of Experience, Books of Expectation, Books of Manifestation, Book of Transition, Books of Realization and Book of Consummation. He said: "The Book is a logical system of Divine truth. If you know the man of the Book you can get the Book together."

The continual "Amen" responses given throughout his lectures give us some idea of how our ministers appreciated his messages and how well they agreed with him in his interpretation of Biblical truth. From the viewpoint of the Brethren ministry he was true to the Book. That this was one of the best Conferences we have ever held seemed to be the general opinion of all present. I am sure that the lectures of Dr. White helped to make it such. In these days, when many are denying the authority of the Word and giving all sorts of interpretations to Truth, it was encouraging to hear a man of such wide practical experience give such a sane, sensible interpretation of the true Word. Besides the inspiration to a purer Christian life I am sure that we ministers have sensed anew the importance of preaching only from the Book. "For the Word of God is the power of God unto salvation to all who believe", should have a new meaning to us. We have been led anew to the fact that men are hungry for the bread and that they will listen when the bread is thrown out. "Preach the Word, omitting nothing, for the world is hungry for the bread. Break it and pass it out to the hungry multitude", was his constant appeal.

New Lebanon, Ohio.

Conference Vespers

By Freeman Ankrum

The evening sessions of Conference this year were intended to be totally inspirational. The heavy work of the day was laid aside and the feeding of the deeper spiritual devotional side of man was planned.

The keynote of the Conference was struck by Rev. R. Paul Miller in the Vice-Moderator's address on the opening evening of the Conference. The fundamental claims of the "old book" were set forth in a fine spirited way, and while it is not possible to mention the other men who followed because of lack of space in this article it is fitting to state that they followed unerringly in the path that was indicated at the first of the program. There have been times in the not far distant past when the Brethren church was divided on many things which in the majority they are unmistakably firm in at the present

time. We have come safely through the maze in which so many churches and men have lost themselves, and are losing themselves at the present time. The Conference was closed by Rev. Ed. Miller in a forceful message given as "Brother Ed." always does. He accented the messages given in part during the Conference and gave a forceful admonition to "Go Forward." With the Conference opening with a Miller, a Miller bringing the last message and Dr. Miller closing with the benediction and good speakers in the interim no wonder people were saying that this was the best Conference that they had ever attended. With the inspiration of the messages ringing in our hearts and ears let us in the words of the last speaker, go forward to Ashland next year with even greater plans and ambitions.

Oak Hill, West Virginia.

A Few Words Regarding the W. M. S.

By Mrs. U. J. Shively, National President

The 1927 Conference is now history and the reports from W. M. S. are quite gratifying. We must profit by our failures and not get puffed up over our successes.

This is the first year we had undertaken the support of the workers at Bassai Station in Africa and District W. M. S. groups responded nobly. Besides the support of the workers, \$400.00 has been given for permanent buildings. We must not expect our representatives on foreign fields to live in any old shack, but for health's sake, at least, they must be properly housed. The W. M. S. realize this and are glad to give toward permanent buildings.

Native evangelists are to be sent into the field this year. \$2.00 per month, or \$24.00 per year will support a native worker. Consecrated native workers can do more than foreigners.

There are needed village chapels, places in which our missionaries can hold services as they journey from village to village, and be protected from sun and rain. A chapel costs \$32.00.

Here are opportunities for individuals or organizations to be busy for the Master by supporting a worker or providing a chapel.

One of this year's results was the establishing of many new family altars. The definition of a family altar as accepted by our W. M. S. in 1927 Conference is: "Some form of daily worship including the reading of the Bible and prayer, with as many of the family participating as possible." Understanding this there ought to be many new altars established in our homes.

May our service for him surpass any previous year.
Nappanee, Indiana.

The Morning Prayer Meetings

By N. V. Leatherman

The morning prayer meetings were better attended this year than any former years, according to the memory of the writer. We may not be able to account for this, and it may not be necessary to account for it, yet we cannot help mentioning that in our opinion there were two chief causes for this larger attendance. First, the shorter time given for the meetings. Folks learned they would not be held longer than a half hour at these early meetings. This gave more time for them to get around to the meetings as well as attend to their personal duties elsewhere. Second, the definite interest created by the

sequential order of the subjects drew the Brethren to the meetings.

On Tuesday morning, "The Need for Men Who Can Pray", was emphasized. We learned at this meeting that we had men who could pray. For certainly there was a zeal and earnestness in the petitions that were offered.

On Wednesday morning, "The Need for Men Who Will Pray", was presented by Brother James S. Cook. He told how God does hear and answer prayer by saying that he was present that very morning because God had answered his prayer in a marvelous way in furnishing for him and his family the means to attend the Conference.

"Why Prayer is Unanswered," was the subject discussed at the Thursday morning session. We heard one lady mention particularly, that she attended this meeting because of her interest in the subject. She mentioned her appreciation of what was said and of the spiritual atmosphere there.

Friday morning, "Prayer as Supplication", was the subject of our meditation. Saturday morning it was, "Prayer—Talking to God" that held our attention. And Sunday morning, "The Prayer of Intercession" was not only talked about but exercised, even as it had been all through the week.

These prayer meetings gave tone to the entire Conference. Surely the Lord heard and answered prayer in a mighty way. We believe the pulse of the church could be felt here. Many of us left this conference feeling that no longer should we question the merits of our position as a church; and that we should assume a positive attitude in the progress of our task.

South Bend, Indiana.

Lamps that Burn and Shine

By W. S. Crick

In seeking to evaluate the Thirty-ninth Annual Conference of the Brethren church, after but a few days to assimilate impressions, there stand out in bold perspective six or seven personalities, or groups, whose radiant messages and glowing souls gave the sessions a distinctive brilliance.

There were the inspirational and devotional series of Bible lectures brought by Dr. W. P. White. With the challenging messages delivered by Mrs. Josephine Stearns on the theme of "Woman's Place in the Master's Program of Kingdom Building", two widely differing angles of the believer's duties and privileges were presented.

Then the encouraging words brought by Dr. W. S. Bell, setting forth the progress and promise of the ultimate success of the Ashland College Endowment Campaign, found a hearty response. The intrinsic value of the College to the church was shown in the scholarly address of President Jacobs on the subject of "Christian Education."

It was an inspiration to meet the workers, and listen, as the problems and possibilities of the Kentucky work was presented by Bishop Gray, Mr. Kinzie, Mrs. Srack, Mrs. Drushal and Mr. Henry. Brother and Sister McDonald, the new additions to the faculty at Riverside, merit our prayers.

Surely every heart was made to glow with greater enthusiasm as three young men, Raymond Gingrich, Delbert Flora and Elmer Keck, were inducted into the Christian ministry, in the presence of delegates assembled from the length and breadth of the brotherhood.

The splendid vision and consecration of Brother and

Sister Floyd Taber, in their decision to prepare for medical mission work in Africa, called for highest commendation, and thanksgiving. Many eyes were moist when the precious little children of Brother and Sister Orville Jobson were brought to the platform, and the incalculable sacrifice their parents are willing to make to win souls in darkest heathendom, came home to us! It was but another demonstration of the supreme love of Jesus Christ that makes it possible for Sister Gribble and Marguerite to separate.

Even greater rejoicing, zeal and efficiency will characterize the South American field when that splendid couple, Rev. and Mrs. Egydio Romanenghi return to the field they so affectionately call "home"! May God speed them and their consecrated co-workers, Rev. and Mrs. C. L. Sickel, on their way.

The piece of work that impressed this writer as being most constructive and tangible, is that being done by the three thousand members of the Woman's Missionary Society. With cash assets totaling almost \$20,00.00, with the establishment of ninety-four family altars during the year, and with a vast amount of local work accomplished by these women, surely every pastor should heed the exhortation of the Apostle when he wrote, "Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the Gospel . . . (Phil. 4:3).

The vision, consecration, ability and sacrifice, and varied appeal represented by these "lamps that burn and shine" (John 5:35) characterize the conference just closed as superior to previous conferences in many respects.

New Enterprise, Pennsylvania.

An Appreciation

By W. C. Benshoff

The recent National Conference will be remembered as one of the best in the history of the church. Its work was constructive and unifying; its teaching edifying and inspiring. Outstanding among the special features of the Conference was the series of Bible lectures delivered by Dr. W. P. White. Dr. White came to us through the Moody Bible Institute and upon the recommendation of those who had heard him. These lectures are an illus-

tration of the fact that even in these days of apostasy there are many people who are eager to hear the Word. The attendance and interest increased with each lecture.

The series consisted of six lectures and were based upon the general subject, "Thinking Through the Scriptures." Dr. White is a man of exceptional ability and gave to us his best. He is a man of wide practical experience. His exhaustive study of the Word, his knowledge and apt use of the methods of teaching, his close contact with humanity and its needs makes him outstanding among the Bible teachers of today. The use of wit and humor came naturally and were used with moderation, sufficiently to rest the hearers and to illustrate the thought.

As suggested by the subject above mentioned, the series carried us through the Bible from Genesis to Revelation, from the beginning to the consummation of time. The general theme developed was the redemption of the race, or the reconciliation of a fallen humanity to the great and living God. The logic of the Bible demands the restoration of the mark lost through sin; it demands the restoration of fellowship with God the Father; it demands the restoration of the reign of righteousness. The truth was taught that all the Bible is for us but not all is to us. Some things were written to the Jews, some to the Gentiles. Some things were spoken to individuals or to groups. One point to illustrate. The command to tarry in Jerusalem for the outpouring of the Holy Spirit was to the apostles. It is not to us. Why should we "tarry" for him who is already here? But all Scripture is for us and is profitable (2 Tim. 3:16).

There was that in Dr. White's teaching which once burned in the messages of great preachers. He spoke as an evangelist, a prophet, a messenger, a herald of God's message of redemption. The whole series was a plea to the church for a restoration to the preaching that moves men mightily, stirs them profoundly, and makes them into new creatures in Christ Jesus. He proclaimed God's grace as one who has been passioned by its divine power. The point was emphasized that we are living in the apostasy. This is an age full of moral shallowness and spiritual darkness, but this is no reason for despair. This is rather the church's opportunity. The church is passing through an unparalleled crisis and needs just such teaching as perhaps never before.

Waynesboro, Pennsylvania.

Moderator's Address

By Rev. Charles H. Ashman

(Continued from last week)

The Christian Ministry

In the keeping of the stream of doctrine pure, in the development of the spiritual life of the Christian, in the promotion of a scriptural program of evangelism, the key man in every church is the pastor. Involved in the care of all the churches is the preacher problem. Paul realized that and gave much space in his letters to instructions to pastors and elders. Grave and acute is the situation we face. Dr. Miller, Dean of our Seminary, recently made this statement, "We have fewer students for the ministry in school now than we have had for twenty years. I have given much time and labor to the study of our ministerial problems. Several points stand out in great prominence. The first is the rapidly changing personnel of our ministry; the second, the comparatively few young men of high character and ability offering

themselves for this work; and the third fact is the demand of the church for efficiently trained pastors. What can be done to meet this emergency?" We too have given much time and prayer to this situation. It seems to us that there are three major causes for it. We present them to you, not in a critical nor censorious vein, but in a sympathetic and constructive spirit.

In the first place, our Seminary must be made more distinctive, prominent, and challenging. The new arrangement of the Seminary courses has accomplished much in this direction. But, we ought to have a Seminary building with dormitory rooms for Seminary students. Enough of the income of the endowment ought to be set aside so that these rooms could be given free to deserving students. Our teaching staff in the Seminary ought to be doubled so that our teachers would not need to come before their classes worn out, but fresh from prayer and

the study of the Word. Each teacher ought to be a specialist in his line and stick to his line. Our Seminary must be exalted to a higher place of dignity and prominence if we expect to challenge the youth of today. The Brethren church will never be stronger than her ministry.

In the second place,—the individual churches must carry on a program of education leading up to an appeal for definite decisions for enlistment in the ministry. If one-half the emphasis would be placed on the call of Christ for definite service as is placed on worldly methods of money making and entertainment in our churches, we would overwhelm the Seminary with students.

In the third place,—the home must somehow change its point of emphasis. We believe that the home is responsible more than the church or Seminary for the decrease of volunteers for the Christian ministry. If Christian parents would dedicate their sons to the Lord and then be willing to stand by such dedication when the Lord calls; if they would treat their pastor with proper dignity and respect in their conversation in the presence of their sons; if they would ever keep before them the superior claims and opportunities of the ministry, our problem would be soon solved.

Church Polity

Moreover, in the "care of all the churches", there is involved the question of our church polity. We are congregational in church government—sometimes to a vengeance. The extreme exercise of this form of polity many times results in embarrassment and injury. Especially is this often true in the calling and dismissing of pastors. The practice of calling in a different candidate each Sunday for as long as they last and then choosing one in this competitive manner is an insult to the dignity of our ministry. The practice of calling the pastor annually with its period of uncertainty and opportunity for a minority to create dissatisfaction and diversion is equally injurious. Many, many times in our church a pastorate is terminated before it ought to be because of these practices. Many such terminations leave the church in an uproar requiring the major part of a year of the life of the new pastor to quiet. Somehow, Brethren, there must be effected a change in the methods of calling and dismissing pastors. We recommend to the churches and pastors the method employed by the First church of Johnstown, Pa. This church calls her pastor as pastor. He is not voted for each year, but continues until he desires to leave or the church desires him to do so. Then six months' notice is given. This corrects some of the evils involved.

Another serious problem involved in our church polity is that of a clearing house for pastors and churches. We have known of able and consecrated preachers being idle for several months because no church called them. Yet at the same time, there were churches seeking pastors. The pastors did not know the churches nor the churches the pastors. It is rather humiliating for a pastor to serve notice on the brotherhood through the Evangelist that he is out of a job and would appreciate it very much if some church would rush to his rescue. It is equally humiliating to a self respecting church to thus serve notice that no one wants it. There ought to be a clearing house established where in an impartial way pastors and churches could quietly and with dignity be put in touch with each other. Realizing that this problem touches most vitally methods of church government of long standing, we do not present a definite plan for its solution, although we have one outlined in our own mind, but we do recommend that this Conference appoint a committee of three

who shall carefully and prayerfully study the problem and bring forth a definite and practical plan to the National Conference of 1928. Last year the National Ministerial Association appointed a committee to study this grave problem. This committee will report this year and may have a constructive program outlined. However, this recommendation is necessary because the Ministerial Association is mutual and not authoritative.

Finally, Brethren, in the "care of all the churches," we must face the future with an optimistic and constructive spirit. The Brethren church has a future! What that future will be depends upon us! Our children will inherit the kind of a Brethren church we bequeath to them. What kind of a church will that be? **If the Lord tarries in his return, we believe the future of the Brethren church on earth will be most glorious!** There is no place in the ranks of our ministry for down-in-the-mouth, discouraged, disgruntled preachers. They are millstones about the neck of the church, retarding her progress. The imaginery story is told of the devil going out of business and having an auction sale of his tools. Among them was one that showed much usage. Yet, it was priced the highest of all. It was a blunt, ugly instrument. When asked concerning its high price, the devil replied, "That is the tool of discouragement which I use on preachers. It is the most valuable one in my business." This hour demands Elijah to be at Mt. Carmel challenging the foes rather than under the juniper tree, afraid of Jezebel. It commands Jonah to walk the streets of Nineveh, calling the city to repentance rather than to be pouting under the gourd vine because God works differently than narrow selfishness desires. The habit of apologetizing for the Brethren church must stop. We must quit our whining about our smallness. It is poor psychology and publicity. We must face the future with unfailing, apostolic optimism. If preachers, teachers or laymen surrender their heritage of the whole Gospel in forsaking the church,—instead of behaving as if the future of the Brethren church depended upon them, we ought to put this epitaph over their tombstones, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." 1 John 2:19. We believe that the Brethren church is at the threshold of progress, prosperity, and perpetuity. This hour demands vision, vim, vitality, and vigor. Let us "quit ourselves like men, be strong." Let us face the future with our faces "set as a flint." Let us be "stedfast, unmovable, always abounding in the work of the Lord." We will "occupy till he comes." "If God be for us, who can be against us?"

Johnstown, Pennsylvania.

THE ATTRACTION OF THE CHURCH

If the church is actually the supreme inspiration to faith in moral and spiritual realities, if it is the great nourisher of Christ-like character, if it is truly making a more brotherly community, if it is enriching all aspects of human life by suffusing them with the spirit of Christ, if it is giving voice to prophetic messages of social righteousness, no one need fear for the future of the ministry or of any other vocational service in the church. The one great way of assuring the needed leadership for tomorrow is to make the church of today what the church at its best has always been—a center of attraction for the noblest and most heroic souls. —Samuel McCrea Cavert.

THE BRETHREN PULPIT

The Greatest Tragedy of the Ages

By Sylvester Lowman

TEXT: And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.—Mark 15:39.

Here in the fifteenth chapter of Mark we have described the greatest tragedy of all time.

What is a tragedy? The dictionary says it is a fatal event, or course of events, or dramatic incident, or subjection to extreme and protracted suffering. Let me illustrate. A few days ago a terrible tragedy occurred when the small boat "Favorite" toppled over at the Chicago pier and almost a half hundred small children and adults perished in the murky waters of the lake. Of all the elements that enter into the making of a tragedy, there was none left out in this case.

But the greatest tragedy of all time was not that, terrible as that was. Come with me and see a man led from the trial court. Let us follow him across the city, go with him and see the soldiers as they lay a heavy wooden cross upon his back. Then they bid him march amid the thieves, and we hear the hooting, jeering mob of Jews and others as they marched through the streets of the Holy City. The shame was such that the very rocks under his feet must have wanted to cry out against it. But why should he bear all this? He was giving the world a glimpse of the greatest tragedy of all time. And he did it just for the sake of making possible and showing men how to live and how to die.

The following story will help to illustrate my point. During the civil war, at the battle of Fredericksburg, there was a small patch of ground between the contending forces that was covered with the dead and dying men, and all through the afternoon of the weary day the cry of "Water, water" was heard. A Southern soldier begged his captain to allow him to answer the cry, but he was met with refusal. The captain said, "It would be sure death." But the soldier persisted, saying, "Above the roar of cannon and the cracking of musket I hear the cry of 'Water, water'; let me go." He set out across the field with a bucket of water and a tin. For awhile the bullets sang around him, but he seemed to have a charmed life. As the soldiers across the field saw his purpose, they ceased firing and permitted him to go about his mission in peace and safety.

This, it seems to me, illustrates the motive of the greatest tragedy of all time. With sympathetic heart Christ the Lord came out upon the battle field of this sin-cursed and struggling old world to give the cup of the cool life-giving water to as many as would receive it, even as he told the woman at the well.

Now, let us go out to Calvary, the place of the Skull, with him, where the tragedy is continued. I see a great crowd gathering. Some are Turks wearing their fezzes, others are dressed in all kinds of colors. They make a motly crowd. The Jews were now to see their Messiah put to death amid thieves, and the Gentiles were to see their Savior and Lord smitten and his blood flow for the cleansing of sin. It was not for a few only, but for all men who should afterwards believe on him and accept his finished work of grace. Men of every race and color—white men, red men, black, brown and yellow.

Very likely most of his eleven disciples were in that

crowd, but they were not to be seen. But look, over there is his mother and a group of women from Galilee watching what was about to take place. They need not watch long. For step up with me among the soldiers and see that big fellow over there with a basket of rough spikes. The crosses are quickly placed in position with the foot near the hole already dug. The victims are brought one at a time and stripped of their clothing, leaving only a small cloth about the loins.. O what a shame the Son of God must endure! He is placed on the cross and is held fast while a burly Roman soldier takes a hammer and places a nail in the palm of his hand and strikes with his heavy hammer. It crashed and tears its way through his tender hands, and then through his feet. Oh, how horrible! Tragedy of tragedies! The greatest tragedy of all time enacted here before our eyes!

"It is finished", he said. Thank God it is finished. The price is paid for you and for me. He is my Savior. Is he yours?

"Lifted up was he to die;
'It is finished', was his cry;
Now in heaven, exalted high;
Hallelujah, What a Savior!"

Do we care that the Lord Jesus died? Do we show it? Does the world care? Not much, it seems. As it rushes madly on, it scarcely sees him lifted up. It seeks a pleasanter sight. But there is life for those who look. Thank God. Hallelujah, what a Savior!

Eaton, Ohio.

"Cast Thy Bread Upon the Waters"

By Mrs. Edna Nicholas

"Cast thy bread upon the waters: for thou shalt find it after many days." (Eccl. 11:1). This text is usually associated with charity—alms-giving, but it is capable of being used in a larger way—our duties and our hopes in our relations to God and man.

It teaches obedience to present duty and patience as to future results.

There is a sowing done by each of us—a sowing to the flesh or else a sowing to the Spirit. As you sow so will be your harvest—one of happiness or one of misery.

We all know sowing to the Spirit is a slow process and requires patience; if we look for immediate results we must be disappointed. It is only "after many days", or as Paul puts it, "In due season we shall reap if we faint not."

One great part in sowing to the Spirit is our conduct toward God, the other is our conduct toward one another.

Possibly you may decide to seek God which is the most vital thing for every one until he is found. But God never led you to believe that the whole process of salvation is found in a moment, that there is nothing more for you to do, that in a few hours of anxiety you can set at rest all concern and effort and have guaranteed to you the whole future prospect with ease. He tells you in his

word to diligently and continually seek him, and then he assures you that he will be continually found, a ready helper in every time of need. He asks you to trust him and to practice his presence even though he is unseen and the material things may seem more real. Many of us miss blessings we would otherwise enjoy because we fail to seek and wait and trust. Your life will be enriched by waiting on God. Your reward will come in his good time as you trust him. Your comfort will come in hope deferred. "Cast thy bread upon the waters: for thou shalt find it after many days."

The second part in our sowing to the Spirit is our conduct toward man. Withhold not one word that is for your brother's good. It may be spoken humbly, quietly and lovingly, if not it will lose its influence and you have failed in your obligation to your brother.

One word kindly spoken, or one thoughtful act may be the turning point for an immortal soul, hovering between life and death. Great will be your joy hereafter of having been the means of bringing hope and salvation to even one sin-worn soul. "Cast thy bread upon the waters."

The charge is "cast thy bread upon the waters." The first thought is with reference to the bread, or seed, which is the word of God. The second is with reference to the sowing—"Cast thy seed." Weeds are self distributive and grow rapidly without cultivation, but the good seed, the Word, must be carefully sown and cultivated. Hence fruits are God's blessings on labor. The winds scatter the thistle-down of sin but it requires a skilled hand, a hand of intelligence, to sow the seed of Truth.

The third point is with reference to where the seed is to be sown, "Cast it upon the waters." The natives along the Nile waited for the overflow of the river to sow their seed; when the river receded the seed took root and grew unto harvest. Hence the phrase, "Cast thy bread upon the waters." As the seed fell upon rich soil, so your kind words and helpfulness may drop into receptive natures.

The seed you sow must have time to germinate and grow and mature before it bears fruit. The seed dropped in the human heart must pass through some kind of mental process. There are other influences with which it must mix—it often passes through a dormant state, a state of silence ere you see results. You are not to grow weary because you are not seeing results, rest your faith and hope in "after many days."

As we review our life and anticipate a harvest from the seed sown, we grow faint-hearted and often question if we have wisely selected our seed and chosen our ground for sowing, but with the hope of God's promise, "we shall reap if we faint not," we take new courage and continue casting bread upon the waters and trust the harvest to God's own good time.

Were it not for the hope, "after many days," how many mothers would despair, working, hoping, praying for their sons and daughters that their lives may be kept from sin and saved for heaven.

The charge teaches obedience; the promise tests our faith; the immediate effects of the charge lead us to sow the right seed,—the right seed, the Word, centers in Christ, the Savior of sinners. Having selected the right seed we aim to find the best way of sowing (teaching). Always seeking the good seed and the best way of sowing, we must see that our soil is rich and fertile, that nothing be lost in the scattering of seed—"after many days." God always sends a harvest if we obey the spirit of the charge and rely on the promise.

Every sower (teacher) must know **how, when and**

where to sow. It is a duty to obey the charge and meet the promise of our text in the daily routine of life. Do that which is right and true always. May acts of love and kindness be freely scattered.

The seed always fruits somewhere, sometime. You may lighten another's burden by a kind word or a cheery smile. Who can fathom the depths of a smile as it goes from one life to another? Keep faith in the promise, "after many days;" God will take care of the results.

608 McDonald St., Elkhart, Indiana.

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

GOD'S HIDDEN GLORY—Exod. 33:17-23. The whole earth is full of God's glory, much of it hidden from human eyes. Is the veil that hides it placed by our dullness and ignorance, or by divine mercy? It makes a vast difference. Let us pray that God will show us his glory. "Then shall we all with unveiled face, beholding as in a mirror the glory of the Lord, be changed into the same image, from glory to glory."

TUESDAY

GROWING AND HOLDING—Acts 20:17-38. Healthy growth is the normal and natural state of every life. If we do not grow there is something wrong. Not only is growth essential, but the gains we made must be conserved. The gathering harvest must be carefully guarded. If growth and strength are to be maintained the means of grace God has bestowed must not be neglected.

WEDNESDAY

DWELLING IN UNITY—Gen. 11:1-9. "Therefore is the name of it called Babel." There can be no unity among people who are ever speaking different languages. And that means more than different racial tongues. It means that men who speak the language of war and those who speak that of peace cannot dwell harmoniously together. Those who speak of things that are seen and earthly cannot agree with those who speak of the unseen and spiritual. The secret of unity is to be found in God.

THURSDAY

CULTIVATING FRIENDSHIP—Rom. 16:3-13. "Greet the friends by name." Rev. Fred Smith has said, "Christianity is for friendship as well as for faith. In its atmosphere friendship comes to flower. And life is not only made forceful through faith; it is made fragrant through friendship."

FRIDAY

THE LAW OF KINDNESS—Matt. 18:3-6. "Except ye * * * become as little children." Children are generous; they are forgiving; they are guileless; they are not haughty and arrogant until taught by older folks to be so. The truly kind heart must embody these characteristics. It is most natural then that in children the most natural and genuine kindness is to be found.

SATURDAY

THE WAR OF ESCAPE—1 Cor. 10:12, 13. The way is not one of magic. It is the way of trusting in the Lord Jesus Christ and giving place to the indwelling of his Spirit, which causes sin to lose its fascination. The Holy Spirit not only casts out sin, but the love of it as well. That does not mean that there will be no hard fighting, but that there will come both the disposition and the power to make a successful fight.

SUNDAY

THE CHRISTIAN'S HIGH AIM—Matt. 17:1-8. On the "Mount of Transfiguration" the disciples were permitted to see the ideal, the great spiritual aim and at the base of the mount they were brought face to face with the great task that lay before them—that of bringing the sinsick and suffering world up to that great ideal. It is not far-fetched. Every Sunday brings its vision of the high spiritual aim set before mankind and then on Monday we are challenged with the task of matching the ideal with the actual.—G. S. B.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for September 25)

Review: The Early Kings of Israel

Devotional Reading—Psalm 105:1-8.

Golden Text—Jehovah hath established his throne in the heavens; and his kingdom ruleth over all. Psalm 103:19.

LESSON LIGHTS

I. Saul Chosen King. 1 Sam. 9-11. The darkest hour is said to be just before the dawning. Samuel was old and no judge appeared to take his place. His sons had disgraced their father as Eli's had disgraced Eli. The nation was one of confusion and weakness, while neighboring nations, Ammon on the east, chs. 11 and 12, and the Philistines on the west, chs. 8 and 12, continued their warlike invasions and gave backsliding Israel little peace. In this condition the people desired a king in whose military leadership and established rule they could trust. But they insisted on having their own way about it. They did not humbly seek the mind of the Lord and obediently wait his time and choice of a king. They demanded Samuel that he "now make us a king to judge us like all nations." (8:5). God had designed and appointed that Israel be unlike other nations. They abused their high spiritual privileges and learned a hard lesson by conquest and suffering.—Ex.

II. Samuel's Farewell. 1 Sam. 12. Samuel resigns the government to King Saul before the people assembled at Gilgal. (1) He frees himself of any suspicion of maladministration by the witness of all the people (vs. 1-5). (2) He reminds the people of the great things that God had done for them and their forbears (vs. 6-13). (3) He sets before them blessing provided they are obedient (14, 15). (4) To awaken their regard for his rebukes and warnings, he calls for thunder and rain in an unusual season (16-19). (5) The people being convinced, he encourages them that things should yet go well, if they took heed to their way, but if not they should look for ruin to themselves and their king. (20-25).

III. Samuel Anoints David. 1 Sa. 16:1-13. The 16th chapter begins a distinct section of First Samuel which extends to the close of the book. This division may be called: the Decline of Saul and the Rise of David. From this point onward David and not Saul is the central figure of the history. From the human standpoint it was a beautiful sight to behold Samuel mourning for Saul: although displaced by the king, yet he did not triumph in his downfall. How many Christian workers today would feel no temptation to exaltation over the failure of a successor! But it was disloyal to mourn over a man whom the Lord had rejected; what the Lord wanted was not sentiment, but obedience. So the prophet was commanded to go and anoint Saul's successor.—Pardington.

IV. David and Goliath. 1 Sa. 17. The devil's warriors always look large and irresistible to those who lose sight of God, vs. 4-11; Nu. 13:33. Notice the indirect ways by which God gets his champions to

the front: David who is simply carrying cheeses today may be fighting Goliath tomorrow, vs. 17, 18. They who have fought well obscurer battles shall be ready to win public and glorious victories, vs. 32-36. Faith in God is the foundation of true courage; and deliverances in the past should make us surer of deliverance in future, v. 37; 2 Co. 1:10. A simple weapon in a lad's hands, if it be on God's side, may overthrow the mightiest champion of evil; one text of Scripture in a child's mouth has silenced a boasting infidel, vs. 40-50. By and by God will turn the enemy's own weapons against him, v. 51; Ro. 16:20.

V. David and Jonathan. 1 Sa. 18, 19; 2 Sa. 1:17-27. Jonathan and David present the most wonderful illustration in history of mutual love, uninfluenced by the pride of station. Jonathan labored to identify the youthful shepherd with his father's house, and to raise him to a perfect equality with himself. David's conduct was marked by universal wisdom, and God gave him favor with all classes of people. Music and song were put in requisition to celebrate his excellencies; but the conduct of the women in these respects was more generous than prudent. King Saul was mortified at the superiority ascribed to the youthful stranger, and he "eyed David from that day forward." Nothing can more impressively demonstrate the sincerity of David's past professions of regard to Saul than the depth of sorrow on the present occasion. The death of Jonathan was the heaviest blow David had yet received. No two hearts were ever more closely united. The affection which obtained between them might be viewed as a foreshadowing of the

unity of "the spirits of just men made perfect." He. 12:23. But the Gospel is capable of producing among all believers an affection even purer and stronger than that which knit the hearts of Jonathan and David. (John 17). The whole human race, once baptized with the Spirit of the Lord, will exhibit such a unity.

VI. David Spares Saul. 1 Sa. 26.

Golden Text.—"Be not overcome of evil, but overcome evil with good." Ro. 12:21. In our last lesson we saw the excellence of good companions; here we see the danger of evil companions. Saul was not a good man, and David in his association with him found continual sorrow. Jonathan rendered David good for good; Saul rendered David evil for good. The men of David would have rendered Saul evil for evil. Good for good is manlike; evil for evil is beastlike; evil for good is demonlike; good for evil is Christlike.

VII. David Brings up the Ark to Jerusalem, 2 Sa. 2-6.

Golden Text.—"We shall be satisfied with the goodness of thy house, thy holy temple." Ps. 65:4. Any kingdom is an empty thing if the ark of God be not enshrined in it, 2 Sa. 6:2; Deu. 12:10-14. The house of God is worthy of our passionate devotion, 2 Sa. 6:20-23.

VIII. God's Promise to David, 1 Ch. 17.

Golden Text.—"Thy throne, O God, is forever and ever; and the sceptre of uprightness is the sceptre of thy kingdom." He. 1:8. God's promise and faithfulness is the basis of encouragement in prayer. 2 Sa. 7:18-29. Now that David had rest from war he wanted to exchange his sword for the trowel, but God had other plans and other persons to build him an house, and God would have David look at what had been done for himself. God prizes our worship much more than our work; howbeit work in the Spirit will closely follow true

(Continued on page 15)

Impressions and Outlook of Our Sunday School Work

The National Officers. President, Rev. W. I. Duker, Elkhart, Indiana; Vice-President, Rev. E. L. Miller, Maurertown, Virginia; General Secretary, Rev. O. C. Starn, Gratis, Ohio; Treasurer, Prof. M. P. Puterbaugh, Ashland, Ohio.

The Divisional Superintendents. Children's Division, Miss Hazel Keiser, Bryan, Ohio; Young People's Division, Rev. Geo. H. Jones, Muncie, Indiana; Adult Division, Prof. A. B. Cober, Berlin, Pennsylvania; Administrative Division, Rev. S. M. Whetstone, Nappanee, Indiana.

The Departmental Superintendents. Educational, Teacher Training and Graded Instruction, Prof. M. A. Stuckey, Ashland, Ohio; Home, Mrs. H. M. Cook, Meyersdale, Pennsylvania; Citizenship, Prof. R. R. Haun, Ashland, Ohio; Missionary, Rev. N. V. Leatherman, South Bend, Indiana.

The Budget. The budget for the year is approximately \$4,500.00 which is divided as follows: Ashland College (chair) \$1,500.00. Kentucky Missions \$1,000.00. College Library \$500.00. College Endowment \$500.00. Shipshewana Training School \$300.00. Field work \$200.00. Secretarial Work \$112.50. International Council \$100.00. The balance for miscellaneous bills.

Field Work. The Sunday school workers are anxious to be of service to the various schools during the year. Plans have been made to furnish each District Conference a speaker to represent the Sunday school work where it is desired. There will be no field secretary this year, but the members of the board are at your service.

Young People's Training School. This school had its beginning last July at Shipshewana Lake, Indiana, where the Indiana Brethren Conference own some forty acres of ground. The plan is to make this school for our young folk of the very best type possible and much will be heard through the Evangelist during the year.

Some Changes. Some changes have been made in the Sunday school work for the coming year. Melvin A. Stuckey takes the place made vacant by J. A. Garber. To lighten the work which was formerly carried by Prof. Garber, O. C. Starn was called to be General Secretary. The Educator will be discontinued with the beginning of the new year, and one page of the Evangelist will carry the Sunday School messages.

S. M. WHETSTONE, Nappanee, Indiana.

E. M. RIDDLE, President
Bryan, Ohio
L. V. KING, Associate
New Lebanon, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Christian Endeavor at National Conference

The National Christian Endeavor officers for the new year are as follows: Rev. E. M. Riddle, President; Associate President, Rev. L. V. King; Secretary-Treasurer, Miss Gladys Spice; Quiet Hour, Rev. Homer Kent; Stewardship, O. D. Ullom; Citizenship, Rev. C. E. Kolb; Junior, Miss Doris Stout; Intermediate, Mrs. Mont Kohser; Service, Miss Travilla Snyder; Publicity, Louis Clapper; Missionary, Miss Grace Yoder.

Rev. F. C. Vanator of Canton was re-elected by the Endeavorers to be their representative on the Home Mission Board.

At a meeting of the new officers and representatives from many societies, two items of business were passed upon in a very enthusiastic manner, namely, first, That the Endeavorers of the church center their efforts toward the Krypton mission station. There were certain limitations agreed upon that our Endeavorers will be able to do this piece of work. The Mission Board will have supervision as usual. Secondly, That we make our special effort in this work during Christian Endeavor Week, which will likely be in February, and designate it, Krypton Tithe Week.

The Sunday evening Christian Endeavor service was a good one, in charge of Brother Delbert Flora of Ashland College. The C. E. sessions were never better attended than this year. With the new appeal centering our efforts toward Krypton, rather than just to support a teacher in Kentucky, we believe the Endeavorers will rally and work for this worthy cause, even for Christ and his church.

Endeavorers, please watch the C. E. page and the Angelus.

E. M. RIDDLE, President,
Warsaw, Indiana.

GETTING COMMITTEES TO PLAN For Society Presidents

The Riverdale Presbyterian society, Toronto, Ont., found the following method effective in getting the committees really to lay plans for their work. Mr. H. C. Matter tells of the plan.

A business meeting was held with sentence prayers, hymns, Scripture lesson, announcements, and offering. Then the roll was called by committees. As each committee responded, the members went into an adjoining room, where chairs were placed for them, one group for each committee.

Then for thirty-five minutes these committee groups talked over their work and laid plans for the coming month.

At the end of this period the groups came together again, and the chairmen of the committees reported their plans for the immediate future.

Some business items were disposed of, and the meeting closed with hymn, prayer, and benediction.

Why Not a Citizenship Committee?

Every Christian Endeavor society should have a citizenship committee. Its duty would be to take general charge of the prayer meetings with citizenship topics and

to keep citizenship before the society in all appropriate ways. One of these would be the occasional conducting of study classes on citizenship, using one of the various helpful books published or sold by the United Society of Christian Endeavor. Whenever there is need of the aid of the society for the promotion of some admirable political cause or great reform, this committee will organize the members for that purpose. Such a committee would find something worth while to do all the time.

A Little Bit

*There's a little bit of sweetness in the soul
that's sour and sad,
There's a little bit of goodness in the man
however bad,
There's a little bit of kindness in the cruel
heart, you know,
There's a little bit of virtue in the woman
fallen low.*

*There's a little bit of trouble in the life
that seems most gay,
There's a little bit of worry strewn along
the lonely way,
There's a little bit of sympathy that you
and I should show,
There's a little bit of harshness we should
withhold, you know.*

*There's a little bit of sunshine to scatter
every day,
There's a little bit of smile that on the face
should stay,
There's a little bit of sacrifice that takes a
bit of time,
There's a little bit of wisdom in this little
bit of rhyme.*

—T. H. Hurst, in *Presbyterian Advocate*.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for September 25)

Peeping over the Great Wall of China. John 3:16, 17

Dear Junior Christian Endeavorers:

I am a Junior Christian Endeavorer, too. Someone told me that all of you American Juniors are going to study a topic called, "Peeping Over the Great Wall of China!" Now I wish that on the evening of September the twenty-fifth, every Junior boy and girl in your whole country would come trooping over the great Wall instead of just peeping. I believe that I could promise you that we boys and girls over here would do our very best to make you happy. Of course the big folks have not been as nice as they should have been to your white people over here. I am so sorry about that, but I am sure that the big folks wouldn't object if we had a good time with you boys and girls.

I wish that I could tell you all the things that you would see if you came trooping over the Wall, but then if I told you every-

thing maybe you would not try as hard to come. The boys and girls over here like to play and have a good time just like you do. In the olden days all the little girls had to have their feet bound up very tight so that they would not grow big, but that custom is over and little girls can run around without their feet hurting them. That makes them happier. My mother had her feet bound up when she was a little girl, and she can not walk around comfortably like I can.

Many years ago there were no doctors in our land. When anyone got sick a quack-doctor, as you would call him, was called in. This quack doctor would say, "The reason that you are sick is because you have a lot of devils in you." Then he would take some old dirty needle and stick you all around the part that hurt and he would say, "If we make you bleed the devils may come out." One time mother's little brother was sick. He had a very bad pain in his arm. I think it must have been what your doctors call rheumatism. Mother's daddy called in the quack doctor and they treated him by cutting his arm in a number of places and by using some leeches and things like that. There must have been a very great number of germs on the instruments that the doctor used, for in a few days the little boy's arm was all swollen and red. The parents did not know what to do for their little boy, so they called in the quack doctor again. His second treatment was similar to the first, and the poor little boy kept getting worse until he finally died.

When mother grew up she heard about the Missionary teachers and came to hear them. She became a Christian, and so it was that I learned about Jesus as soon as I was able to learn anything.

I am sorry that it will not be possible for you Juniors to come over on September the twenty-fifth, for there are still many people who go to quack doctors when they are sick. In some parts of our country the people still live in total ignorance, for they have not heard of Jesus nor seen any of your missionary teachers. But since I know that you will not be able to come over, at least not that soon, I am going to ask you to do something for me. At your Junior meeting on that evening, I wish that every Junior would pray for the people of my country. Pray that the people all over the country may learn of Jesus and that the wars and troubles over here may cease so that the teachers may go over all of the country; and pray, too, that good Christian doctors may go to all the people so that people will not die from the great tortures of the quack doctors.

Bible References

- M., Sept. 19. Ancient cruelties.
2 Chron. 33:6.
- T., Sept. 20. Old superstitions.
Mic. 5:12, 13.
- W., Sept. 21. God's word on idols.
1 John 5:21.
- T., Sept. 22. A sinful world. Isa. 53:6.
- F., Sept. 23. Salvation from sin. Rev. 1:5.
- S., Sept. 24. Welcoming the message.
Acts 17:10-12.

Woodstock, Virginia.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Report of Michigan Churches

We have three churches in Michigan, only two of these are having services. The Bethel church near Cassopolis is located in the country and there are so few members they did not think best to continue and are working with a union church and Sunday school. They feel the loss of Brother Clark who kept the work going while living.

The Campbell church is also located in the country not far from Lake Odessa and is the strongest church of the three. They have a fine group of people and a good Sunday school. Brother Humbert is their pastor and is giving them full time. Their total gift to the endowment was \$503.00.

The New Troy church is located in New Troy and is about 20 miles southwest of St. Joseph. They have only a small group of members here. Brother English is the faithful pastor, who is practically giving his services free to the work. They treated me with kindness and gave their "bit" to the work, while not large, yet expressed their interest. Their gift was \$66.95.

The total gift of these churches was \$569.95. W. S. BELL.

TRAVEL FLASHES

Vacation

The first record is of my second visit to Mathias, West Virginia Brethren church. It may be remembered that I, with my wife and daughter, spent two weeks in this very interesting place last summer. The first week was the hottest I ever experienced and the second, the wettest; so that in coming away, we felt that we had not had a fair chance at revival. So, we were happy that we had a second invitation. This was our third visit to this interesting village and people and each time our opinion was changed in a number of ways. Our first visit, little more than a call, left us thinking that the Lost River Valley was very small and the population very limited in number. The second visit dispelled this, for we found successful farmers on top of high mountains and some of the best farms and most successful members away up where you can be lost in wonderful views and amazing panoramas awaiting your look. I have been over the Rockies several times, over the Appalachians more often, but in this particular spot, there are wonders unlike I have seen elsewhere. Wonderful native trees, in their primitive glory, great gushing springs; wild life to bear, deer and wild turkeys; plenty of fish in their unpolluted streams; and withal, the wonderful Lost River, all enchant me and keep me loving this beautiful place. Each previous time, I had been much interested in the Lost River which flowed through the village of Mathias, but was prevented seeing the lostness of it. This time I saw it and photographed it. More than twenty miles below our village, this river with a volume of water as I estimated of four feet in circumference, sinks away beneath a high mountain. In times of flood, the overflow runs around the mountain and a bridge of perhaps five hundred feet in length is needed to cross this, now dry channel. Two

miles below, it emerges and is called by another name, Capon. Immediately below where the water swirls into the mountain, the rocks are piled near five feet higher than the level where it enters its lost but full channel. It is a strange, interesting and beautiful sight to behold, showing nature at work, doing as other streams have been doing for centuries—even millions of years, as geologists tell us, chiseling out the wonderful caverns that make all this country famous and charming to thousands of visitors, every year. In one of them in the Shenandoah valley, we were 250 feet below the top of the cave and saw the stream working away, (they told us) 90 feet below us. (Beg pardon, this was just too interesting to keep).

The People

Well, I constantly had to revamp my opinions of them, also. The first night I stayed here, some eight years ago, I was with the pastor, Arthur Sinder, in his beautiful, almost palatial home. I knew also, that there were others, but did not know that there were so many. I did not discover it until this third time. I asked the pastor how many teachers and ex-teachers were in his congregation of more than 300 people and he estimated thirty-five. Beautiful homes and educated people where a man raised in a level country as I was, would not have thought could or would live.

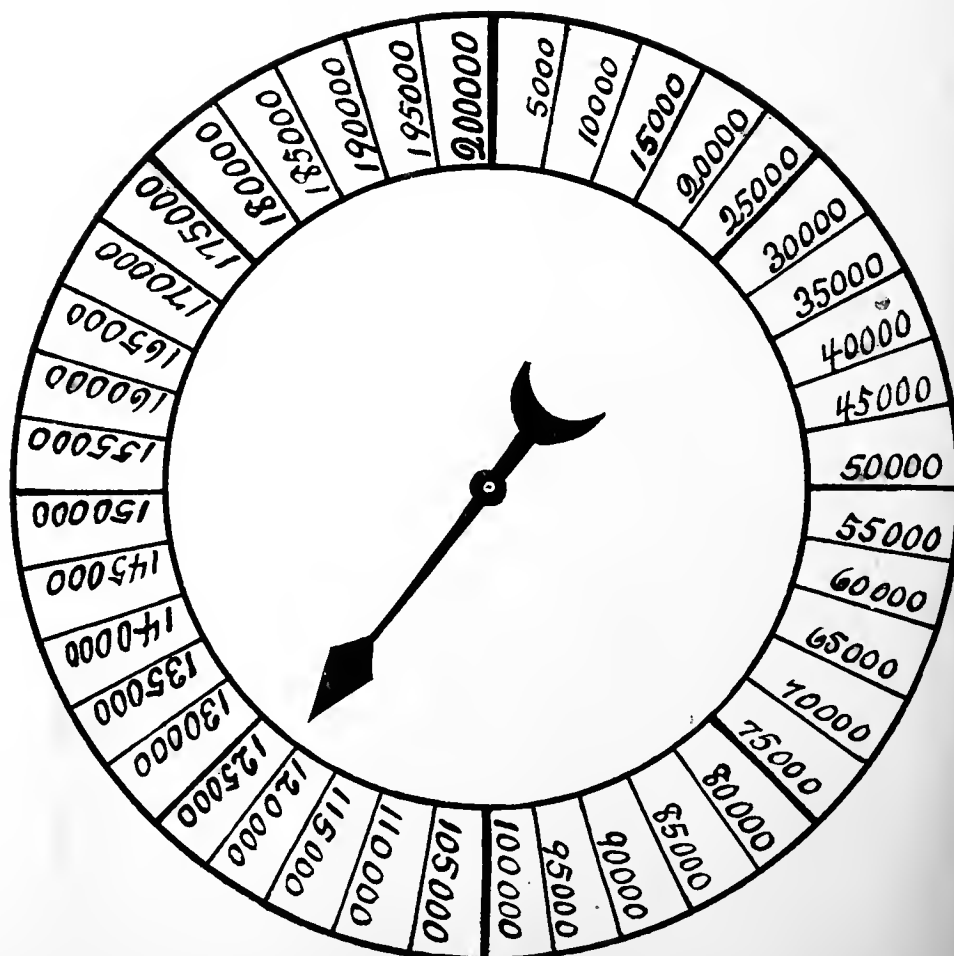
Twenty-five miles from the railroad over the most terrible roads I ever saw, they are emerging, and soon will be (so they think and hope) on the lowest level route from the west to the southwest, permitting a detour from all the ranges east of Frostburg, Maryland, and saving near a hundred miles of travel to the famous Shenandoah Caverns and the famous valley.

Churches

In this little village and surrounding country, two churches are holding first place, ours and the Church of the Brethren. Within two squares of each other, and with small difference between them and with inter-relationships binding them together, it seems folly to be divided. Neither having preaching services every Sunday. I told Brother Snider that if his people had enough preaching, ours surely were surfeited. Which is right? One thing about these people, they do go to preaching. It has been more than 25 years since I saw such crowds going to church in any other place.

The Revival

Our meeting consisted of two sessions each day, one with Mrs. Bame and the children in the morning, and all of us in the evening. Spirited singing, great audiences, sometimes filling the church plus the church yard and requiring nearly half an hour to disentangle the autos and get them away, we came away after two wonderful weeks, praising the Lord for many young lives captured for the Master and offering themselves for his service. Closing with a communion service with the young people



and new converts following the Master in "doing as he had done" we came away rejoicing in the Lord for all his goodness to us, and for the victory won in Jesus' name. I do not know if I can remain away from these dear people more than a year or not. It is surely a wonderful place and way to spend a part of a vacation and we have an interest here that is not passing with the days we spend with them. May the good Lord bless and help them to remain true and faithful, occupying "till he comes." I close hoping to escape the waste basket—not because I have told half. My next revival will be in December, somewhere.

CHARLES A. BAME.

ELKHART, INDIANA

The summer of 1927 marks an epoch in the history of our people in Elkhart. We are laying the foundation for a greater work and increased responsibilities in the future, and the joy of it all is to see how God's guiding hand is slowly clearing the way as we move forward. It meant much to decide that we would lay the foundation on which "to build" a new and greater church. It meant infinitely more to see carefully laid plans materialize, and to behold the foundation for a beautiful church nearly completed.

The work on the new church is progressing rapidly, thus making it possible to move out of the old into the new about the second week in October.

The dedicatory service will be in charge of Brother Rench.

Through the untiring efforts of our pastor and his co-workers we have experienced no "summer slump." They stayed on the job so that no time need be spent in catching up. Brother Duker has given his people no opportunity or excuse to scatter hither and thither.

Every auxiliary and individual of the church is working toward one common end—the accomplishment of a greater work. Each one realizes his tasks are great, responsibilities increased, and that to grow requires "united efforts."

The Sunday school shows steady growth and strength by holding her own in interest and attendance during the summer months.

The mid-week prayer services are full of interest and spiritual uplift because of the Bible lectures given by Brother Duker.

We have an unusually large attendance each week.

The young people are working in their own quiet way in the Christian Endeavor and we are expecting great results in this department.

We feel the work here is moving along in God's own way and the difficulties that seem like mountains, on their approach, have disappeared.

Ours is a full program for some weeks ahead which means united work for all, if the greater possibilities are realized.

MRS. EDNA NICHOLAS,
Correspondent.

CONFERENCE MINUTES

Business Sessions

The thirty-ninth General Conference of the Brethren church convened at Winona Lake, Indiana, on Monday evening, August 22, 1927. The Conference was called to order by Moderator C. H. Ashman. Greatly feeling the need of God's guidance, A. V. Kimmell led us to the throne of grace in prayer. After prayer every one heartily engaged in singing, "Blessed Assurance."

After further singing, G. E. Cone led in the opening devotions by reading from Mt. 16:13ff and offering prayer.

The regular opening message of the evening was given by Vice-Moderator R. Paul Miller on the subject of "His Offering and Appearing." Session closed with prayer by C. H. Ashman.

Tuesday Morning

Opened with song service conducted by Brother Zumbaugh. Devotions conducted by Freeman Ankrum.

The first item of business was the report of the Credential committee. There were present 62 ministerial, 127 lay and 2 co-operating delegates, a total of 190. Report accepted and committee ordered continued.

Motion carried that A. V. Kimmell be authorized, as President of the California District Ministerial Examining Board, to sign the credential of Sylvester Lowman who at the present time owned no church membership.

The second regular order of business was the organization of Conference. The following were nominated for the respective offices: Moderator, Martin Shively; Vice-Moderators, W. I. Duker, F. C. Vanator; Secretary, O. C. Starn; Assistant Secretary, H. H. Rowsey; Treasurer, N. G. Kimmell; Statistician, G. E. Cone; Committee on Committees, L. S. Bauman, G. W. Rench, H. F. Stuckman, J. Allen Miller, C. H. Ashman.

Motion prevailed that the secretary be instructed to cast the deciding ballot for the offices where but one nomination occurred. As a result, the following persons were elected: Moderator, Martin Shively; Vice-Moderator, W. I. Duker; Secretary, O. C. Starn; Treasurer, N. G. Kimmell; Assistant Secretary, H. H. Rowsey; Statistician, G. E. Cone; Committee on Committees, J. Allen Miller, L. S. Bauman, G. W. Rench.

The next regular order of the morning was the retiring Moderator's address by C. H. Ashman. He gave an able address on the subject of "The Care of all the Churches." Motion carried that the address be published in the Evangelist at once. Another motion prevailed that the address be accepted and a committee be appointed to consider the recommendations contained therein.

The new officers of Conference were then asked to come to the platform. The new Moderator was introduced and immediately assumed his office.

Wednesday Morning

Opened with song. Devotions conducted by S. C. Henderson.

Reading of the minutes of the previous business session followed and were approved.

Next was the report of the Credential Committee. There were present 75 ministerial, 67 lay and 2 co-operating delegates, a total of 244.

Reports of Various Boards:

Home Missions, as follows:

August 1, 1926 to July 31, 1927.

General Fund

Balance on Hand, Aug. 1, 1926 ..\$ 2,965.49

Receipts—

For General Work\$11,506.81

Specified for Kentucky Mission 4,289.11

Total Receipts\$15,705.92

Beginning Balance and Receipts \$18,761.41

Disbursements—

For General Work:

Salaries, Pastors, and Office Sec. \$ 6,980.05

Building Funds 1,050.00

Office Rent 180.00

Traveling Expenses 109.49

Printing 189.88

Miscellaneous Expenses 4.75

Total\$ 8,514.17

For Kentucky Missions:

Salaries\$ 4,430.00

Traveling Expense 489.81

Fuel	257.55
Insurance	59.50
Piano for Riverside Institute ...	161.25
Flood Repairs, Riverside Institute	405.64
Kentucky Slides	2.25
Printing	9.00
Light Plant and Crating	436.51
Materials for Light Plant Bldg. .	106.14
Kitchen and Dorm. Equipment ..	140.33
Material for New Poultry House	
and Fencing	63.66
Special Donation for Krypton ..	113.35
Repairs for Krypton	11.05
Refunds	150.00

Total Kentucky Mission\$ 6,836.04

Total Disbursements\$15,350.21

Balance on Hand Aug. 1, 1927 3,411.20

Disbursements and Closing Bal. \$18,761.41

Summary—

Balance on Hand Aug. 1, 1926 ..\$ 2,965.49

Total Receipts 15,795.92

\$18,761.41

Total Disbursements\$15,350.21

Balance on Hand Aug. 1, 1927 .. 3,411.20

Summary of All Districts

Indiana	\$ 2,720.23
Pennsylvania	2,127.28
Ohio	1,935.15
Virginia	1,394.95
Southern California	1,127.93
Illiokota	747.94
Mid West	558.63
North Western	384.39
Northern California	91.21
National W. M. S.	1,200.00
National S. S. Association	1,500.00
National S. M. M.	
National C. E.	400.00
Annual Conference Offering ...	841.17
Jesse Eyman Estate	596.94
Mrs. Mary Joliff Estate	200.00
Brooklyn Sale of Property	200.00
Mulberry Grove, Sale of Property	300.00
Interest	262.28

Grand Total Receipts\$16,588.10

Balance on Hand, August, 1926 4,659.17

Grand Total Including Balance on

Hand\$21,247.27

Publication as follows:

Year's Gross Business

Cash Balance, August 1, 1926 ..\$	1,816.37
Commission Goods	1,393.02
Old Equipment	4,720.00
Evangelist Subscriptions	4,801.30
Interest on Liberty Bond	2.12
Job Work	9,825.03
Loans Secured	1,600.00
Miscellaneous	818.67
Publication Day Offering	1,853.81
Rentals from Apartments	3,446.39
Sunday School Literature	10,875.75
Tracts	25.88

Total\$41,177.76

Cash Balance, August 1, 1926 ..\$ 1,816.37

Cash Received during year 38,065.46

Total\$39,881.83

Year's Expenditures

Advertising	\$ 40.49
Building Upkeep	92.52
Commission Goods	911.08
Current Supplies	86.85
Equipment	6,309.89
Engravings	215.11
Express, Freight and Drayage ..	309.92
Interest	1,108.76
Insurance	309.09
Labor	17,241.48
Light, Heat and Power	1,336.05
Loans Repaid	3,600.00
Miscellaneous	1,912.46
Paper Stock	3,866.21
Postage	764.58
Taxes	924.67

Total\$39,881.83

Resources	
Cash in Bank August 1, 1927 ..\$	852.72
Paper Stock	1,018.00
Tracts	60.00
Liberty Bond	50.00
Furniture and Fixtures	600.00
Machinery and Equipment	19,500.00
Building and Grounds	45,000.00
Accounts Receivable	2,607.11

Total\$69,688.13

Liabilities	
Accounts Payable	\$ 550.00
Notes Payable	17,125.00
Book and Tract Fund	490.00

Total\$18,165.00

Total Resources	\$69,688.13
Total Liabilities	18,165.00

Net Resources	\$51,523.13
Net Resources in 1926	49,090.34

Gain\$ 2,432.79
R. R. TEETER, Business Manager.

Laymens' Fund as Follows:

Report of Treasurer of Student's Aid Committee

Receipts—	
Ashland, Ohio	\$ 28.28
Middlebranch, Ohio	9.00
Clay City, Indiana	10.00
Berne, Indiana	28.10
Johnstown, Pa., 2nd	6.00
Allentown, Pa.	10.75
New Lebanon, Ohio	20.92
Nappanee, Indiana	14.93
Gratis, Ohio	10.09
Fair Haven, Ohio	20.00
Pittsburgh, Pa.	39.24
Johnstown, Pa. 3rd	14.02
Lydia, Md.	8.00
Martinsburg, Pa.	6.57
Dayton, Ohio	38.56
Muncie, Ind	11.85
Leon, Iowa	7.51
Dayton, Ohio	20.00
Dayton, Ohio	10.00
Interest on Money loaned	16.00
Interest on Deposits	9.64

Total Receipts\$339.46
August 15, 1926 Bal. on hand 56.00

Total Funds\$395.55

Disbursements—	
Insurance Premium on Life Insurance of borrower	8.97

Aug. 22, 1927, Bal. on hand\$386.58
Cash on hand\$386.58

Note for money loaned	400.00
Total Resources	\$786.58

U. J. SHIVELY, Treasurer.

The following reports were given:

Financial Report of the Treasurer of the National Sunday School Association of the Brethren Church for the Term

Ending July 15, 1927

On hand August 1, 1926:	
Ashland Building and oLan Co. ..\$	5,111.41
Cash in Bank	387.52
	\$ 5,498.52

Received—	
White Gifts	\$ 6,680.15
Interest on Loans	301.80
Notes Receivable	200.00

Expenditures:	
M. A. Stuckey, Salary	\$ 300.00
M. A. Stuckey, Expense	76.51
Ashland College	1,500.00
Ashland College Library	500.00
Kentucky Missions	1,000.00
Kentucky Missions, Light Plant ..	500.00
Int. Council of Religious Educ. ..	100.00
"Educator"	220.00
Editorial Expense	60.00
Brethren Publishing Company ..	132.25
Secretarial Work	112.50

J. A. Garber, trip to Chicago ...	22.28
Quinter Lyon, trip to Chicago ...	23.50
George H. Jones, trip to Chicago ..	21.58
Treasurer's Bond	8.75
Job Printing and Postage	20.43

\$ 4,598.40
Balance on Hand\$ 6,082.48
\$10,680.88

Resources August 1, 1926:	
Cash in Bank	\$ 387.52
Cash in Building and Loan	5,111.41
Notes Outstanding	800.00

Total\$ 6,298.93
Resources July 15, 1927:
Cash in Bank \$ 690.52 || Cash in Building and Loan | 5,392.21 |
| Notes Outstanding | 600.00 |

Total\$ 6,682.73
Cash "long"25
Actually on hand July 15, 1927 ..\$6,082.73
M. P. PUTERBAUGH, Treasurer.

Ashland College General Accounts 1926-27

Assets—	
Current Assets:	
Cash—	
Farmers Bank	\$ 1,779.80
National Bank	7,577.13
Notes Receivable	1,585.97
Accounts Receivable	4,075.58
Typewriters	377.25
Ashland County Campaign	8.85
Flower Fund	2.76
Girls' Glee Club	1.09
Fixed Assets:	
Buildings and Grounds	\$292,664.92
College Equipment	8,601.48
Dormitory Equipment	10,340.74
Library Equipment	4,639.04
Laboratory Equipment	7,348.82
Domestic Science Equipment ...	594.59
Pianos	1,435.00

Total Assets\$341,033.02

Liabilities—	
Current Liabilities:	
Notes and Accounts Payable ...\$	36,689.77
Lambert Memorial	5.00
Grand Piano Reserve	66.91
Dram. Assoc. Reserve	117.05
Pageant Fund Reserve	25.22
Capital, 1926	\$265,377.96
Net Profit	38,751.11

New Capital, 1927\$304,129.07
\$341,033.02

Permanent Endowment Accounts 1926-1927

Assets—	
Current Assets:	
Cash	\$ 8,331.65
Notes Receivable	91,141.94
Investments	188,503.35

\$287,976.94

Liabilities	
Current Liabilities:	
Annuities	\$ 9,256.00
J. Lichty Scholarship	1,000.00
Capital, 1926	\$234,592.16
Net Profit	43,128.78

New Capital\$277,720.94

\$287,976.94

I hereby certify that the above accounts appear on the books of Ashland College as of July 31, 1927.

(Signed) L. J. KENT,
Principal Commercial Dept.,
Ashland High School.

Annual Report as Follows:

Number sold	338
Amount Received	\$ 84.57
Expenses:	
Postage	\$ 5.77
Miscellaneous	9.03

Cost of printing\$210.00

Total\$224.80
Paid out\$ 84.57

Deficit\$140.23

Next was a report of the Committee on Committees. The following appointments were accepted: C. E. Nominating Committee: F. C. Vanator, Donald Bame, H. H. Rowsey; Sunday School Nominating: E. M. Riddle; W. E. Ronk, R. Paul Miller; Resolutions: Freeman Ankrum, Claud Studebaker, J. L. Gingrich; Moderator's Address: W. C. Benshoff, G. S. Baer, T. C. Lyon, S. M. Whetstone, L. G. Wood, J. C. Beal.

The National Statistician gave a very interesting report which reads as follows: Possible churches to report according to past records 173

Buildings	
Reported to date	159
Union houses used	3
Halls and schoolhouses used	6
Number of parsonages	44
Other Properties	9

Membership	
Noumber male members	9,409
Number female members	13,273
Total number members	22,682
Added by letter and relation	448
Added by baptism	1,420
Total Additions	1,868
Lost by death, letter, etc.	718
Net gain for year	1,150
Revivals held	97+
Number of Deacons	432
Number of Deaconesses	280
Number of Elders reported	166

Prayer Meetings	
Number having prayer meetings	88
Average attendance	26+
Ranges from over 100 down	

Finances—Valuations	
Ch. houses, lot and fixtures ..\$1,656,598.70	
Interest in union churches ...	6,000.00
Parsonages	\$ 185,200.00
Other property	23,650.00
Total valuations	\$1,871,448.70

Finances—Moneys Paid Out	
Pastors' salaries	\$ 146,461.78
Evangelistic services	12,145.97
Current expenses	70,744.38
Improvements	111,492.98
District Missions	8,567.71
Home Missions	10,393.01
Foreign Missions	31,712.55
Superannuated Ministers	2,295.82
Brethren Home	1,191.76
Ashland College	15,021.71
Brethren Publishing Co.	1,788.12
Miscellaneous	55,564.05
Total paid out	\$ 467,379.84

Total Amount in Treasury,

March 31, 1927\$ 20,872.01
The following were elected to membership on the Publication Board: H. V. Wall, N. G. Kimmel, A. D. Gnagey.

Frank Roscoe was properly elected to the Board of Benevolences.

Next the C. E. Nominating Committee moved to elect the officers for the ensuing year: President, E. M. Riddle; Associate President, L. V. King; Secretary-Treasurer, Gladys Spice; Quiet Hour, Homer Kent; Stewardship, O. D. Ullom; Citizenship, C. W. Mayes; Junior, Doris Stout; Intermediate, Mrs. Mont Kohser; Service, Travilla Snyder; Publicity, Louis Clapper; Missionary, Grace Yoder. These were accepted by vote.

Announcement was made of the Executive Committee for 1928. Ohio, C. A. Bame, S. C. Henderson; Pennsylvania, W. C. Benshoff, C. H. Ashman; Indiana, C. A. Stewart, W. I. Duker; Maryland-Virginia, Freeman Ankrum, E. L. Miller; Mid-West, C. R. Koontz; Illiokota, G. E. Cone; Northwest, J. C. Beal; Northern California, J. Wesley Platt; Southern California, L. S. Bauman.

The following were elected to the Breth-

ren Home Board for 5 years: Martin Shively, John Bricker.

Five persons were re-elected to the Home Missions Board for 4 years: W. A. Gearhart, C. C. Grisso, H. F. Stuckman, Mrs. G. T. Ronk, F. C. Vanator.

Friday Morning

Opened by singing several hymns. Prayer by Leslie Lindower.

Minutes of the previous business session were read and approved.

Report of Credential Committee was as follows: Ministerial 83; lay 202, cooperating 2, a total of 287. Report accepted.

Motion carried to sustain the chair in his ruling that all standing committees be given exclusive right to nominate members on the respective committees.

The following resolutions were offered by the Board of Benevolences and accepted by Conference:

WHEREAS, there has been some confusion, and the Board of Benevolence of the Brethren church has had some difficulty in determining who are eligible to pension from the benevolence fund of the Brethren church, and,

WHEREAS, difficulties have arisen in determining the amount the ministers should receive in the way of pensions on account of the fact that some have served for longer periods than others,

NOW THEREFORE, BE IT RESOLVED, by the General Conference of the Brethren church that from and after the 1st day of September, 1927, no minister of said church shall be placed on the pension list nor shall receive any pension from the Board of Benevolence who has not held a pastorate of some church or churches in this denomination for a period of at least five (5) years.

BE IT FURTHER RESOLVED, that any minister who has faithfully served this denomination in preaching the gospel in any of its churches for a period of five (5) years who shall be incapacitated for services by reason of some mental or physical infirmity, shall receive from the Board of Benevolence of the Brethren church, a pension in the sum of twenty-five (\$25.00) dollars per month during the continuance of his disability.

BE IT FURTHER RESOLVED that any and all ministers who have served the church faithfully for a period of fifteen (15) years or more, and who shall not have from any source other than the church, sufficient income from which to live, and who shall be incapacitated for service, shall receive in addition to the twenty-five (\$25.00) dollars per month hereinabove provided for, one (\$1.00) dollar per month for each and every year they have served beyond the fifteen (15) year period.

BE IT FURTHER RESOLVED that these resolutions shall not apply to any person who has been placed on the pension list of said church prior to the first day of September, 1927.

C. C. STARN, Secretary,
Gratis, Ohio.

(To be continued)

Sunday School Notes

(Continued from page 10)

worship in the Spirit. It did in the case of David, for he went to work and enlisted the aid of Hiram, king of Tyre, and "prepared with all his might" the materials for his son Solomon to build the temple. 1 Ch. 29:2-5.

IX. Nathan Leads David to Repentance, 1 Sa. 12:1-13.

Golden Text.—"A broken and a contrite heart, O God, thou wilt not despise." Ps. 51:17. The seeds of lust, treachery and murder which David had sown spring up

in his own household, and he must reap the fatal harvest. Ga. 6:7, 8. From this time David feels himself a humbled man, his influence and authority weakened. The Psalm from which our Golden Text is taken expresses the sorrow of "a broken and contrite heart," and we ought to thank God that "He does not despise," for we too have sinned. "Many," says St. Augustine, "are disposed to fall like David; but not like David to rise again. The fall of David has been recorded that those who have not fallen may be kept from falling; and that those who have fallen may rise again."—From "The Illustrator."

X. Solomon's Wise Choice, 1 Kings 3:4-15. The king went to Gibeon to sacrifice because the Tabernacle was located there. At the close of the day of feasting and worship God offered Solomon in a dream whatever he most desired. He chose what weighed most on his heart—the wisdom to rule the people. He was given not only superior wisdom, but many other prizes that a king might desire.

XI. Solomon Dedicates the Temple, 1 Kings 8. After seven years of labor the Temple is completed. The Ark and the sacred vessels of the Tabernacle are brought into the Temple amid a vast amount of sacrificing. The Ark has found a permanent resting place and Jehovah's sanctuary becomes the center of the Kingdom. A dedicatory speech and remarkable prayer are made by Solomon. Then occur more sacrifices and feasting lasting over a period of fourteen days.

XII. The Kingdom Divided, 1 Kings 12:1-24. Upon the death of Solomon, the people demanded relief from the burdens before they gave their allegiance to his son, Rehoboam. The young king was advised by the Elders to grant the people's demand, but the young men counselled otherwise and Rehoboam foolishly followed their advice, arrogantly promising to increase their burdens. As a result the ten northern tribes seceded, choosing Jeroboam as their king. But Rehoboam ruled in Jerusalem.

PROGRAM OF THE ANNUAL CONFERENCE OF THE ILLIOKOTA DISTRICT TO BE HELD AT LEON, IOWA, OCTOBER 4, 5, 6, 7, 1927

Tuesday Evening, October 4

- 7:30 Song Service—Charge of Conference Song Leader.
- 7:35-7:45 Bible Study—"The Prayer of Thanksgiving and Praise."
A. D. Cashman
- 7:45-8:15 Welcome Address—Arranged for by Claud Studebaker.
Response of Delegates.
Special Music — Provided by Des Moines Church.
- 8:30-9:15 Sermon—Harold D. Fry.

Wednesday, October 5 A. M.

- 9:00-10:00 Woman's Missionary Society Business Session. Devotions led by Leon W. M. S. Reports, Appointments of Committees. Illiokota Ministerial Association Meeting.
- 10:00-10:20 Song Service. Bible Study; "The Prayer of Intercession."
Geo. E. Cone
- 10:20-11:00 Moderator's Address.
Chas. W. Mayes
- 11:00-12:00 Discussion of Address.
Song and Prayer. Address of National Sunday School Rep-

resentative. W. I. Duker.
Noon Recess period.

- 1:30-3:00 Woman's Missionary Society. Open Session. Devotions led by Lanark W. M. S.
Talk: Miss Gertrude Leedy, General Secretary W. M. S. Work "The Devotional Life."
Presentation of the National Policy and Goals Des Moines W. M. S.
Special Music.

Mrs. A. D. Cashman

Presentation of the Reading Circle Work. Dallas Center W. M. S.

Round Table Discussion Conducted by Miss Leedy.

- 3:00-4:00 Bible Lecture. Lecturer to be announced.

Afternoon Recess.

- 7:30-7:45 Song. Devotions led by Claud Studebaker.

Special Music provided by the Leon Church.

- 7:50-8:45 Sermon. W. E. Kemp.
Closing Prayer.

Thursday, October 6, A. M.

- 8:00-9:00 Woman's Missionary Society. Devotions led by the Milledgeville W. M. S.
All Closing Business. Benediction.
- 9:00-9:20 Bible Study: "The Prayer of Confession." John Garber.
- 9:20-10:00 Business Session.
Elections of 1, Ministerial Board Members. 2, Executive Committeeman. 3, College Trustee Nominees. Reports of Committees and Other Business.
- 10:00-11:00 Bible Lecture.
Chas. W. Mayes
- 11:00-12:00 Sermon. H. E. Eppley, Cerro Gordo, Ill.
Noon Recess Period.
- 1:30-1:40 Music and Devotions.
- 1:40-3:00 Home Missions. G. T. Ronk.
Foreign Missions.
Geo. E. Cone.

- 3:00-4:00 Music and Prayer.
Bible Lecture. Lecturer to be announced.

Afternoon Recess Period.

- 7:30-7:45 Music and Devotions. Special Music. Mrs. A. D. Cashman.

Christian Endeavor. Led by Donald Sneddon of Des Moines, Iowa.

- 7:45-8:15 College Representative's Address. Chas. L. Anspach.

Friday, October 7

- 9:00-9:20 Song Service. Bible Study. "The Prayer of Petition."
Sam Garber
- 9:20-10:15 All Closing Business.
- 10:15-11:00 Sisterhood of Mary and Martha. Open Session.
- 11:00-12:00 Song. Sermon.
Edwin Boardman, Jr.

Noon Recess Period.

- 1:30-3:00 Music. Devotions.
Publishing Interests.
Brethren's Home.
Superannuated Ministers.
Chas. L. Anspach.

Music and Prayer.
Sermon. A. D. Cashman.

Afternoon Recess Period.

- 7:30-7:45 Song Service and Devotions.

Closing Bible Lecture or Sermon. To be announced later.

ANNOUNCING THE FORTIETH INDIANA DISTRICT CONFERENCE OF BRETHREN CHURCHES TO BE HELD AT THE LOREE BRETHREN CHURCH, LOREE, INDIANA, OCTOBER 4, 5, AND 6, 1927

Conference Officers

Moderator .. Rev. H. F. Stuckman, Goshen
Vice-Moderator

Rev. F. G. Coleman, Flora
Secretary-Treasurer

Rev. N. V. eLatherman, South Bend
President Ministerium

Rev. S. M. Whetstone, Nappanee
Conference Music Director

Mr. Harley Zumbaugh

Program

Tuesday Evening, October 4th

7:30 Devotions. Rev. B. H. Flora.

7:50 Address of Welcome.

Rev. C. A. Stewart

8:00 Sermon.

Vice-Moderator, Rev. F. G. Coleman

Wednesday Morning, October 5th

Ministerium 8:00 A. M. to 9:30 A. M.

General Discussion on, "How I became Interested in the Ministry," led by Rev. A. E. Whitted.

W. M. S. 8:00 A. M. to 9:30 A. M.

Music

Devotions. Mrs. A. T. Wirick.

Special Number

Presentation of Work for Coming Year.

"How Varied Programs Help Increase Attendance at Devotional Meetings." Mrs. C. L. Hepler.

Special Number

Announcements

Conference Session

9:30 Devotions. Rev. O. G. Lewis.

9:45 Report of Committee on Conference Membership.

Appointment of Committees.

10:00 Statistician's Report.

Rev. J. W. Clark

10:15 Moderator's Address.

Rev. H. F. Stuckman

10:45. Discussion of Moderator's Address. Announcements.

Afternoon Session

First Hour, District Mission Session, Rev. W. F. Johnson Presiding.

1:30 Devotions. Rev. G. W. Rench.

1:45 Missionary Address.

William A. Gearhart, General Secretary of National Home Mission Board.

2:15 Report of Secretary of District Mission Board.

Report of Treasurer

Discussion of Business

Election of Member to District Mission Board

Second Hour. Trustees Session

3:15 Report of Board of Trustees

President. Rev. J. W. Brower.

Secretary. Mr. C. G. Wolfe.

Treasurer. Mr. Ephraim Culp.

Discussion and Business.

Evening Session

7:30 Devotions. Rev. John Parr.

7:45 Sermon. Rev. D. A. C. Teeter.

8:15 to 8:45 Home Missionary Stereopticon Views. Wm. A. Gearhart.

Thursday Morning, October 6th

Ministerium 8:00 A. M. to 9:30 A. M.

8:00 Business Session. Election of Officers

9:00 General Discussion on, "My Attitude Toward my Fellow Pastor, led Rev. B. H. Flora.

W. M. S. 8:00 A. M. to 9:30 A. M.

Music

Devotions. Mrs. John Holdeman.

Special Number.

Business

Reports

Election

New Business

Special Number

"Question Box." Mrs. U. J. Shively

Music of W. M. S. in charge of Mrs.

R. G. Henson.

Conference Session

9:30 Devotions. Rev. George E. Swihart.

9:45 Election of Officers

Report of Committee on Nominations

Miscellaneous Business

Afternoon Session

1:30 Devotions. Rev. W. F. Johnson

1:45 Reports and Discussion by Board of Evangelists

Sunday School and C. E. Session

2:30 Training School Report.

Religious. Rev. G. W. Rench.

Educational. Rev. E. M. Riddle.

Social. Rev. S. M. Whetstone.

The Future. Rev. W. I. Duker.

Boys' Work. Rev. George H. Jones.

3:00 Address, "Awakening the C. E. Spirit." Rev. E. M. Riddle.

Evening Session

7:30 Devotions. Rev. J. L. Kimmel.

8:00 Sermon. Rev. J. Raymond Schutz.

ANNOUNCEMENTS

FREE TITHING LITERATURE

We hereby offer free, postage paid, to any minister or church worker who asks for the number needed, a sufficient quantity of the pamphlet "Winning Financial Freedom" to furnish one copy to every member of the official boards of his church and to the Presidents and Secretaries of both the Women's Home and Foreign Missionary Societies; also, a reasonable number for the more influential private members.

Please give your denomination and mention The Brethren Evangelist.

THE LAYMAN COMPANY,
730 Rush Street, Chicago, Illinois.

THE INDIANA AND MICHIGAN CHURCHES

The District Conference will meet at the Loree church, eight miles south of Peru, Indiana, on the Strawtown pike, beginning Tuesday evening, October 4. Those driving from the north will follow U. S. road No. 31 south of Peru until they see a sign directing them east to Loree. Those from the south will follow the same road north of Kokomo, Indiana, until they see the sign then turn east. Those wishing to come on the Union traction will come to Bunker Hill where they will be met by auto. There is a train on the steam road which stops at Loree coming from the east at 5:30 P. M. and coming from the west at 8 A. M. We are looking forward for a great Conference, and ample provision will be made

for all. Don't forget the date, October 4, 5 and 6.

We are 3 miles southeast of Bunker Hill, Indiana, 5 miles northeast of Miami, Indiana and eight miles south of Peru, Indiana.
C. A. STEWART, Pastor.


PENNSYLVANIA DISTRICT CONFERENCE, OCTOBER 4-6TH

In this note we want to appeal especially to those Brethren both preachers and laymen who have not been in the habit of attending the District conferences in this state. Consider the needs of your church, its problems and future, and see if you do not think that some help could be found at our conferences for it. Think of your own life and ministry and of the possible inspiration and zeal which is here for you to receive. Did you ever hear the story of the two nuts? A jumbo English walnut kernel was lying on the table beside a hazel nut kernel. Said the Hazel nut to the Walnut, "I wonder why I didn't grow big and fine like you." Answered the Walnut, "You just crawled into too small a shell when you were young and then stayed there!" Don't you think that that is the reason many of our lives and churches are so apparently small from first to last? Don't we draw our little circle closely about us and loathe to step out of it? You may consider yourself very successful, but even then these great conferences will help enlarge your successes. Come to conference. While it is not held out as an inducement to attend conference at all, for the attraction should be on far higher grounds, yet the majority of folks coming to Philadelphia at once begin to think of the historic monuments and scenes that should be seen while here. The committee have not been unmindful of this and in order to prevent any promiscuous leaving of the conference proper in order to see these things, they have set aside one afternoon especially for it. There will be a very brief session that afternoon closing at 2:30. There will be a big P. R. T. bus awaiting to take all who care to go to see these famous places. This trip will only cost a dollar or so, but would cost several times that much if taken any other way. This will be a real and rare opportunity for the members of this conference.

Dr. Henry Ostrom, who is so popular as a great Bible teacher on America's largest conference platforms, will be with us each day from the first to last.

Pennsylvania Brethren, attend this conference and you will not want to miss another. Enlarge your fellowship among the Brethren, enlarge your vision of our work as a church, increase your knowledge of the Bible under Ostrom's rich teaching, and help us lay plans for our greatest effort for Christ before he returns!

R. PAUL MILLER,
Entertaining Pastor.



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The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

Spirit of God, Descend

Spirit of God, descend upon my heart;
Wean it from earth, through all its pulses move;
Stoop to my weakness, mighty as thou art,
And make me love thee as I ought to love.

I ask no dream, no prophet ecstasies,
No sudden rending of the veil of clay,
No angel visitant, no opening skies;
But take the dimness of my soul away.

Hast thou not bid us love thee, God and King?
All, all thine own, soul, heart, strength, and mind;
I see thy cross; there teach my heart to cling.
O let me seek thee, and O let me find!

Teach me to feel that thou art always nigh;
Teach me the struggles of the soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

Teach me to love thee as thine angles love,
One holy passion filling all my frame;
The kindling of the heaven-descended Dove,
My heart an altar, and thy love the flame.

—George Croly, the Methodist Hymnal.

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, Editor
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EDITORIAL

What Rally Day Should Mean

Rally Day is an annual event in almost every church, and it should be. There are those who say that we should be so faithful through the summer months that fall would require no special rally, and they are right. But while that is the ideal, it is far from being lived up to, and so long as our churches are composed in the main of average human beings with average human frailties, we shall need these times of reviewing and of setting ourselves anew to the tasks before us. Some have objections to Rally Days because such too often prove to be merely single events consisting of special programs and special efforts to get large crowds, all of which is more or less unrelated to the days and weeks that follow. That objection is valid also. A Rally Day that is only a one day spurt, that has nothing more in view, that has no aims or plans that connect it up with the future really belies its name; it is not a rally day at all. But because some churches and Sunday schools do stage such affairs and call them Rally Days is no reason why we should refuse to make use of this widely profitable event in the church calendar. We need Rally Days that really rally, Rally Days that have aim and plan, Rally Days that mean something.

Now, there are any number of things that Rally Day may mean for us—worthy aims that we may set before ourselves to accomplish, but first of all it ought to mean just what the name indicates. That is, it ought to be a truly honest Rally Day. It ought to really start an era of fresh and more vigorous activity in the church and Sunday school. Elijah conducted such a rally day on Mount Carmel, recovering Israel from apostasy, giving the people a new grip on faith in and devotion to the true God. Ezra planned and executed a real and famous rally day in Jerusalem, on which occasion he read the Book of the Law in the ears of the people from dawn until high noon. A new love for the law of Jehovah was revived and the people set themselves with renewed purpose to its obedience. Unless Rally Day stirs the hearts of the people with fresh devotion to God, with new determination to be loyal to the church and with keener concern for others it is not true to its name.

Rally Day ought to mean the calling of the church forces to a new year of work. The idea of work ought to be gotten into the minds of the people. That is an important condition to success in the church of Christ as it is in every other line of interest.

Men succeed who work; they fail who will not work. Mr. William H. Ridgeway says: "When you read the life of any successful man you will never find he started his career in an eight-hour job. Most of our ablest men came off the old farm where nothing regulates the hours of work but milking time." We do not agree with him as against the eight hour day, but we do insist that it is work that counts, and work that does not watch the clock, work that is not afraid of overtime. It is true in the work of the Kingdom as much as anywhere else. Let the church be filled with people who are willing to work, willing to work in unmeasured quantity and without thought of or comparison with what another may or may not be doing and the progress of God's kingdom will go forward at an unheard-of rate.

The church school ought to rally to something new in the conduct of its program of worship. Rally Day should bring us out of the rut and with a plan to keep us out, and not to fall into the old monotonous grind for another fifty-one Sundays again. It should be the beginning of something more varied and worthwhile. If we want people, especially the children, to love the school, its sessions must be bright, alive and varied; it must be made really interesting. Set the standard on Rally Day and let the school know that it is a promise of what is to come and the pupils will keep coming back as long as you make good. It will take time, thought and effort, but it will pay.

Rally Day should mean the kindling of zeal for those untouched by the church of its school of religious education. God's people must reach out with concern for others if they are to keep spiritually alive. That outreach is called evangelism, it is missionary endeavor, it is getting new members and bringing them in touch with the Word of God. And it requires a willingness and readiness to go wherever and whenever opportunity calls. Zinzendorf said to a brother at Herrnhut, "Can you go as a missionary to Greenland?" "Yes." "Can you go tomorrow?" "If the cobbler has finished my shoes I can go tomorrow." Such quick, willing-hearted response is what the church needs in every city and hamlet. It needs more of the spirit that Wesley coveted when he said: "If I had three hundred men who feared nothing but God, hated nothing but sin, and were determined to know nothing but Jesus Christ and him crucified, I would set the world on fire." May God make of us such men. May he cause us to become such men as the heathen convert prayed for when he said, "God send us men with hot hearts." Rally Day should start the kindling of such zeal.

Rally Day should result not merely in the speeding up of the activity of the church and school, but should mean an increase in efficiency and persistency, a getting set for a long, steady, determined pull throughout the months ahead. Frederick W. Taylor, the inventor of scientific management, maintains at all times that his great idea is the idea of doing work more efficiently, and in no sense the idea of mere hurrying to get more work done. But that is not the idea of efficiency that commonly prevails among our Sunday schools and churches; it is nothing but "speeding up." It is mere rush and noise and fussy maneuvering, with little well-directed effort and less patient continuance and accomplishment. We need not mere speed, but more persistent "pressing on." It is not spurts and starts that win, but persevering steadily, determinedly, efficiently on unto the end that gains the crown of success. Let us not be weary in well-doing, for in due season we shall reap if we faint not. Rally Day will do us a world of good, if it sets us forward with a new grasp of that truth.

Wayne B. Wheeler, Prohibition Exponent

The dry cause has had many great advocates and noble defenders, but only one whose spirit and activity have so completely dominated the movement as to have practically identified Prohibition with himself, and that was Wayne B. Wheeler. His entire life since his graduation from Oberlin, thirty-three years ago, was devoted to the fight against the liquor traffic, but it was during the last decade that he had become a national figure in position and in power. The larger part of his work, in point of time, was accomplished in Ohio, where he was advanced step by step until he was made superintendent of the state Anti-Saloon League and where he built up an organization that became as effective in de-

livering dry votes as he had been in pleading the dry cause. And it was the prohibition efficiency of Ohio that in many respects proved to be the backbone of National Prohibition. Since the World War Mr. Wheeler had been general counsel of the Anti-Saloon League with headquarters in the nation's Capitol, from which he directed the destiny of the Prohibition cause with a skill and a certainty that was almost uncanny. He was keen, resourceful, practical, undiscourageable and never-yielding, a great leader with a great faith in a great cause. He was thoroughly convinced of the evil of the drink traffic and he fought it with all his versatile powers and fearless life. He never was unmindful of the character of the enemy he fought, that it was the organized liquor traffic, and as such, was capable of any measures however foul or shameless to protect its business and that it was in league with every sort of vice and crime with which the land was cursed. But he never faltered with fear nor flinched in the face of danger. Misrepresentation, infamy and malignment were heaped upon him, but he never winced nor allowed himself to be nettled by it. He kept a clear head and a steady nerve and with uncommon sagacity and superior generalship, he was able to outwit his opponents at almost every turn. No one was so widely and thoroughly feared nor so bitterly hated by leaders of the liquor traffic as he, and that fact is in itself as great a tribute as could be paid to the power and uprightness of his personality and to the force and effectiveness of his leadership.

Wayne B. Wheeler is dead, but he fought a good fight and kept the faith to the very end. Prohibition was his constant burden; it occupied his every waking thought. When his life went out on September 5, 1927, he made every lover of sobriety, law-enforcement and national welfare greatly his debtor. He left a place among the temperance forces that will be hard to fill and laid down a burden too heavy for any one man to carry on successfully, for he himself broke under it. His duties have already been divided and placed upon various shoulders, and may require further shifting before they are satisfactorily placed, though his associates and successors are splendid men, all of them. However we should not be discouraged, for though God removes his leaders, he continues his cause, and we have faith to believe that the cause of Prohibition will not suffer more than a temporary shock. It will go on to greater completion of victory and the enemies of temperance who may be breathing a sigh of relief will find that their real enemy is the great Jehovah, who never falls in battle, neither slumbers nor sleeps.

But God works through human agencies and men need to be aroused to a feeling of responsibility for their task. They need to be kept alert and warned of the danger, and to that end we quote words we recently heard from the lips of Mr. Wheeler at Winona Lake, Indiana, possibly the last speech he ever made:

Nullification is a cowardly, a sneaking form of treason and should be fought as vigorously. Weakness resorts to treachery only when in the face of overpowering strength. The wet appeals to nullification are a confession of the lack of the numerical strength to obtain by legal and constitutional methods what they seek to gain by improper and dangerous means.

The nullificationists, whether they be intellectual highbrows or back-alley lowbrows, are enemies of this nation, and every good citizen should fight their indefensible doctrine wherever it is expressed, whether it be in the home, at a social function, a public gathering, or as a practice of the government.

The strength of the Anti-Saloon League has been the organization of the dry forces to do whatever is necessary to accomplish its task honorably. Those opposed to the saloon and the beverage liquor traffic were organized and public sentiment was educated to realize the evil effects of alcohol on the individual. Then the law was secured to abolish the vile traffic. This educational work must be continued with two million new voters who are added to the electorate each year and who know little or nothing of the saloon and why it was outlawed. Unless the majority remain convinced the wisdom of the prohibition policy, it will be repealed or nullified.

EDITORIAL REVIEW

Ohio Conference is announced by the Secretary-Treasurer, Brother M. L. Sands, to convene at Canton, Ohio, October 4 to 7.

An interesting and well-balanced program for the Mid-West District Conference to be held at Hamlin, Kansas, October 11 to 13 is published in this issue.

Brother R. Paul Miller, pastor of the First church of Philadelphia, where the Pennsylvania conference is to be held gives some instructions in this issue as to how to reach his church.

Mrs. Orville D. Jobson, missionary to French Equatorial Africa writes a letter to the children telling them that prayer has been answered and a new mission school has been opened in Bassai, and that its advantages are sought most eagerly by the native boys and girls. At the time of her writing forty children were living on the mission grounds and engaged in school work, and twenty-one of those children had accepted Christ.

Dr. W. S. Bell reports an endowment gift of \$1,000 to Ashland College in the form of an annuity. He very properly urges that more of our Brethren who have money shall consider this means of disposing of a portion of their possessions. The advantage of this method is that one may be sure that his property will go where he wishes it to go and yet he may have the benefits of its income to the last.

We called attention last week to the newly elected president of the Brethren National Christian Endeavor Union. This week he gives us another brief message. Also Brother Vanator, the Boosters' Committee chairman, calls for the support of the Endeavorer's Kentucky program. Make your pledge and mail it at once. They are courageously launching out on the support of the Krypton work. It's worthy and it's your job. "Now then do it."

Brother J. L. Bowman, pastor of the churches at Vinco and Munday's Corner in Pennsylvania, reports progress at both points. At Vinco every department is given creditable mention because of its activity. The Sunday school is nearing the one hundred mark. At Munday's Corner (The old Pike church) the Sunday school is trying for the two hundred mark, a commendable goal for a rural church. Five were recently added to the church roll at this place. A revival meeting is in contemplation here following the one now in progress at Vinco, with Brother I. D. Bowman as evangelist.

Dr. C. F. Yoder makes a very favorable report concerning our mission work in Argentina. Progress is being realized at every point and the various missionaries are proving themselves splendid workers. The birth of two little sons to two of our missionary families is reported and we extend congratulations to them in behalf of the Evangelist family. It is not difficult to see the wisdom of Brother Yoder's observation regarding the expediency of training a native leadership, it is in accord with the widely prevailing attitude in other mission lands, but the events to which he alludes as having cooperated to bring about such public sentiment in South America are a sad commentary on the selfishness and aloofness of our own national life.

After a long absence the Business Manager is back in his "Corner" again and he announces a most attractive offer to pastors desiring to promote the circulation of the Brethren Evangelist more widely among their people—ten or more copies of the Evangelist sent to one address for three months for ten cents per copy. This is an opportunity that no one should miss whose church is not now on the Honor Roll and who believes in the value of the church paper to his congregation. If you cannot see to the distribution, appoint some responsible person to do it in your stead, but do not neglect to order the required number of papers. Do it now. We add our word of appreciation of the fine loyalty of our Honor Roll churches.

Brother A. B. Cover gives us his first report as pastor of the First church of Los Angeles where he was warmly received and has found very loyal support. His reception was almost a district affair as the pastors of most of the churches were present on the special occasion set apart for that purpose and assisted Brother A. P. Reed in the welcoming program. Brother N. W. Jennings, the former pastor, was present on the first Sunday and kindly introduced the new pastor to his people. Brother Cover reports a number of special and successful events since his taking charge of the work, the one of outstanding importance being the Easter service with its generous offering to Foreign Missions and its eleven decisions for Christ.

GENERAL ARTICLES

The Pastor as a Leader in the Spiritual Life of His Church

By Charles W. Mayes

(Address at the late General Conference at Winona Lake, Indiana)

One of the pastor's greatest responsibilities is attaining and maintaining the proper spirituality in his church. Since there is a vast difference between a church member and a real Christian, the pastor's obligation goes far beyond the work of making church members. It is a sad truth that today many in our churches know very little about salvation, consecration, and the life guided by the Holy Spirit. One of two things is the matter, either they have not been fed the proper spiritual food, or they did not partake when it was before them. The responsibility for nourishing spiritual food lies at the door of the preacher and this is the aspect of the question which we intend to discuss.

If the pastor is to be the leader in the spiritual life of the church, let us ask first, WHAT IS MEANT BY THE SPIRITUAL LIFE OF A CHURCH? Does it refer to the size of the Sunday school with little attention given to the church? Does it mean that some church activity must take place every night? Does it mean organizing a "program of work" to hold the young people who are supposed to be so enlightened that they will not receive the "threadbare theories and outworn dogmas" said to be in the Bible? Does it mean shows and pageants and other stunts to get a crowd? Does it mean a feed, to the people there? Does it mean the biggest program of community betterment and social welfare in the town? What is spirituality in a church anyway?

We know from Biblical truth that believers are each members of the body of Christ. From the standpoint of the individual, a spiritual life is a life in whom the Holy Spirit has control. The more church members under the direction and control of the Holy Spirit, the more spiritual will be the life of the church as a whole. In 2 Corinthians 5:17 we read, "If any man be in Christ, he is a new creature, old things are passed away, behold, all things are become new."

There is no substitute for being IN CHRIST. The more new creatures, in Christ, born again, and consecrated to God's will and plan, the greater will be the spirituality of the church. True spiritual life in a church cannot be on any basis but a Biblical basis, and Christ must be exalted to his proper place as a virgin-born, dead and sacrificed lamb of God, risen from the dead, lifted to the right hand of the Father, and worshipped as only Savior and Lord, who gives the promise to return as King of kings and Lord of lords. No church can be a spiritual church and steal from the Lord Jesus Christ his place of Deity as revealed in the Bible. This leads us to say also that no church can be a spiritual church and entertain doubt for the Holy Scriptures. I am not surprised to see men deny the Bible. I am not surprised to see men slander our Lord. I am grieved, but how infinitely must the Lord Christ be grieved. I say I am not surprised, for the Word of God reveals that there will come scoffers walking after their own lusts. There will be false teachers. There will be those who have not the spirit. There will be counterfeits for the ministers of satan himself are sometimes transformed into ministers of righteousness. Hear me! There is such a thing as a counterfeit spirituality. It is this, from which we pray to be preserved.

Now let us look at the part the pastor has in the spirituality of the church. The pastor must be a teacher. His text book must be the Bible. The best kind of religious education in the world is the teaching of the whole Bible, proclaiming a whole Christ and declaring the whole council of God. In this the preacher must be the leader.

The writer has in mind six Biblical truths necessary to a spiritual church which the pastor must make clear and establish in the minds of the church people. Let us note them carefully.

First, the spiritual church must understand why Christ came into the world. The spiritual church must see Christ as the lamb of God slain from the foundation of the world who came to give his life a ransom for many, for whom it was absolutely necessary to die. He must emphasize that Christ died for our sins according to the Scriptures and only in his death and in the flowing of his blood can any man be saved. Jesus Christ was the only individual ever born into the world who was born for the purpose of dying. This is opposed by that common theory of the Bible on the tongues of so many misinformed Christians, that Jesus came to show us how to live. The fact is he came to give life and a man cannot live until he is alive in Christ Jesus.

Second, the spiritual church must understand what salvation is. Salvation is a gift of God. It is not earned by works lest any man should boast. It is the life of God in the believer. By the grace of God man is saved through faith and kept by the indwelling of the Holy Spirit.

It seems that some preachers allow their people to think salvation by works is possible in order that they may get a little more work out of the people. This is perverting God's truth and twisting his program. Salvation is by Grace through faith, and of the works of the Christian will bring rewards but never salvation. The pastor who is a spiritual leader must exercise the utmost care to show the difference between salvation and rewards. Here many Christians are untaught. When one comes to see the meaning of the redemption through Christ there is no greater incentive to work for the Lord. A glimpse at the great soul winners of all generations will show this plainly. The truth of salvation will also show how Christ is righteousness to every one who believes. Thank God! Our righteousness in the sight of God is not our own. We are made perfect in the sight of God not by striving toward ethical principles but through the work of the crucified Son of God. He was made sin for us, who knew no sin that we might be made the righteousness of God in him.

Third, The Spiritual church must understand what it means to have a Christ today. He is not dead. He is with the Father. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. How marvelous is the truth that he ever liveth to make intercession for us. This was brought to me more forcibly when a Catholic man converted to Biblical truth and to salvation in Christ Jesus told me the experience he had when he first was able to show his dear old Catholic

mother this wonderful truth. What a joy to pray straight through to God with only the Son as high priest.

Fourth, The spiritual church must understand the office of the Holy Spirit. Most of us do not stop to think what a privilege it is to have the indwelling of the Spirit. When churches hear, and love this fact they will strive after God's truth. They will love the Word. They will depend upon the spirit to reveal and to guide into all truth. They will claim the promise "If any man desire wisdom, let him ask of God." Praying in the spirit will become a new privilege and an overwhelming joy.

Fifth, The spiritual church must know, and practice consecration of life and possessions. Here the pastor may become a real leader. How can the preacher lead a church to tithe if he does not tithe himself? It is doubtless true that some preachers think themselves exempt from financial obligations because of small salaries. If the Lord got his share maybe he would see fit to raise the figures a bit. Let me say a word about the Brethren church. The spread of the Gospel depends upon money. And if the financial statement of the foreign missionary society of our church shows the interest of the preachers in the spread of the Gospel and the spirituality of our church, may God have mercy on the preachers as leaders! When our preachers give, our churches will too. The old story about "Don't do as I do but do as I say" may be a popular attitude, but it will never make a pastor a spiritual leader of a spiritual church.

Sixth, The spiritual church must understand the whole council of God. This depends again of course, upon the pastor. If he does not teach the Bible, who will? There never was a time when the church needed the whole Bible as today. We are told however, that the young people do not want the Bible. The man who says that either does not know young people or does not know the Bible. The young are hungry for the Bible if they get it straight. Nine times out of ten they will see spiritual truth more quickly than the old fellows. It has been the writer's privilege to talk to many young high school and college people who have come to love the Word of God and study it diligently. They love the redemption story. And some who have not heard it before marvel at the unspeakable love shown at Calvary. There is an empty space in the heart of every young man and woman which only Biblical truth can fill. We as preachers must be careful that we do not misinterpret our young people and think that they want "high class stuff" when the Bible is the highest class of all.

In one of our own publications not long ago, there seemed to be a question as to whether or not the young people would take the old Gospel. But the answer is a short one. They will take it if they can get it. The human heart, young or old, wants the truth. And the truth is found in the Bible. If one wishes to see the interest young people have in the Bible just teach for instance the prophetic Word in connection with the "Literary Digest" of the last year. The whole plan of God will find a welcome hearing with every group of young people who have not been perverted by the false and faithless notions of older folks. The pastor who wishes to be a spiritual leader will surely teach the Word of God. He will teach it patiently and in love but never compromising with untruth. God will take care of his Word. If we pastors will but bring the Bible to the people AND TRUST GOD, he will lead the people to the Bible.

In these days it is impossible to tell how much depends upon the pastor as a spiritual leader in the church. The people trust him and take his word. What if he should fail to declare the whole counsel of God? The obligations

of the pastor are tremendous today. Never was there a time when man was more unable to see a way out. Never have men needed the Bible as badly as today. Many things are taking place before our eyes which the Bible only can explain. There is the return of the Jews to Palestine, the apostasy in the professing church, the alliances between governments, known and unknown, the preparation for the rebuilding of the temple at Jerusalem, the beginnings of heavings in the earth's crust in Palestine and the revival of the Roman Empire. About these things it is time to see what the Bible teaches.

Let us search the Scriptures for God's plan and purpose for the church and throw man's programs to the winds, believe and teach the Bible, the whole Bible and nothing but the Bible, and God will make our preachers spiritual leaders, and our churches spiritual churches with POWER to preach the Gospel to the ends of the earth with genuine results.

Des Moines, Iowa.

The Cross that Jesus Gives

By Dr. C. F. Yoder

The cross that Jesus gives to bear
Grows lighter every day
Until it bears the bearer up
To realms of endless day.

It is the cross of perfecting
The jewels for our crown,
The virtues that we need to learn
Before we lay it down.

It carries wings of sympathy,
The tears for others' woes,
And burdens we for others bear
Bring sure and sweet repose.

It carries wings of service sweet,
That love would have us bear,
And love makes light the heaviest load
That we with others share.

It carries wings of gratitude
That lift us far above
All thoughts of self to him whose cross
Reveals his wondrous love.

It carries wings of fellowship,
As in our pilgrim way,
We walk and talk with him who said
"I am with you every day."

It carries wings of blessed hope,
That soon he shall appear,
And those who bear the cross with him
With him a crown shall wear.

Rio Cuarto, Argentina.

Human Personality, Nature and God

Indeed, it is plain that the world needs man's personality. The processes of Nature are incomplete until man supplies the unifying touch. The plough without the rain is a useless thing, but rain and plough are the complementary symbols of a progressive partnership. There must be fuller and fuller human personality to keep pace with an ever unfolding creation.

All the world is ever on the lookout for a man. In every department of life we know that progress tarries until he comes. In an imperfect way we strive to pro-

duce him. What else do we mean by education or social improvement? I break no law of nature if I become wiser or a better man. It is that for which my own nature pants and strives. I profoundly influence the laws of nature if I thus develop, but I do not frustrate them. When I put up my lightning rod I do not alter the lightning's law, but I guide the lightning. When I become more unselfish and public-spirited I do not tamper with the economic law, but I may make it an instrument of well-being and wider good, instead of, if I do otherwise, a divisive and discordant thing.

If I want to alter the law that swings the planet in its orbit I am foolish and futile, but if I want to alter myself, make myself wiser, braver, better, there is no fiat, divine or human, to prevent me.

If God can help me to do that, he breaks no established order, violates no law. In this realm God himself has a free field. It is the one way in which Omnipotence can mingle freely with human limitations and be not a disturbing but an unifying element.—Dr. F. W. Norwood in *The Gospel of the Larger World*.

The Rural Church and the Community

By Floyd Sibert

(The first installment of Brother Sibert's "Graduation Thesis" from Ashland Seminary was published in the issue of August 20, our "Rural Church" number, but it was found necessary to postpone succeeding installments till now, and we find that instead of two remaining installments, it will be necessary to divide it into four. We trust that this thoughtful effort on the Rural Church problem and the other articles recently published will result in widening the interest in and increasing serious study of this problem that is so vital to the conservation of Dunker church life.—Editor.)

Men who will till the soil are responsible for large human destinies. Rural life today may well be compared to a modern "Atlas" who bears the world upon his shoulders. How well they perform their task is a matter of supreme concern to the human race as a whole. When Ruth was troubled and forced to a decision between staying in a godless country, or perhaps a city, or going to the strange but fertile land of Boaz laden with rich bounties from God's hand, she decided by saying, "Thy people shall be my people and thy God my God." She chose God and nature's hardships rather than godlessness and ease. Hence those haughty, thoughtless folks who exhort to the music of "clanging cymbal" for the removal of the rural church to city centralization, should arouse from their mental insomnia and say with heartfelt understanding, Thy problems shall be (are my) problems and thy destiny my destiny. There was a day when the farmer's household formed a complete unit of society, i. e., the farmer's family, the maiden aunt, the hired man and the maid. With this one unit of society intact the rest of the world might have been destroyed and a new social order would have been built up from this one unit. But the days of isolation are gone forever. Today my neighbor's problems are my problems. His life affects my life.

A new world has sprung up in the country. Into this new world rural life must establish itself. **IT IS THE BUSINESS OF THE CHURCH TO HELP IN THIS STABILIZING PROCESS.**

Economic conditions have changed. The farmer is no longer an independent self-sustaining unit of society. Today the man of the rural section must cater to the whims of BIG BUSINESS for everything that he possesses. To the baker for bread, to organized merchants for his clothing, to consolidated trusts and combines for his machinery and building material. Likewise we could name a host of other necessities for which he is responsible to some big organization. The only thing that he has that is really his own is his farm, and the banker or loan company probably has a mortgage on that. All of these and more are vital problems of Christendom.

The rapid growth of cities has added its problems. City migration is another problem along with the scarcity of labor and wage condition. . . . Farm tenantry has become

a serious factor. But if we have set forth the economic problems in terms of reality; the social, religious and educational are equally real and perplexing. The city migration has changed the personnel of the rural population. Centralizing of schools has changed the environment of the child and has brought a new atmosphere into the home. Traveling facilities and home amusement add their number to the list. These and many others go to make up the present untoward condition of society. Warren H. Wilson sums up the situation by saying that, "The decay of rural life in America is seen in four types: First, individualism; second, degenerate groups; third, speculation, and fourth, exploited land." Each one of them arises not out of the church itself but out of social economy of the country. They are all results and causes that affect the farmer in the process of getting a living. Four periods of country life are seen in these four kinds of decay: the pioneer or solitary farmer; the land or household farmer; the exploiter or speculative farmer; and the husbandman or organized farmer who at present is fighting the exploiting of land. These four great American countrymen have followed one another across the stage of the open country. They have built their churches and communities like unto themselves. The spirit of the future seems to be one of organizing the farmers and federating the churches.

Coming more specifically to the realm of rural church life we must face the problem of the complex church situation. The situation of the rural church is adequately attested by the records of a survey made by the "Ohio Council of churches" in 1920. The Ohio Christian News, in commenting on their findings said, "In this or any other county a comprehensive programme of Christian evangelism must make special provision to carry the Gospel to people of unreached territory." To the wide-awake Christian leadership of 1920 the overchurching, haphazard method of Christian activity represented a life and death issue. . . . To quote them they say, "Upon the completeness with which this work is carried on (the readjustment process) depends the answer to the question whether the passing of the church of the open country shall mean the death of religious influence in rural territory. This, perhaps, is one of the biggest problems of today; i. e., **TO GET THE FORCES OF CHRISTIANITY TO COOPERATE IN SUCH A WAY THAT THEY MAY CARE FOR THE COUNTRY DISTRICTS.**

The traditional view of business is based on competition. Two stores vieing with one another for trade make for a healthy community. Thus the propounders of Christian doctrines and creeds have unthinkingly attempted to force the Christian work of the church through the channels of industrial methods. Reasoning

thus, to remove a Methodist church from a certain community would cause a Baptist church of the same community to die because of the lack of competition. This is the household farmer's view of competitive denominationalism. It may have been good in his day but it is out of place in this age. The chief criticism is that it is based on non-cooperative principles. Therefore, if we are to have a Christian community we must have, not Christian ascetism or division, but CHRISTIAN UNION.

THE TASK OF THE RURAL CHURCH

What then is the task of the rural church? Where is the boundary line of her influence? Is it confined wholly to the field of theology? In the days of Abraham Lincoln the boundary lines of the home were the four walls of a log cabin. Its influence radiated to the outer ring of the family circle and died for want of human conveyance. But today influence starts at the vine covered doorstep of a humble cottage and penetrates to the darkest corner of industry and the remotest situation of a complex society. The task of the church was great in that day. Indeed its task was supreme. But supreme only within the confines of a limited parish.

Today the task of the rural church is not essentially different but it has grown with the ceaseless, changing process of nature. To adequately meet the needs of an ever growing and developing community the task of a church dare not be static. Where there is no growth there is stagnation. Our present social order represents an infinite system of live wires encircling the globe, through which flows the determining current of society, industry and government. The church cannot escape from the meshes of this net-work of human contact. The live wire church will not attempt to asceticise its people. It will assume the new responsibility and become a power to step up the spiritual current in each community.

With this new medium of power the dead line of Christian influence for the rural church fades into oblivion and its past becomes one of civic and political import. The rural church cannot flourish so long as civic conditions

are intolerable. Every rural church program should be planned with an apprehension of the existing nuisances to public health; of the educational level of the community; the industrial conditions and the social and the living conditions. The church should be awake to the needs of the community and seek to correct the wrongs by fostering honest politics and an every-citizen-vote campaign.

Rural christendom must send its influence into the field of economics and champion the cause of a balanced wage and better living conditions. It must, through its educating and enlightening process, help man to choose his vocation. The church should foster the conditions that would make the agricultural vocation appealing. In addition to its spiritualizing influence, its task is both educational and recreational. In many communities the people must be educated to their task. Through education their minds become pliable, alert and active. Recreation man must have and will have if he is to live. So the question is not, Will he have recreation, but Will the church direct or in some way sponsor wholesome amusement? All of these fields of activity are fields of community power which can and should be charged by the church, with Christian magnetism until their power becomes a Christian community force.

(To be continued)

I have been driven many times to my knees, by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me seemed insufficient for that day.—Abraham Lincoln.

"An eclipse of the sun is not caused by any change in the sun, but by an opaque body, the offspring and satellite of the earth, coming between the earth and the sun. And so, when Christian men lose the light of God's face, it is not because there is any variableness or shadow of turning in him, but between him and to them has come the blackness of their own sin."

THE BRETHREN PULPIT

The Place of Power and Prayer

By Dr. J. A. McAfee

TEXT: 1 John 5:14. "And this is the boldness which we have toward him, that if we ask anything according to his will, he heareth us."

And such a boldness it is! Surely we would not dare come unto him at all, if we had not seen him revealed in Jesus Christ. Surely we would not come with any confidence, if we had not known his love, shown forth in the gift of his Son, our Lord. To come before Almighty God, the Maker of heaven and earth, is a bold thing; to come before him expecting him to hearken unto our cry is doubly bold. Yet, without fear and in all expectation, the follower of the Christ comes before the Eternal Creator.

Prayer is axiomatic in any religion worthy of the name. It is elemental in the life of every man. By whatever name it may be called, there is a yearning of every soul for companionship with the higher powers. In the Christian this natural yearning has come to its ripe fruition in communion with God, the Father.

It is not a careless statement which John makes in his letter. There are two qualifications: "And this is the

boldness which we have toward him, that if we ask anything according to his will, he heareth us." Our asking must be "according to his will," and, even when so made, it does not follow that he will answer as we would have him, but only "he heareth us." Though we grow petulant and impatient, we know that it is better so.

"We, ignorant of ourselves, beg often our own harms, which the wise powers deny us for our good; so we find profit, by losing of our prayers."

We do not come to God with a fanatical belief that he stands ready to grant our slightest wish; that prayer is for us a sort of Aladdin's lamp by which we can gain our desires. We have no words of Scripture which justify such a view. "And this is the boldness which we have toward him, that if we ask anything according to his will, he heareth us."

The God revealed to us in Jesus Christ is a prayer-hearing and a prayer-answering God. Every believer

should know the place and power of prayer. Better, he should give it place in his life, that he might know its power.

Prayer is communion with the heavenly Father. Prayer must never deteriorate into a mere recital of our needs and desires, a catalog of our requests. God does not heed the information which we alone can give. The Master said to his followers: "For your heavenly Father knoweth that ye have need of all these things." You and I today fail to find the power of prayer because it becomes the mere reiteration of our requests, and we do not come into communion with our Creator.

Prayer must never become the price paid for the good will of God. Divine blessing must never be a **quid pro quo**, with the extent of the blessing dependent directly upon the length of the prayer. The poor, ignorant woman mumbles her prayers and counts her beads, thinking that the oftener the prayers are numbered off, the more graciously God will look down upon her.

Just how easy it is to take such a view of prayer is shown by the remark of a small boy. The lad made earnest request to his mother that he be allowed to go to sleep under the bed. When pressed for a reason, he replied that if a robber came in the night he would look for him in the bed and would find him easily, while he would not think to look under the bed. The mother asked the boy if he did not pray every night that God would watch over him during the night. The child replied "Yes," and seemed to be satisfied. The mother went on reading and in a little while the youngster asked her if it were not light about four o'clock every morning. She replied that she guessed it was. Then the lad said: "Well, I just pray to God to watch over me in the night and a robber might come after four o'clock." In the thought of the child, the prayer must be altered, if God were going to watch over him after day-break. We do not put the thing quite so baldly. In many cases that is due to the fact that we do not think as clearly as the boy. We do have a feeling that the blessing of God will be in direct ratio to the amount of our prayer. To us who so think Jesus has something to say. "But when ye pray, use not vain repetitions as the heathen do: for they think that they shall be heard for their much speaking."

Prayer is the meeting-place of our spirits with him who is Spirit. It is the faith of the Christian that there is such a meeting-place, and that, not alone can we come making known our desires and our needs to him, but that, too, we can hear him speaking to us. It is for us in prayer to train our hearts to hear and to understand his voice. Our understanding must not be dulled, as was that of the boy Samuel, who perceived not that the voice which spoke to him was the voice of the Lord.

In prayer it is God who must be sought. It is not things we seek primarily, but God. When we have found him our prayers have been answered. It is communion with the Eternal that our hearts crave. It is a bold thing to say, but the Christian has that communion with the Infinite in prayer.

"Not thy gifts I seek O Lord;
Not thy gifts, but thee.
What were all thy boundless store
Without thyself, what less or more?
Not thy gifts, but thee."

Prayer has its untold influence upon our own spirits. It cannot be but that we shall come away from a time of communion with the heavenly Father changed men and women. If it were only for this reflex influence prayer would be eminently worth while. Tennyson was

not using idle words when he said: Solitude is the mother-country of the strong." Great men and women have ever been the men and women who knew the power of that solitude—alone with him.

Prayer has a quieting, strengthening influence upon our spirits. An article, written by a business man, tells of the visit of a friend who asks him the secret of his serenity and freedom from worry. He in turn asks his friend if he has never met other men from whom he seemed to draw strength and courage and faith, who were as a reservoir of power. The friend acknowledges that he has met a few such, but bemoans the fact that in life there are so few. The business man says: "In this respect I am very fortunate; it's the secret of my taking things as easily as I do. There is such a Friend right here in this establishment, whose companionship has meant everything in the world to me. When things are crowding me pretty hard, I simply stop short and shut my door and talk to him for a few minutes.

"He's a very wonderful friend," he concluded. "I couldn't get through the business day without him."

"He must be," the visitor assented. "I'd like to meet him. What's his name?"

Though the other doubted if he could make his friend understand, he said: "He's the Senior Partner in this business, and his name is God!"

Prayer has a purifying influence upon our spirits. Somehow, by his greatness, our own littleness is done away; by his purity, some of our impurity is washed out. I can do no better than to put it in the words of Bishop Trench:

"Lord, what a change within us one short hour
Spent in thy presence will prevail to make;
What heavy burdens from our bosoms take;
What parched ground refresh as with a shower!
We kneel, and all about us seems to lower;
We rise and all the distant and the near.
Stand forth in sunny outline, brave and clear.
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care,
Anxious and troubled, when with us is prayer.
And joy and strength and courage are with thee?"

Prayer is a constructive force. Prayer as meditation is good, but the Christian belief does not stop with that. "And this is the boldness which we have toward him, that if we ask anything according to his will, he heareth us." Prayer has been called "The priceless human contribution to the Kingdom," and "The highest creative functions of personality." We must never come to look upon prayer as pious meditation alone. When we do that we have not yet discovered the place and power of prayer.

Very simply, the Christian belief is that in prayer the believer sets in motion spiritual forces, releases spiritual powers, that would not be set in motion or released apart from his prayers. By his prayer the Christian enables God to do things in the world that would be impossible otherwise.

There is nothing in this belief that in any way contradicts the best-authenticated discoveries of science. The scientist cannot, and for the most part would not care to deny the existence of spiritual forces. He may be blinded to them, as were the eyes of the young man with Elisha to the cloud of chariots and horsemen round about the city. The eyes of the Christian are opened and by his prayer he puts those spiritual forces in operation. It is the conviction of the Christian heart that prayer is a great constructive force—the greatest constructive force

which the church or individuals have at their disposal.

What would happen if this thing, with all its implications, once became fixed in our hearts? What a change it would make!

A few days ago I was talking to a thoughtful layman. We were talking of the ever-vexatious problem of the mid-week service. He gave me it as his opinion—and I cherish greatly his opinion on any subject—that we were making a mistake in not making of those services what they are usually called “Prayer Meetings.” He felt that if our church members could be brought to the thoroughly Christian view of prayer as a constructive force, they would be found in the services. Frankly now, did it ever occur to you that in prayer you are exerting an influence that is felt around the world? Did it ever occur to you that the greatest thing you can do for the kingdom of God is to pray—not repeat some words—but pray? If we realize that, we would meet together, as a serious business to put into operation those forces which would reach to the uttermost parts of the earth.

The place and power of prayer are fundamental to the Christian faith. It is one of the golden threads in the fabric of our faith. It is a power, not alone to strengthen and purify our own hearts; but it is the “priceless human contribution to the Kingdom!”—Selected.

“The Other Side of the Street”

By S. C. Henderson

(Sermonette recently published in “The Fremont (Ohio) Messenger”)

Not long ago, I read the story of a little girl whose eyesight was found so impaired that she was taken to a noted specialist. After days of skilled and careful treatment the bandages were removed and she was taken home by her mother. As they neared the house, the little daughter stopped and cried out, “Mother, look! Look! The street has two sides.” There are a lot of folks who are much older and have better eyesight that have never discovered that a street has two sides. They see only one side—their side.

As I sit at my window on a winter day and look at my neighbor's house across the street and he sits and looks at mine, we both have different views. I see the outside of his house and he sees mine. My neighbor differs from me. He reads other papers and books than I do. His business is different than mine. He goes to another church. His political views are opposite than mine. Yet he is a mighty fine neighbor. I find much we have in common, when summer time comes, we both mow our lawns and talk back and forth across the street to each other. We discuss our gardens and boost our town together. Yes, we have so much in common, neighbor and me, and he is a mighty fine neighbor. Not long ago I found this verse. I do not know its author, yet it reflects the other side of the street:

“Each Sabbath day I love to go
And worship with the folks I know,
Yet crowds there be who do not come
To sing God's praise in my church home,
They have their own good place to pray—
God bless my neighbor 'cross the way.”

In life there are so many folks so preoccupied with their side of the street to know that there is another side. I have known persons who were so attached to an idea that all else in the world was trivial and unimportant. It

may be a doctrine of religion, a political platform or a hobby. It is all they can talk or think. They become fanatics and cranks. Every street has its other side. We should learn to know it.

Someone has recently said, “Civilization is not going 200 miles an hour BUT IT IS LIVING TOGETHER BEAUTIFULLY.” In order to live together beautifully, to love and to mingle, we must see that our street has two sides.

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

THE HEAVENLY THINGS—John 3:1-13. “If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?” Here is suggested a condition of progress in the understanding of spiritual things, it is the acceptance of the earthly, the things that are seen, the things that are at our very feet. Dr. Jowett once said on this point: “He has glories upon glories to make known to us, but we must begin by reverencing that which we know.”

TUESDAY

THE FINAL TEST—Matt. 25:35-40. “I was hungry and ye gave me meat.” Have we found God? Is he in our lives, motivating, inspiring and directing us? Or is our profession hollow, our worship insincere, our lives and activity selfish and unsympathetic? He in whom the spirit of God prevails and whose life is filled with service, is the one who shows forth the glory of God. In such a life we find God; that is the final test.

WEDNESDAY

FEARING GOD—Psalm 111:7-10. “The fear of the Lord is the beginning of wisdom.” The note of ear is too much lacking in present day religion. We do not respect God as a factor in our lives, as we ought. If we truly feared God, we would follow righteousness in all relations of life without compromise. We fear men too much. As another has said, “We need a blazing, searching, overpowering fear of God in our modern life.”

THURSDAY

PERCEIVING THE LOVE OF GOD—I John 3:16-21. “Hereby perceive we the love of God, because he laid down his life for us.” We shall not begin to understand the love of God, until we are willing to follow him in the practice of it. He died for his enemies, but we will scarcely give our lives for our friends, to say nothing of the ugly, the unkind, the stranger and the foreigner.

FRIDAY

MEDITATING ON THE LORD—Psalm 63:1-7. “When I meditate on thee in the night watches.” If the balance of life is to be maintained, there must be quietness and meditation as well as activity and striving. And especially is the time of quiet thoughtfulness needed in the Christian life; we must meditate on God. It deepens and strengthens the soul and gives to it the true perspective.

SATURDAY

LIMIT OF HUMAN HELPFULNESS—Psalm 49:6-12. “None of them can by any means redeem his brother, nor give to God a ransom for him.” There are limits beyond which we cannot go in helpfulness to our fellowmen. David lamented over Absalom: “Would God I had died for him.” There is a sense in which we can give our lives for others, but we cannot die for the sins of others. Only the Son of God could do that. But within the limit of our possibility we should halt at nothing that will help the soul of another.

SUNDAY

MEASURE OF GREATNESS—Matt. 20:25-28. “And whosoever will be great among you, let him be your minister.” It at first seems like a paradox. We naturally expect the great to be served, but it is not actually the case. The truly great are found among those who serve. Those who do the most, who go the farthest, who undertake the most difficult tasks, who stand out on the fringes of civilization and make the greatest sacrifices, may be poorly paid so far as money values are concerned, but they make their lives count for the most and are among God's great ones.—G. S. B.

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M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for October 2)

Elijah on Mount Carmel

Scripture Lesson—1 Kings 18. Print vs. 30-39.

Devotional Reading—Psalm 115:1-3, 9-11.

Golden Text—Choose you this day whom ye will serve: Joshua 24:15.

LESSON LIGHTS

Lesson Poem

Choose ye today, he calls today;
Oh listen to his voice;
And make the Lord, without delay,
Your irrevocable choice.

Introduction

Jeroboam's vices were soon followed by punishment. In ch. 14, Rehoboam and his successor encouraged idolatry in Judah, and thus brought calamity on the people. In Israel especially the connection between sin and punishment may be clearly traced. Ahab, not content with indulging in idolatry, married a woman whose whole life had been idolatrous, and who had now firmly established the worship of Baal in the land. To rebuke this, Elijah who appears very abruptly and suddenly in ch. 17:1, is sent of God to the palace, delivers his message of terrible judgments, then as suddenly retires. It is thought that Elijah must have reproved the crimes of Ahab before this, though without effect. The denunciation of "no rain" lasted 3½ years, 18:1; Jas. 5:17. Palmer. It was time the fatal controversy should be decided. There must be an appeal to the people. Elijah dictated: "Let all Israel be summoned to Mt. Carmel"; and there he would singly meet in their presence the 450 prophets of Baal, and the 400 prophets of the Asherah. Then and there a great challenge should take place, and the question should be settled for ever, whether Baal or Jehovah was to be the national God of Israel.—Farrar.

Elijah

The inhabitants of Gilead were the Highlanders of Palestine, Israelites, but akin to the Bedouin, strong, hardy, temperate, swift; Elijah was a typical mountaineer. Elijah was, tradition tells us, a man of short stature, of rugged countenance. He was "a lord of hair"—the thick, black locks of the Nazarite (for such he probably was) streamed over his shoulders like a lion's mane, giving him a fierce and unkempt aspect. His brown limbs, otherwise bare, were covered with a heavy mantle, the skin of a camel or a sheep worn with the rough wool outside, and tightened round his loins by a leathern girdle. "He was a clean-limbed, frugal-lived man, who gathered up his skirts about him, we are told and ran straightaway sixteen miles before the chariot of Ahab, from Carmel to the entering in of Jezreel; a calm, quiet, courageous, firm-principled man; bred so in the desert with God."—Illustrated Quarterly.

Mount Carmel

Mount Carmel was specially adapted to Elijah's purpose. It is a ridge twelve miles in length. At a point four miles from its southeastern extremity is a natural plateau 1,000 feet above the plain of Esdrelon. Here great numbers could assemble. The flame of the sacrifice would be visible for

twenty miles around. Jezebel could see it from the capital at Jezreel. It was a pulpit from which the prophet could preach to all Israel. Here was summoned all Israel. The king and his suite were there, though Jezebel remained at her palace. The four hundred and fifty prophets of Baal came "probably in all the bravery of their sacrificial vestments" (2 Kings 10:22).—Ibid.

The Test of Fire

And when the people, awestruck and conscious of their guilt, made no response, Elijah proposed that each side prepare a sacrifice and pray to their deity; the God who answered by fire from heaven would be the true God. The test was dignified and appropriate. Sacrifice was common to all religions. Then Jehovah claimed to be the God of nature, to have brought the famine, to have sent Elijah, to have wrought miracles

JUST AHEAD

By Claribel Weeks Avery

*There's always blue behind the clouds
And spring beyond the snow,
However thick the rain may fall
Or loud the wind may blow.*

*The sun will gild the world again,
And flowers will deck the earth,
The bow of promise span the sky,
The flowers come to birth.*

*For all the storms that dim our way
The months when life is slow,
There's always blue behind the clouds
And spring beyond the snow.*

for his people. He could do it now. On the other hand, it was fair to Baal, for (1) Baal claimed to be the sun-god, lord of the elements and forces of nature, and therefore, if this were true, he of all idols could send fire from heaven. (2) The attempt was to be made in the full light of the rising sun, when Baal was especially worshipped. (3) If Baal could work this miracle, then he was able to bring rain, and the famine continued from no want of power on his part.—Alice D. Adams.

What We Can Learn from Elijah

Elijah centered his thought on the main thing, obedience to God. The nation might be outwardly strong and rich, but he knew that, if it disobeyed God, it was really weak and poor.

Elijah dared to be in a minority of one—with God. He dared to confront the most powerful evil, with the Almighty on his side.

Elijah believed in the invisible. He leaned on supernatural aid. He was a man of prayer and so a man of power.

Elijah used no polite and soft terms in speaking of evil. He called a sin a sin.

Elijah was invincible while he was doing God's will. His only defeat was when he feared Jezebel, forgetting God.

Elijah was consistent because he kept

close to God. His life was crowned with great honor because it was a Godlike life.

In all its essentials, Elijah's life may be copied by any reformer today. And every Christian should be a reformer.

"In drawing lessons from the life of Elijah there is no need that we should go beyond the record or the range of his vision. He lived up to the best that he knew, just as Paul tells us that he had lived in all good conscience even at the time when he was holding the garments of those who stoned Stephen and haling Christians to prison. We should not set up Elijah as a model of mercy, or as a New Testament type. It is a far cry from his way of dealing with the prophets of Baal to Christ's method of treating his enemies. As a matter of fact when James and John wanted Jesus to call down fire from heaven and consume the villagers who had treated him unhospitably, as did Elijah, he replied, Ye know not what spirit ye are of. These things, however, Elijah does represent in the fullest degree, and in them he may be to us an inspiration: 1. Faith and Decision. 2. Courage and Vigor. 3. Plainness and Democracy."—Gilroy.

WHY PREACHERS MOVE

Preachers are human.

Congregations are made up of human beings.

Every preacher has peculiarities of his own.

Every congregation has peculiarities of its own.

Some preachers are high-strung and finicky.

Some preachers love praise, but can't stand criticism.

Some preachers don't study much and soon run out of sermons.

Some congregations have spiritual dyspepsia and must have a change of diet occasionally.

Some preachers don't have very much love in their nature.

Some preachers are rather fond of going about and telling of other people's faults.

Some congregations are like bill-boards on which are pasted the little mistakes and shortcomings of their preachers.

Some preachers have been bitten by the gypsy bug and just love to move.

Some congregations are somewhat of the moving type.

To some preachers another field looks greener.

Some congregations think that the other minister isn't quite so green.

Some preachers can scarcely forgive or forget.

Some congregations can scarcely forgive or forget.

May we not sum up with our introduction, that both preacher and congregation are human?

As preachers, let's be more patient and forgiving and work a little harder.

As congregations, let us be more patient toward our ministers' shortcomings, more forgiving, and let us work a little harder that together we may uphold the banner of Christ, that the world may be turned from darkness to light and the greatest desire of minister and congregation alike shall be attained by the labors together.—World Evangel.

E. M. RIDDLE, President
Bryan, Ohio
L. V. KING, Associate
New Lebanon, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Salutatory

Endeavorers:

We are standing at the beginning of a new conference year. As your newly elected President, we shall from time to time offer suggestions and help. At this time we are presenting the Booster committee, who will again present our work for this year as was accepted by the Christian Endeavor staff, with a goodly number of society representatives present, who likewise have enthusiastically endorsed the same. Our chairman, Brother F. C. Vanator, who was re-elected to represent us on the Home Missionary Board, will present to you the proposition. He will be assisted this year by R. D. Barnard and W. R. Deeter, as the other two members on the committee.

We shall be glad to have any questions or suggestions from time to time, if you will just write us. May we anticipate a great year together.

Yours for a successful C. E. year,

E. M. RIDDLE,

915 E. Market St., Warsaw, Ind.

Christian Endeavor's New Objective

At the late General Conference the need was felt for a new objective for Christian Endeavor. Our cry for the past three years has been "The Support of a Teacher in Kentucky." The cry has been far flung, but the response has not been so far reaching. Word came to us that regardless of what the Endeavorers did the teacher would be supported and the work at Riverside would go on. So the Executive Committee began to search about for some objective which would furnish the proper impulse to work. We believe we have found it in the Krypton work. So, when the Home Mission Board came to us with the suggestion that we take over this field for the present and do with it what we could, we welcomed the suggestion and it became a matter of record that this become the definite goal of Brethren National Endeavor. So instead of our appeal being for the mere support of a teacher in Riverside, it will have a wider scope and will call for the support of Brother and Sister Kinzie. We will not have much to give them this year, for the amount raised during the past year was very meager. But we are issuing a call to the various societies to pledge well and mightily for the coming year. We received pledge No. 1 at the Conference from Oakville, Indiana, in the sum of \$25.00. Who will be the next?

In a short time it is our purpose to have an article on this page from the pen of

Brother Kinzie, telling us in detail of the work being accomplished in Krypton. We want you to become acquainted with the field and know of some of the accomplishments. We are asking that at least \$600.00 be raised before next Conference time. We are appending a pledge blank hereunto for your convenience. Fill out and return to our General Secretary, Miss Gladys Spice, 2301 13th Street, N. E., Canton, Ohio, or to the Chairman of the Booster Committee, Rev. F. C. Vanator, 1803 Fourth Street, S. E., Canton, Ohio.

Do not delay. But DO IT NOW!

Yours for the Master's Sake,

F. C. VANATOR, Chairman Booster Com.

R. D. Barnard, W. R. Deeter.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for October 2)

Going Forward. Exodus 14:15

Patrick O'Rand sat on the front row in his church every Sunday morning. He tried to listen to the sermon always as boys and girls should do. Sometimes he understood the things that were said but other times it was very hard for him to keep his mind on the words of the pastor. Patrick was one of those little boys who like very much to be doing things, so it was pretty hard to sit still. One morning as he was looking at the preacher and trying to keep from wanting to get outside and run a race, he heard some words that caught his attention. There were just three words that he noticed in particular at first, "Run the race." Now Patrick was just sitting there wishing that he might run a race and he wondered what the pastor could say about racing. That did not seem an appropriate topic for a sermon. Then Patrick noticed that the words were being read from the Bible and he thought, "Can it be possible that the Bible says anything about running races?"

Then the preacher started talking right to Patrick. He said, "Boys like to run races. They like to put all the strength that they have into a good hard race. There are numbers of obstacles that they have to overcome but they enjoy putting forth their best. They learn to control their breathing, they learn to watch for obstructions in their paths and to steer a straight course right to the goal. Now there are other races just as interesting and just as important as foot races. It seems to me that all boys who like to run races ought to en-

joy races between their bodies and their spirits. Did you ever think that your spirit and body are often in opposition? The real you is your spirit, the body is only the spirit's dwelling place; but sometimes the body wins in the race with the spirit. When people go forward more in strength and outward show than they do in the development of faith and love and kindness then the body wins the race over the spirit. Maybe I am making this a little too hard for you children to understand but I would like to interest you in this race which I feel sure you have never thought of before. I want the spirit, the real you, to win in its race with the body. Suppose that Bobby Smith is playing with one of his friends. That friend gets angry and says something unkind, immediately there is a race between Bobby's body and his spirit. If the real Bobby, the spirit, wins the race, then Bobby will control his anger, but if the body wins the race, Bobby will probably get in a fight with the other boy. I do hope that the spirit may be the winner in all the races in each of your lives, my boys."

Now Patrick really did not understand all that the preacher had said, so when he got home he talked it all over with his mother. He told her that he thought it would be very funny to run a race with your own body. However, he told his mother that he was going to see if he could win in the race against his body.

Each night Patrick reported to his mother about his progress in the race on that day. If he had yielded to temptation and used his strength to settle matters, or if he had been unkind to someone instead of stopping to use his mind and spirit to decide what was best to do; then, he felt very bad. But as the days passed, Patrick had more and more victories over his body and his quick temper. When he could tell his mother that he had been kind to someone whom others had mistreated, when he could say that he had controlled his tongue while others grew angry, then both of them rejoiced over the winning of the race. So it was that Patrick went forward in faith, love and kindness and his spirit won the race which it had against his body.

Bible References

- M., Sept. 26. Going forward with Jesus. Matthew 28:19, 20.
- T., Sept. 27. Facing opposition. Acts 5:29.
- W., Sept. 28. Growing in grace. 2 Peter 3:18.
- T., Sept. 29. Going forward in knowledge. Phil. 3:12-14.
- F., Sept. 30. Going forward with God. Eph. 5:1, 2.
- S., Oct. 1. Going forward in faith. Num. 13:30.

Woodstock, Virginia.

The friends of Paul warned him against Jerusalem. But it so happened that their advice was not wise. They would save him from suffering, but it was God's will that he should suffer for Christ's sake. We cannot always shun suffering without losing an opportunity to achieve a purpose which is greater than any price we have to pay. It was so with Paul and it is often so with us. Our friends do not well when they would choose the path of flowers for our feet.—*The Methodist Protestant.*

Name of Society	Place
Krypton's Pledge for 1927-28	Payable
President's Name	Address
Treasurer's Name	Address
Number of members in Society	Have you a Junior Society?
Intermediate?	Name of the one reporting

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Argentina, South America

It is gratifying to write that the missionary work of the Brethren in Argentina is prospering in all points. Letters from the other workers all indicate progress and blessing.

Brother Anton is doing colportage work with Bibles and portions and has made several long trips along the railways besides canvassing some in Buenos Aires. He has had good success and is contented in this work, although it takes him away from home most of the time, and that too when a little boy has come to bless his home.

Brother Zeche is doing splendidly as pastor of the church in Buenos Aires, or rather, as missionary, for we have really no church as yet. Being in a rented hall we recently had to move again, but Brother Zeche found a suitable place and the new hall is filled with people at each service. Recently the students in the girls' seminary with their director went in a body to attend the services in our mission. Brother Zeche also accepted the invitation of the noted preacher, Juan Varetto, to speak in his church in La Plata and made a very profitable visit there. Mr. Quarles, editor of the Baptist literature in this country wrote me the following: "You will be interested to know that we are all very much pleased with Mr. Zeche. He is a good student and a fine, cultured gentleman. He will make a good worker I am sure."

In Alejandro Brother and Sister Reina are the proud possessors of a second boy whom they have named Joel Andrew. The work is growing both in Alejandro and Gilini. Brother Reina has purchased a used Ford to use in visits to Gallini and other places.

In Cabrera there is steady growth. The auto has been a great blessing to the work as it has enabled Brother Sotola to reach out to the country and to other towns and this has reacted in new enthusiasm in Cabrera. In Tancacho the few believers are so enthusiastic that they are considering trying to build a small church themselves.

Recently Brother and Sister Sotola spent a week in Laboulaye in a campaign with Brother Iztueta. Mrs. Bendetti, a fine worker from Rufino was also present. Both halls proved to be too small for the crowds and there is such an interest in the Gospel that from being the most backward mission Laboulaye has come to the very front and is leading the rest. Brother Iztueta is now in Huinca Renanco for a campaign of a week there which Brother Yett will doubtless report later.

It is certainly gratifying to see our native workers developing so well that we can constantly increase the responsibility confided to them and know that if we should withdraw the work would go on.

Events indicate that we should develop our native ministry. Ever since the failure of Wilson's plans for a world federation with the United States as moral leader, the influence of our country has been on the decline and one event after another has happened that has increased the suspicion and even hatred of the South American countries toward the United States. This has been fanned by the Romanists and communists in their sectarian literature un-

til a sad situation prevails. A large part of the people have come to think of the United States as the most reactionary, selfish, criminal, vicious and oppressive of the nations. That is why an event like the execution of Sacco and Vanzetti could be made to rouse the people so that the lives and property of North Americans were in danger almost everywhere. Even in Cabrera Brother Sotola, though a Checo-Eslovak was warned that he was in danger because living in North American property. Here there were orators that called to reprisals, but we have been here a long time and on friendly terms with the laboring men, having spoken a number of times in their meetings. On the day of the first strike we invited the public to come to the mission and pray, and though no one outside of our own people came, yet the Lord answered prayer and we have been constantly respected. One of our Sunday school boys was passing the plaza when the meeting for protest was at its height and heard

the orator calling for cheers for the Culto Evangelico to which the crowd responded with great applause.

The significant thing to my mind is the preparation of the machinery by which the anti-Christ can manipulate the masses, especially the working classes, and inflame them to do his will. The world is more nearly ready for the great crisis than it knows.

In Rio Cuarto the Christian Endeavor prepared a program for the national holiday, but had to postpone it on account of bad weather. It was recently given with great success. Over 300 were present. New people keep coming right along. Next Sunday we will celebrate the first anniversary of the branch Sunday school in Pueblo Alberdi.

We are remembering the General Conference in prayer this week and trust that there may be a great outpouring of the Spirit, and that soon our absent workers may be back again with us.

C. F. YODER.

Rio Cuarto, August 23, 1927.

A Message to the Children

Bozoum par Bangui, A. E. F.

June 11, 1927.

Dear Children of the Evangelist Family:

It seems like a long time since I have written you children about your little black brothers and sisters way over here across the water, but I am sure you will all be happy when we tell you how the Lord answered prayer for them.

For five long years our native Christians have prayed for a school at Bassai, that they might be able to read the Bible and take it to their brothers and sisters who have never heard about Jesus, and just two months ago we received permission from the French Government that we could open a free school at Bassai. How we praise God for answered prayer. When the children heard we were permitted to reach them they came from far and near, some from other tribes, walking seven days to get here. All wanted to have their names written in the roll book, but before they could enroll they had to pass their physical examination, as there are so many terrible diseases in Kare land.

I must tell you about two little boys who came from one of the distant villages to attend school. They came a week before school opened and waited patiently for the day to come, but just a day before the ladies examined the two little boys and found that one was a leper. Our hearts were very sad as we told this little fellow that he would have to return to his village and could not enter school. Poor little fellow, his heart was broken, all his hopes shattered, but he said I will go, but in a few weeks I will come back again to hear more about Jesus, I want to know him. So we gave him his mat which he uses for a bed and some salt for his food and he left us. I am sure you will remember these little children and pray that they may have a church and school of their own so that they too may learn about Jesus. Since then we have found that twelve more of the school

children have leprosy and cannot attend school.

At present there are 37 little boys and three little girls living on the concession. I am sure you children will wonder why so many boys and only three girls. Well, it is this way. For many, many years the girls and women in Africa have been slaves for the men. They did all the work, worked hard in their gardens all day and in the evening came home carrying a large basket of food on their heads, a load of wood in their arms and many times one sees the mothers carrying their babies on their hips. With all this load they come home just in time to make a fire and prepare food for the men who perhaps have been gambling or drinking wine during the day. So you see the little girls think school is only for the boys, but the missionaries are trying to break down this heathen custom and encourage the girls and women to be educated so when they become mothers they will know how to care for their children.

Already 21 of these school children have accepted Christ as their Savior. Won't it be wonderful when these children can read the Bible and go back to their tribes and villages and tell their mothers and fathers about Jesus? I am sure you will pray for them that they may be true soul winners and missionaries for our Lord in this dark land of Africa.

In his Blessed Service

MRS. ORVILLE D. JOBSON.

Value is the measure of our desire for a thing; price, what we are willing to pay for it.

God alone is our leader, and "He sends his teachers unto every age and clime." Up and onward, then, Christian soldier!

Deal with your brother as you would have God and the angels deal with you, and I doubt not you will find him all you would wish him to be.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Another \$1,000 Gift to Endowment from Indiana

This gift is from a brother at New Paris, Indiana, and is in the form of an ANNUITY. The income to the college from these annuities does not mean much in the way of income at the present, but will in time.

THESE FORMS OF GIFTS OFFER AN OPPORTUNITY TO THOSE WHO DESIRE TO GIVE WHILE LIVING AND AT THE SAME TIME HAVE THE INCOME ON THEIR MONEY DURING THEIR LIFE TIME.

This is becoming more and more the way in which people are disposing of their property that they want to see used in the Lord's work, rather than by wills. Wills are often broken, contested by legal proceedings, inheritance tax, etc.

OUR COLLEGE AND OTHER INTERESTS OF THE CHURCH SHOULD RECEIVE MORE OF THESE GIFTS.

Why not make an investment gift to Ashland College?

The Problem Solved

Many people would like to make a worth while gift, who feel that they need the income from their money for old age. Ashland College makes both possible so that the gift can be made and at the same time the giver be protected for life in receiving an annual income while living.

How This is Done

The College will issue an annuity bond for the amount of money given, which guarantees an annual income during the life time of the giver, or where husband and wife desire, a joint bond will be issued in protecting both during their life time. These bonds pay a semi-annual income during the life of the giver, equal to if not larger than any made safe by interest bearing securities.

The Rate of income

The following is the rate of interest paid on these bonds:

Age	Rate
30-34 years pays	3 per cent.
35-39 years pays	3½ per cent
40-44 years pays	4 per cent
45-49 years pays	4½ per cent
50-54 years pays	5 per cent
55-59 years pays	5½ per cent
60-64 years pays	6 per cent
65-69 years pays	6½ per cent
70-74 years pays	7 per cent
80-84 years pays	8 per cent
75-79 years pays	7½ per cent

These bonds are exempt from taxation. The banks pay about 4% and mortgage loans bring about 6%, after the taxes are deducted on these incomes they will only net you about 3%. Why not put your money to good use and receive the benefit of a larger income during your life?

Backed by Safe and Dependable Security

These investments are absolutely safe and secure. The \$500,000.00 in permanent endowment, the College buildings and ground and back of all this the church. There is no chance of losing as there is in stocks and ordinary bonds.

How About Stewardship

"Whose shall these things be?" was the

question Jesus raised in discussing the death of a rich man, whose plans were only for this life. God holds us accountable for the use we make of our money while living and also the disposal we make when we are through with it here in this world. When we face our God, what account are we going to give of our stewardship here on earth? Why not have the satisfaction and joy of giving while living and to know that your money will be used to extend the Kingdom of God, instead of the uncertainty of wills and litigation of courts.

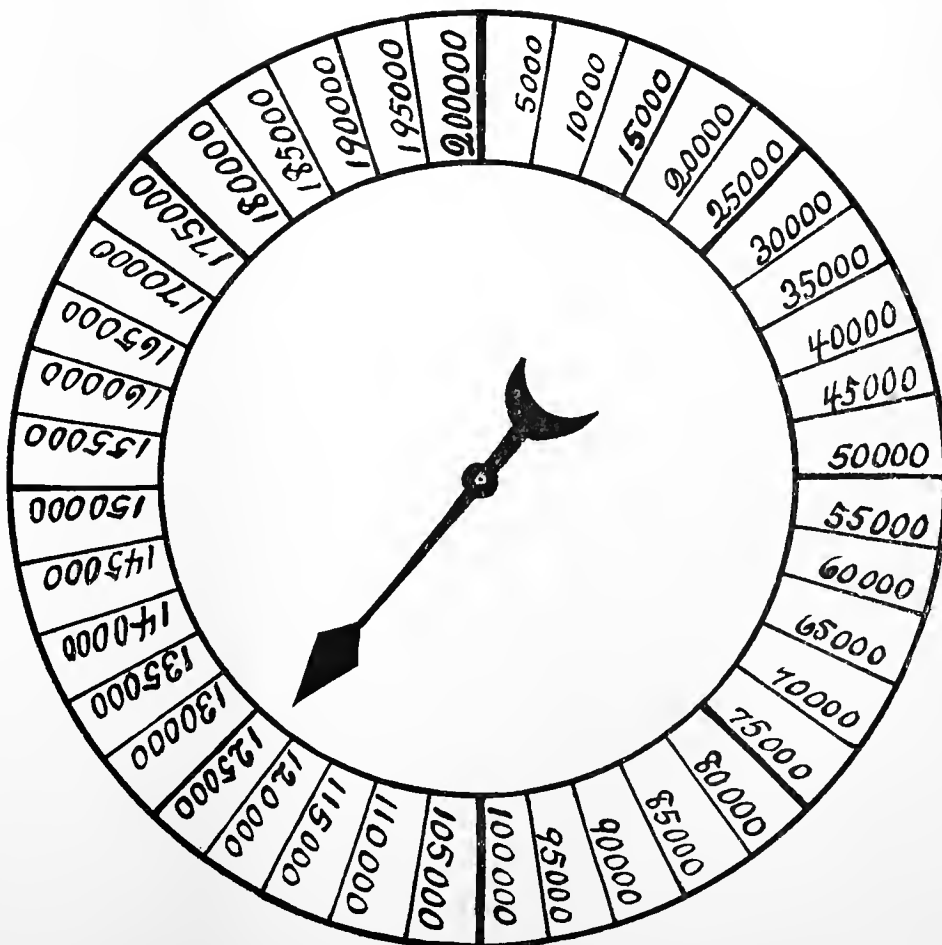
For any information address Dr. Edwin E. Jacobs, President of Ashland College, or W. S. Bell, Endowment Secretary, Ashland College, Ashland, Ohio.

VINCO AND MUNDAY'S CORNER

Our work as pastor of the Vinco Brethren church began last November, and while there has been nothing of a revolutionary character to report, I am glad that we are able to report progress along all lines. I think our attendance at the regular church services has increased not as much as we would like to see but we are glad that there is a steady increase. The Sunday school, under the efficient leadership of Brother Millard Mackal has had a most splendid year. We have not yet reached the one hundred mark, but we are still striving to

reach it and I believe we will. The Ladies' Aid society is very active and meets regularly with a good attendance and a fine spirit of cooperation. They have recently done some very fine constructive work that I am sure was very much appreciated by all. The Sisterhood girls maintain their regular meetings, are under Sister Blair Singer as patroness and is in a healthy condition. And last but not least the prayer meeting has new life and activity manifested on every hand. We are expecting Brother I. D. Bowman to begin special evangelistic services on the eleventh of September to continue three weeks and close with a love feast October second. The people here are very anxious to have Brother Bowman back. He made many friends while here last year and did the church a world of good. Neighboring churches are kindly asked to assist in all these services. You can do some real work by praying and helping in the work here. The work needs your help.

At Munday's Corner (The Pike) our attendance at all services under favorable conditions is always good. Recently five have been added to the church here by baptism and by letter. We welcome these good people into our midst. Here our Sunday school has long passed the one hundred mark and we are now striving to reach the two hundred mark. Our Christian Endeavor is not just as active as it ought to be. Our choir leader is getting the choir ready for Brother I. D. Bowman's meeting which will begin here on the third of October to continue two weeks and close with a com-



munion service October sixteenth. Will write more of these special meetings later. Pray for the success of the work.

J. L. BOWMAN, Pastor.

FIRST CHURCH, LOS ANGELES CALIFORNIA

Through the earnest solicitation of our worthy Editor, we are reporting our first from our new field of labor. The reason for not reporting sooner was not that we had no news of interest to the Evangelist family, nor that we awaited the urge of our Editor, but that we desired to become acquainted to some extent at least, of existing conditions in this new, large field. An earlier report might have been planned with that first impression of enthusiasm which experience has taught is tempered by the afterglow of normalcy. So we trust our report shall be true to the general tone of what we may report in the future.

Friends advised that to drive from Falls City, Nebraska to Los Angeles, California, in the month of February was an undertaking involving too much risk. But with a certain amount of courage and faith in the abiding presence of the Omnipotent Hand, we ventured and reached our destination with mishap and were physically ready to assume the tasks that awaited. Our household effects were placed in the parsonage by willing hands and after a day's rest in the hospitable home of Brother and Sister Reed, friends of College days found us busy—preachers and their families know—busy, getting established in new house and surroundings.

The first Sunday arrived: the congregation, a splendid one, was expectant; what does the new preacher and his family look like; what is his delivery like; can he preach, etc.? Suffice to state, the preacher too has in mind some questions?—well the first day passed with no serious mishap and we are laboring together with evidence of increasing interest and fellowship. The above situation was materially soothed in that the former pastor, Brother N. W. Jennings, was present to take charge of the opening service and to introduce us. We wish to state that Brother Jennings left as a monument to his labors here, a splendid, modernly equipped church building which shall serve as a great asset to our work. So it was agreeable and fitting to have him introduce us to the congregation which he had so well served and which we shall earnestly strive to minister unto. The surprises were not over with the first Sunday, for the congregation had planned a reception for the pastor and his family. Upon a certain evening, we were invited to the church and upon entering found the main auditorium filled with people. Upon the platform were seated the pastors of Long Beach, Second of Los Angeles, La Verne, and Whittier with Brother Reed in charge. Into this assembly, we were ushered and after rendering of a fitting program, welcome was spoken, by the pastors of above churches, to which the new pastor and his wife responded. After this refreshments were served and a general social hour was engaged by all.

The membership is scattered over this large city and beyond, but their faithfulness is attested by the distance they come to worship. We did not feel strange among them for they are largely "Easterners" living in sunny California. We found more Pennsylvanians in this congregation than any we have had the pleasure of serving as pastor. The field, like any, has its

problems, but in the loyalty thus far manifested and leaning upon the Mighty Hand of Our Father, we expect to glean precious fruit for his harvest. The first special day was Easter. We rallied our efforts toward two objectives: offering for Foreign Missions and Decisions for Christ. The offering was a commendable one for our people and the result in decisions was eleven. Next was Children's Day; for this we planned a program which was well executed and brought delight to the fine audience present. We wish also to call attention to an Easter Cantata given by our young people, which was a decided success. This tersely summarizes outstanding activities since our coming to the field. A city like this offers opportunity, but the work is taxing. Yet with the splendid talent we have we look to the future hopefully.

The congregation has been very considerate of our needs and among the many courtesies granted us a two weeks' vacation, which we are enjoying in the beautiful mountains. We hope to go back to our work strengthened in body and spirit and accomplish greater things for the church and God's Kingdom. Our District Bible Conference brought us help and enthusiasm for greater work. Through this conference, our own Dr. Jacobs was brought to the coast as one of the speakers and having an open date one Sunday morning, we had the privilege of having him bring us the message, which was very much appreciated by our people. His presence and fellowship of his family reminded former college students of Ashland and what our college means to the church.

We have promised the Editor to report more frequently in the future. We ask that you, the readers, remember us in prayer, in the far West, and that through your prayers and our labors, God may use us to his glory.

A. B. COVER.

PROGRAM MID-WEST CONFERENCE OF BRETHREN CHURCHES TO BE HELD AT HAMLIN, KANSAS,

OCTOBER 11, 12, 13, 1927

- Tuesday Evening, October 11**
 7:30 Conference Called to Order by Moderator C. R. Koontz.
 Song Service. Mrs. H. H. Rowsey, Conference Song Leader.
 Devotions. Jess Hornbeck.
 Address of Welcome. N. P. Eglin.
 Response.
 Vocal Duet. Mr. and Mrs. R. C. Berkley.
 8:15 Moderator's Address. C. R. Koontz.
 Appointment of Committees.

Wednesday Morning

- 9:00 Song Service.
 Devotions. J. H. Burnworth.
 9:15 Business. Organization.
 9:45 Address, "Gospel Church Government." L. G. Wood.
 10:15 Address, "Family Disorganization." Prof. C. L. Anspach.
 11:00 Sermon, "Ordinances of the Brethren Church." L. A. Myers.

Wednesday Afternoon

- 1:45 Song Service.
 Devotions. J. G. Walters.
 2:00 District Mission Session.
 Reports of Board Members.
 Reports of Mission Pastors.
 3:00 W. M. S. Hour.
 Devotions. Mrs. H. H. Rowsey.
 Special Music.
 Address, "A Forward Look for the Woman's Missionary Society."

Mrs. L. G. Wood.

Address. Miss Gertrude Leedy, General Secretary W. M. S.

Wednesday Evening

- 6:45 Music. Morrill Orchestra.
 7:00 Song service.
 Devotions. Dale Wagner.
 7:20 Address, "Improving Church School Teaching." Mrs. W. H. Schaffer.
 Music. Morrill Orchestra.
 7:50 Address, "Improving Church School Administration." J. D. Kemper.
 Vocal Duet. The Kimmel Sisters.
 8:15 Address, "Ashland College, A Builder of Character."

Prof. C. L. Anspach.

Thursday Morning

- 9:00 Song Service.
 Devotions.
 9:15 Business.
 9:45 Address, "The Brethren Church Forty Years Ago and Today."
 E. E. Lichty.
 10:15 Sermon, "History and Doctrine of the Brethren Church."
 W. H. Schaffer.

Special Music. Falls City Trio.
 Bible Lecture. Dr. J. C. Beal.

Thursday Afternoon

- 1:45 Song Service.
 Devotions.
 2:00 The Problem Period.
 Addresses (15 minutes each):
 "The Boy Problem." Guy C. Lichty.
 "Prayer Meeting Problems."

Claude Landis

"Cradle Roll and Home Department Problems." Mrs. F. P. Beachy.
 "Problems of Pastoral Evangelism."

Sylvester Lowman

"The Church and Community Problems." E. F. Flora.

General Discussion of Church and Church School Problems.

Leader: L. G. Wood.

- 3:00 Address, "The Interests of the Publishing House, Superannuated Ministers and the Brethren Home."
 N. P. Eglin.

Thursday Evening

- 7:00 Song Service.
 Devotions. Miss Twila Snyder.
 7:20 Address, "The Need of Christian Endeavor Today." H. H. Rowsey.
 7:40 Pageant. Hamlin S. M. M.
 Violin Solo. Miss Mildred Lichty.
 8:15 Bible Lecture. Dr. J. C. Beal.

Conference Organization

C. R. Koontz Moderator
 L. A. Myers Vice-Moderator
 H. H. Rowsey Acting Secretary
 W. H. Schaffer Pastor, Entertaining Church

CONFERENCE MINUTES

Business Sessions

(Continued from last week)

Next was the report of the committee on the Moderator's address. The following recommendations were offered and accepted by Conference:

1. That the message of the Brethren ministry appear in our church publications not fewer than four times each year, not necessarily each time in the same publication; the publications referred to being the Evangelist and the Youth and Adult Quarters.

2. That our pastors and editors give us at least once a year a systematic and thorough exposition of the ordinances, their form and spirit.

3. That the suggestions regarding the promotion of the spiritual life and evangelism be referred to the committee on the Spiritual State of the churches as provided for in the Manual of Procedure.

The following nominations were offered for National Sunday School officers and accepted by Conference: President, W. I. Duker; Vice-President, E. L. Miller; General Secretary, O. C. Starn; Treasurer, M. P. Puterbaugh. Divisional superintendents: Children, Miss Hazel Keiser; Young Peoples', G. H. Jones; Adult, Prof. A. B. Cober; Administration, S. M. Whetstone. Departmental Superintendents, Educational, O. C. Starn; Home, Mrs. H. M. Cook; Citizenship, Prof. R. R. Haun; Missionary, N. V. Leatherman.

The Laymens' organization presented the following: We ask that General Conference grant a Sunday other than in September for observing Laymen's Day. Conference voted the second Sunday in October as Laymen's Day.

The committee on Boys' Work presented a plan for such organization. Owing to lack of time for discussion the chair ruled that it be made the first item of business at the next regular session.

Saturday Morning

Opened by singing "Blessed Jesus." Led in prayer by R. E. Gottschall.

Minutes of previous business session were read and approved.

Report of Credential Committee was as follows: Lay 203, Ministerial 83, co-operating 2, a total of 288. Report accepted and committee discharged with thanks.

A motion prevailed to extend the courtesies of conference to Rev. L. H. Brumbaugh, Mrs. L. H. Brumbaugh, and Rev. R. H. Nicodemus.

Next was the report of the Committee on Committees. The following committees were appointed by consent of Conference: Conference Membership, W. I. Duker, M. L. Sands, H. H. Rowsey, G. L. Maus, W. C. Benschoff; Rules and Organization, Dyoil Belote, Claud Studebaker, C. A. Stewart; Finance, Ephraim Culp, E. L. Kilhefner, Geo. E. Cone; Committee on Spiritual State of the churches, A. B. Cover, J. W. Platt, J. C. Beal, L. G. Wood, H. D. Fry, E. M. Riddle, R. Paul Miller, Homer Kent.

A motion was passed to commit the matter of the proposed plan for a Boys' Organization to the National Sunday School Board to bring in a report next year.

The Executive Committee offered the following recommending recommendation: that we hold the Conference of 1928 at Ashland, Ohio on August 20-26. Accepted by proper vote.

Next was the report of the Resolutions Committee. It was accepted with an amendment dealing with the resolution in regard to war. The resolutions are as follows: Whereas, the wise Providence and blessing of God has been abundantly bestowed upon our beloved church during the past year, be it resolved:

1. That we render unto God our thanks and praise for all the blessing.

2. That we express our thanks to the Winona Assembly for the courtesies extended to us.

3. That we express our thanks to the officers and boards and committees for their untiring efforts in the planning of and executing the conference program and to those who have so splendidly rendered their respective parts thereon.

4. That we express our thanks to Dr. White for his wonderful Bible lectures and to Bishop Gray for his lecture on "The Mountaineers of the South."

5. That we re-affirm our faith in the Scriptures as the infallible inspired Word of God.

6. That we commend the continued teaching and practice of the distinctive ordinances of the Brethren church.

7. That we assert our time honored position as being opposed to members of the Brethren church going to war as combatants.

8. That we zealously pledge our support to all law enforcement.

9. That we commend Dr. Bell for his success in the Endowment Campaign for Ashland College, and pledge our continued support thereto.

10. That we commend the missionary and evangelizing effort of the church.

11. That we recommend the erection and maintaining of the family altar, and a holy regard for the Lord's Day.

12. That we express our appreciation of the fine Christian spirit manifest in all the sessions of the Conference.

The National Statistician was granted the following request: that this conference demand that each church report its total book membership.

A motion was heartily passed to approve the sending out of Mr. and Mrs. Floyd Taber as missionaries to Africa; Mr. and Mrs. Romanenghi to South America.

Motion to meet at one o'clock for further business was approved.

Saturday Afternoon

Opened with song. Prayer by R. E. Gottschall.

The first item of business was the passing of the following resolution:

Resolved that this General Conference of the Brethren church of 1927 hereby makes provision for establishing a corporation under the laws of Ohio to be known as the Brethren Extension Foundation.

The purpose of said corporation shall be to receive, hold in trust and distribute, as the donors direct money and various forms of property, and to conduct business without personal profit to anyone connected therewith, for the sole purpose of the extension of the Gospel of Jesus Christ and all religious and benevolent purposes connected therewith.

There shall be nine directors for said corporation who shall be elected by the General Conference of the Brethren church under such terms as are prescribed by the laws of the state of Ohio, each director holding office for three years, three being elected each year.

This Board of Directors shall take steps to so incorporate soon after their election during the year of 1927, and shall set forth their constitution and by-laws without further reference to this Conference.

Since it is desirable that all interests of the church be represented on this board as a property holding and distributing agency, it shall not be considered a disqualification for the directors thereof to hold positions on the standing boards of the church.

In addition to said Board of Directors, provision is hereby made for counsellors who shall be selected by said Board of Directors and who may represent specially vital interests of the church and also the estates and fortunes of donors. Said counsellors shall sit with the Board of Directors at such times and places as said Board shall direct. For a period of three years Orion E. Bowman is, by the passage of this resolution, constituted legal counsellor and ex-officio member. All subsequent counsellors shall be appointed by said Board of Directors.

Resolved, the following shall be elected directors of the Board of the Brethren Extension Foundation: for three years, J. Allen Miller, Martin Shively, W. E. Ronk. For two years, E. L. Kilhefner, W. S. Bell, Ray Emmert. For one year, L. S. Bauman, E. E. Jacobs, W. A. Gearhart.

The following budget was presented by the National Sunday School Association and accepted:

Chair of Religious Education in	
Ashland College	\$1,500.00
College Library	500.00
Kentucky Missoins	1,000.00
International Council of Religious Education	100.00
Promotion Fund	220.00
Secretarial Work	112.50
Shipshewana	300.00

Field Work	200.00
College Endowment	500.00

\$4,432.50

Motion prevailed that 600 Annuals be published.

Motion was made and carried that L. S. Bauman, W. A. Gearhart and Geo. Cone assist Conference Secretary in correcting the ministerial list.

Motion that Martin Shively and A. L. DeLozier be made responsible for the distribution of the Annual carried.

Motion was made and heartily approved that thanks be extended to Ora Kanauer for the flowers and help provided for the different meetings.

Next was the Treasurer's report which was accepted. It is as follows:

Receipts—

Balance left from last year	\$ 55.82
Credential Fees, from Committee..	291.00
O. C. Starn, bal. in Annual Fund..	2.77
Offering Aug. 26	89.73
Offering Aug. 27	109.02

Total

Disbursements—

Aug. 25th.	
Winona Assembly	\$100.00
Geo. E. Cone, Statistician	22.00
O. C. Starn, Sec'y & Exp.	42.00
A. V. Kimmel, Sec. Ex. Com. & Exp.	35.09
Brethren Pub. Co. Annuals and	
S. S. Literature	168.43
Dr. W. P. White, Bible Lectures...	150.00
Mr. Zumbaugs, Director of Music..	10.00
O. A. Kanuer books lost	1.40
Balance in the treasury	19.42

\$548.34

Respectfully submitted,

N. G. KIMMEL, Treasurer.

Motion that the committee appointed in 1926 to consider the redistricting of present districts be excused. So ordered.

Final reading of the minutes followed with their approval.

Motion to adjourn carried. Prayer by W. I. Duker.

O. C. STARN, Secretary,
Gratis, Ohio.

ANNOUNCEMENTS

OHIO CHURCHES TAKE NOTICE

The Ohio District Conference meets at Canton October 4, 5, 6, 7. A good program has been arranged and a good conference is expected.

Credential blanks have been sent to each church in the district. Each church is entitled to one delegate for every 25 members of their enrollment and one for the Sunday school, one for the Christian Endeavor and one for the W. M. S. Each church must pay for all the delegates they are entitled to whether they send them or not. Church treasurers will please send checks along with the delegates or mail to undersigned. This is a ruling of Conference. Look at your credential blanks.

M. L. SANDS, Secretary-Treasurer,
Smithville, Ohio.

THE WAY TO PHILADELPHIA OCTOBER 4-6

Insomuch as the Pennsylvania District Conference is meeting with the First church in Philadelphia, some are asking how to get here.

Those who come by train should take the Pennsylvania Railroad and get off at NORTH PHILADELPHIA STATION. All trains will be met at this station by autos, Monday afternoon and Tuesday to take those who come to the church. Those com-

ing on the Baltimore and Ohio railroad arrive about eight miles away on the other side of the city, and should take the elevated transit from there to York station in North Philadelphia, and transfer to the York Street street car which will take them to Tenth street, one block from the church.

Those coming by auto will find that all roads lead to Broad street in Philadelphia. Follow Broad street north to Susquehanna street and then east on Susquehanna street to Tenth street and north on Tenth street one block to church.

Arrangements are being made by the local church to provide the best of accommodations possible. Lodging and breakfast will be provided at the various homes where Brethren are being entertained. Dinner and supper will be provided in the church basement at most reasonable prices.

Any further information will appear in a later issue of the Evangelist.

R. PAUL MILLER.

Business Manager's Corner

A GREAT OFFER

At one of the meetings of the Publication Board at Winona Lake the question of increasing the subscription list to the Brethren Evangelist was discussed, and it was suggested that the pastors might be willing to distribute a reasonable number of copies among their members who were not receiving the paper at the church services like Sunday school papers are distributed at Sunday school.

At the suggestion of the Business Manager the Board authorized the special rate for the Evangelist, THREE MONTHS for TEN CENTS. We can not place the names on our mailing list three months for ten cents, but we can send the paper in rolls of ten, fifteen or twenty at ten cents per copy to one address and then the papers can be distributed.

This announcement was made at a meeting of the Brethren Ministerial Association and twenty of the pastors placed their orders for from ten to fifty copies on these terms.

Of course pastors whose churches are on the Evangelist Honor Roll are exempt from this task, but we feel that every pastor in the brotherhood whose church is not on the Honor Roll should avail himself of this offer, The Evangelist in rolls of ten or more from October first to the end of the present year at a DIME. There must be more than FIFTY pastors who should still be secured to cooperate in this good work.

Send in your order immediately so you need not miss the first number.

If your church does not feel like contributing the dollar or two dollars, as the case may be, we are sure it will be worth many times more than a dollar to any pastor to bring knowledge of the work of the brotherhood before his membership.

Send in your orders IMMEDIATELY.

Evangelist Honor Roll

Church	Pastor
Allentown, Pa. (8th Yr.)	S. E. Christiansen
Ashland, O. (9th Yr.)	C. A. Bame
Beaver City, Neb. (9th Yr.)	(Vacant)
Berne, Ind. (7th Yr.)	John Parr
Buckeye City, Ohio (7th Yr.)	(Vacant)
Center Chapel, Ind. (3rd Yr.)	Geo. Swihart
Corinth, Ind. (1st Yr.)	W. F. Johnson
Elkhart, Ind. (8th Yr.)	W. I. Duker
Fairhaven, O. (9th Yr.)	(Vacant)
Gratis, Ohio (3rd Yr.)	O. C. Starn

Gretna, Ohio (10th Yr.)	Frank Gehman
Hagerstown, Md. (7th Yr.)	G. C. Carpenter
Howe, Ind. (5th Yr.)	J. W. Brower
Johnstown, Pa. 3rd Ch. 6th Yr.	Gingrich
Lake Odessa, Mich. (2d Yr.)	R. I. Humbert
Lathrop, Calif. (4th Yr.)	(Vacant)
Leon, Iowa (1st Yr.)	Claud Studebaker
Long Beach, Cal. (9th Yr.)	L. S. Bauman
Martinsburg, Pa. (7th Yr.)	J. S. Cook
Mexico, Ind. (8th Yr.)	O. G. Lewis
Morrill, Kans. (9th Yr.)	L. A. Myers
Mt. Pleasant, Pa. (3rd Yr.)	W. A. Crofford
Nappanee, Ind. (9th Yr.)	S. M. Whetstone
New Enterprise, Ind. (2nd Yr.)	D.A.C. Teeter
New Paris, Ind. (7th Yr.)	B. H. Flora
N. Liberty, Ind. (7th Yr.)	J. W. Clark
Oakville, Ind. (9th Yr.)	(Vacant)
Peru, Ind. (7th Yr.)	G. L. Maus
Phila. Pa., 1st Ch (7th Yr.)	R. P. Miller
Pleasant Grove, Ia. (4th Yr.)	Anderson
Raystown, Pa. (2nd Yr.)	W. S. Crick
Roann, Ind. (9th Yr.)	D. A. C. Teeter
Smithville, O. (7th Yr.)	M. L. Sands
Stirling, Ohio (7th Yr.)	M. L. Sands
Sum. Mills, Pa. (1st Yr.)	W. E. Ronk
Sunnyside, Wash. (1st Yr.)	C. C. Grisso
Tiosa, Ind. (7th Yr.)	J. W. Clark
Waterloo, Ia., (9th Yr.)	Edwin Boardman
Waynesboro, Pa. (4th Yr.)	W. C. Benshoff
Washington, D. C. (2nd Yr.)	Homer Kent
Yellow Creek, Pa. (3rd Yr.)	W. S. Crick

This Honor Roll has passed the TENTH anniversary of its birth, it has gone through the ills of infancy, the period of mumps, measles, whooping cough and "short growth", but it still lives. A few wisdom teeth have also been cut a trifle earlier than usual in life, but none too early.

After passing through all these afflictions and the accompanying ones of changing pastors more or less frequently, it need surprise no one if we have the records just a little mixed, but we are willing to "unmix" them any time our errors are pointed out to us.

The only new church we are able to add to the Honor Roll in this report is Corinth, Indiana with Brother W. J. Johnson as pastor; but the following churches have renewed their Honor Roll lists for the year indicated after their names: Beaver City, Nebraska, ninth year; Gretna, Ohio, TENTH year. Please excuse the caps, but don't you think that the Brethren church that was FIRST to place the Evangelist in the home of every family in the church, and then to keep it there for TEN successive years, without missing a single week, deserves to be mentioned in capital letters? We have a clear remembrance of the time when we first suggested this plan at the Ohio Conference at Dayton, and two brethren from the Gretna church came forward and said, "We want our church to be the first one to be entered on the Honor Roll and we will give you the money right now and if the church won't back us up when we get home we will pay it out of our own pockets." Those brethren were E. F. Miller and J. L. Hudson, two of as good friends as we have acquired in thirty-four years' ministry in the Brethren church, though we would not take an ounce of credit from numberless other equally loyal friends, not only at Gretna, but all over the brotherhood where it has been our privilege to labor in past years. This has been a little "side trip" for which we beg your indulgence, and now we will get back on the main line, the line of churches that have renewed their Honor Roll lists. Next comes Howe, Indiana, for the fifth year; Lathrop, California, fourth year; Morrill Kansas, ninth year; Mt. Pleasant, Pennsylvania,

third year; Nappanee, Indiana, ninth year; New Enterprise, Indiana, second year; Peru, Indiana, seventh year; Roann, Indiana, ninth year; Smithville, Ohio, seven year.

While this system for keeping up the subscription list of the Brethren Evangelist has succeeded better and lasted longer than many thought it possibly could do at its first suggestion, yet there are scores of churches that should be enrolled with these that have been following this plan from seven to ten years. We hope the plan for sending the paper three months for ten cents may succeed in securing MANY new subscriptions.

The Publication Day Offering

Since our main report was published last spring a number of churches have sent in their offerings which will enable us to make our final report at this time.

N. Liberty Brethren church	\$ 3.00
Louisville Brethren church	25.25
Clarissa Seigel	1.00
Morrill Brethren church	10.16
Mrs. Emma Stahl	1.00
Canton Brethren church	12.03
Ankenytown Brethren church	5.00
Fremont Brethren church	2.70
Roanoke, Virginia Brethren church	10.00
Laura S. Williams	25.00
Loree Brethren church	12.17
Masontown Brethren church	4.00
Long Beach 1st Brethren church	50.00
Dayton Brethren church	100.00
Previously Reported	1,550.17

Total\$1,881.48

R. R. TEETER,
Business Manager.

MISSING!



PAUL R. TEETER

Missing since Aug. 23, when he was last seen in Washington, D. C. at about 3:30 P. M. Supposed to start for Boston, but reported suffering with severe headache.

Fear nervous breakdown or brain fever.

He is aged 31, height 5 ft. 9. in., black hair, slightly gray, dark complexion, weight 140 lbs., erect carriage.

Son of Mr. and Mrs. Noah A. Teeter of Dayton, Ohio.

Notify W. H. England, State Manager, National Detective Bureau, 601 Liberty Trust Bldg., Roanoke, Virginia.

VOLUME XLIX
NUMBER 37

October 1
1927

The **BRETHERN EVANGELIST**

- ONE IS YOUR MASTER AND ALL YE ARE BRETHERN -

New Members of the Ashland College Faculty

Prof. Kenneth M. Monroe, A.B.;
M. A., University of Southern Cal-
ifornia; M. Th., Xenia Theological
Seminary. Recently pastor of the
church at Spokane, Washington.

Takes the work of Prof. McClain.



Prof. Melvin A. Stuckey, A.B.,
Ashland; M.A. and M.Th., Prince-
ton Theological Seminary.

Recently Field Secretary Nation-
al Sunday School Association.

Takes the work of Prof. J. A.
Garber.

THE VOICE DEPARTMENT OF ASHLAND COLLEGE

has a new director in the person of Miss Helen L. Fowler, who
is a graduate of Kansas Teachers' College and Chicago Musical
College, Student of Flora Walker, has had extensive expe-
rience as teacher and is author of a text book in Public School
Music.

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Published weekly by the Brethren Publishing Company, Ashland, Ohio, at \$2.00 per year in advance.

George S. Baer, **Editor**
R. R. Teeter, **Business Manager**

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EDITORIAL

Importance and Aims of Education

As we witness the re-opening of schools for another year—schools from the kindergarten to the university—it is well for us to give thought to the aims of education. What is it all for? What are we aiming at in this educative process? What objectives do we have in mind, and are they worthy? We may well question ourselves in this manner.

There are many who do not take the matter seriously enough to have any conscious objective, and that is unfortunate, as it adds greatly to the burdens of those who work in the field of education. It is important that we have some objective in mind, that we be convinced of the value and advantage of an education in order that we give the proper support to our teachers and educators. Their task is difficult and their problems many and perplexing, and they need and deserve the cooperation and support of parents and friends of the pupils. Teachers are in the main a consecrated, highly devoted and well trained group of workers, but the very nature of their task makes it impossible for them to succeed in the highest degree alone. They need the ready and enthusiastic backing of patrons and friends of education, and it is in the interest of the pupils that we make this plea. They stand to win or lose most in the process. Their future is at stake. Parents who do not uphold the hands of the teachers of our schools, no matter whether they be first grade or college, are not looking faithfully to the welfare of their children.

It is important that we be fully convinced of the worth of education when we are confronted with the expense of it, that we may not give it a sparing and niggardly support and thus hamper its usefulness. We are living in a day of lavish expenditures, people exercise little or no restraint, they provide themselves with every convenience and luxury which they consider worth while. So there is no reason why education should be crippled in any quarter by a lack of proper equipment. Of course the immediate past has had little cause for complaint. Education has received commendable support. The rapid and widespread progress it has made bears witness to the favor it has found in the public mind. But the demands of education are numerous and increasing and the expenses are rising, and voices of complaint are being heard. It is beginning to cost too heavily, some feel. For the maintenance and steady improvement of our public schools the public treasuries are being drained and the people burdened with increased taxation. And for the support and advancement of colleges, technical and professional schools private funds are being called into educational channels with an abandon that causes past benevolences to seem insignificant. But all this cost of education is not large, much less staggering, in comparison with the vast sums we spend for the multiplied non-essentials and follies of our

modern life. So that the continued meeting of the demands of modern education rests primarily upon appreciation of its worth and not upon financial ability. We will provide ourselves with what we want and believe we need, if we want it badly enough. It is highly important therefore that we shall seriously contemplate the unfailing value of true education and be fully convinced of the necessity of it.

We need not merely to place a high value on education, but have a clear mind as to what true education really is, so as not to be misled or diverted by the incidentals, or frills, or side-shows. It was the lamented President Wilson, who, while at the head of Princeton University, warned against permitting the side shows to eclipse the main tent. And there is real danger at that point. Social activities, literary and musical organizations, athletics, and all sorts of recreational, pleasure-seeking and amusement side shows are enlisting the time and interest of students to such an extent that it is difficult often to get any real school work into their program. More and more educators are confessing the weakness of our school system, and teachers are lamenting the fact that very often not only students but parents also are more concerned about the frills than about education itself. And those who are engaged in the field of education are not wholly blameless. In fact, they have themselves introduced many of these diversions and side-tracking interests and have failed either because of personal inclination or lack of ability to hold things in check. There needs to be a revision of our educational program somehow so that attention shall be re-focussed on the main issue. The real aim or aims of education need to be brought to the front, kept in plain view and made the main object of effort. It is important that all who share in any measure responsibility for the education of our youth shall with clear vision and strong purpose hold steady the course for the high aims of education and refuse to be diverted by the incidentals.

But what are the true and high aims of education? What does education rightly propose to do for our children and youth that we are willing to go to such ends to secure it? Some say the purpose is very practical, that it is to prepare and equip persons to do things to earn a living. Education should teach a trade, a profession, a business, or some other line of activity, in order that by such activity one may provide adequately for himself and those dependent on him. To be sure that is a part of every man's duty—to earn a living, and the better he is trained the more successfully he can do it. God decreed that a man should eat bread by the sweat of his brow, and Paul insisted that if a man would not work, neither should he eat, and it was a Jewish requirement that every boy should learn a trade. An education is certainly faulty if it does not enable one to earn a living and to secure for himself enough of the goods of this world to care for those of his own house. But it is more seriously faulty if it does nothing more for him than that. Just to earn a living without regard as to how it is done does not leave a man moral. Education should not only train one to do things, but should make him concerned about the manner in which he does them and the significance of his acts. It should give him not only efficiency but quality. It should seek to make him not only capable, but worthy. It should give him not only skill but conscience, and cause him to care not only for dollars but for morals. If education does not do that, its legitimate product may as well be a robber as a carpenter, or a gambler as a physician.

Some say that education is a mental process, that its aim is to train the mind, to provide one with a goodly store of knowledge to enlarge one's vision and to increase his appreciation of life. Education does that to the keen satisfaction of every one who secures it; that is one of its great rewards—the enlargement of life. How narrow and circumscribed is the life of him who makes no use of educational opportunities! How dull and uninteresting is his little, monotonous round of activities and concerns! How blind he is to all the grandeur and beauty of God's world and how helpless in the presence of the mighty forces of nature which he is divinely enjoined to subdue! It is foolish and a shame for one to live in ignorance when he could enjoy the riches of knowledge. It is to his discredit and disgrace who lies in the dust of stupidity when he might rise and stand in the glorious light and wisdom that becomes creatures made in the image of God. But education has not done its full task when it has merely enlightened the mind.

It has done a great service when it had given one knowledge of the forces of nature and enabled him to bring forth secrets out of the depths of the earth and to fathom the vast expanse of the heavens, but there is a higher service than imparting mere secular knowledge. Education is more than mental development and appreciation; it is soul enrichment as well. It brings not only vision and understanding, but moral responsibility. It makes one consider not only the things of beauty and grandeur on which his own soul may feast but the things he can do to bring light and enrichment to others. It enables one not only to discover the unfailing operation and harmony of the laws of the universe, but to recognize the One who stands back of the universe and by whose hands the laws are plied. Nothing less is the high aim of true education. It makes faith in providence a necessity and reverence for the Creator along with his creation inescapable.

But the highest aims of education are more than Christian intellectualism, they are to cooperate in the building of character, the establishing of personal spiritual relations and the enlistment and equipment of life for Christian service. In other words, the highest aims of education are unquestionably Christian and are inseparably linked with the Word of God as the inspiration and groundwork of character and the Spirit of Christ as the dynamic of piety and service. And to the accomplishment of this aim the Bible ought to be in the public schools, as well as in the colleges and universities, and only teachers of undoubted faith and Christian character ought to direct the work of those schools. Why we should ever have thought to build character that is true and strong, such as is so essential to the strength and permanence of our nation, by the exclusion of the Bible from our schools and the elimination of Christian idealism as a basis of a teacher's fitness is difficult to understand. Surely the time is at hand to recognize the inconsistency of our position and the ineffectiveness of our effort and take steps to correct it. And in the higher educational field we can be eternally grateful for the valuable contribution made by our Christian colleges to the moral and religious strength of our young people, and as a church we should never think of loosening our control at this point nor of slackening in our support of them. They are the greatest single factor making for national righteousness, the advancement of the program of the church and the conservation of Christian homes. In the words of Henry L. Smith: "The Christian college is the manufactory which takes the finest raw material the church can furnish, multiplies its value a hundred fold and returns it to the church in a life-giving stream of intelligent faith, trained power and consecrated leadership." Its aims are most truly Christian of any other educational agency in our land; let us stand by it.

EDITORIAL REVIEW

Prof. A. L. DeLozier gives us another very interesting report of his travels in Europe, this time he finds his way into Italy. Prof. DeLozier is now at home and busy with his school work, he having arrived home almost as soon as his letter reached us.

Brother L. G. Wood, pastor at Fort Scott, Kansas, reports progress. They recently have the pleasure of Brother Sickles' visit. Dr. J. C. Beal is to hold a meeting for this church in November. Brother Wood announces an opportunity for some Brethren couple interested in farming.

Our Business Manager asks us to announce that the mailing of the Evangelist to the pastors in bundles at ten cents per copy for three months begins with this issue. The papers that were sent with the report of the Winona Conference were an extra donation, and the regular mailing begins this week.

Dr. W. H. Beachler tells of a successful Homecoming program in the Dayton, Ohio, church of which he is pastor. Dr. Charles A. Bame was the special speaker of the day and brought splendid messages. Large crowds and good music also added greatly to the success of the occasion. Brother Beachler is hopeful of a very fruitful year in the work of the Lord.

On Sunday morning, September 25, Mrs. Bell, wife of Dr. W. S. Bell, Endowment Campaign Secretary, passed away after a protracted illness of several years. She was buried on Tuesday. Further memorial notice will be given later. The Evangelist be-

speaks in behalf of our readers the deep sympathy of Brother Bell's host of friends. We pray that God may sustain him in this sad hour.

Prof. Alva J. McClain reports a most pleasant and inspiring trip for Mrs. McClain and himself across country and their safe landing in Los Angeles where he is engaged as instructor in the Bible Institute. He reaffirms his faith in Ashland College and its future under the leadership of President Jacobs. His health seems greatly improved for which all who know him will be thankful. Those having correspondence with him will note his new address.

We have an interesting report from the Canton Christian Endeavor society, on the young people's page. It is evident that this is a wide-awake society and we trust other societies will be inspired by the reading of it to greater activity and to write of their items of interest. Let us hear from many societies. The page is at your disposal, make use of it. Miss Spice also reports the receipts to the National Brethren Union, sent for the Kentucky work.

Dr. W. S. Bell reports the results of the Endowment canvass in the Denver and Corinth churches in Indiana. Brother W. F. Johnson is the pastor of these churches. The church at Denver gave 305 dollars while the one at Corinth gave 141 dollars, making a total of \$446, which added to the former total amount of the campaign makes the figures stand at \$122,838.37. We are sorry for the news in an accompanying note from Dr. Bell that Brother Orion E. Bowman's health is not in a very hopeful condition. Let intercessors remember this afflicted leader in prayer if perchance God may raise him up.

We are grateful to Dr. Bame for his brief report of the "Congress of the World League Against Alcoholism", held at Winona, a part of which some of our other pastors took advantage of. We fear however that there was not the interest taken in this conference, nor is there in the work of Prohibition itself, that there ought to be. The cause of temperance and prohibition enforcement is treated too indifferently by churches in general and unless there is a re-awakening of interest at this point we shall regret it by and by.

Brother H. F. Stuckman, the new president of the General Home Mission Board, writes of the Board's decision to undertake the mission at Harrah, Washington, where the prospects of building up a self-supporting church in a short time seems unusually bright. He asks for still larger support of the Home work and also speaks a word in behalf of Sister Grace P. Srack whom the Home Board is sending among the churches to press the claims of Kentucky in particular and of general home missions and stewardship in general.

Dr. Martin Shively makes additional report of the recent educational Day Offering. Reports from the churches have not been reaching the Bursar as they ought. "Less than fifty of our congregations" is certainly not a commendable showing, nor do we believe it represents the brotherhood's interest in the college. It would be impossible to guess what has caused this tardiness in responding to the most energetic propaganda launched by Prof. Puterbaugh, but we guess that the vast majority would say it was not intentional. Still the College cannot go forward on money that remains in the various congregational treasuries.

Dr. Jacobs is advertising for a stenographer for part time work in the Seminary, an opportunity which offers a chance to some one equipped for the work to earn the major portion of a year's schooling expenses. See his announcement elsewhere in this issue. In his notes President Jacobs gives an installment of unusually interesting news items. College has opened with an enrollment of 285 for the first semester, which represents a substantial growth over last year. Aside from the increase in number of students, the campus appearance gives cause for encouragement. The new gymnasium and the well-kept lawns are physical evidences of prosperity and good housekeeping. We are glad for the opportunity of introducing the two new seminary professors, Brethren M. A. Stuckey and K. M. Monroe, who occupy the positions headed up respectively by Professors J. A. Garber and A. J. McClain, both of whom have previously been reported through these columns to have taken up positions elsewhere. The Evangelist congratulates these new professors upon the fine way in which they are entering upon their new duties.

GENERAL ARTICLES

Scripture in Schools

From the Education Standpoint

Richard Lawson, M.A., Litt.D. Professor of Education, Otago University

Education is incomplete unless it is applied to the whole of our human nature. The more obvious activities and needs of our nature are physical. But the strongest forces are those of our invisible selves. The invisible self craves for or witnesses to the reality of something beyond and above it. There is no race of men so undeveloped but it has the tendency manifested, however crudely. All forms of art and literature bear evidence of man's instinct for God. Hence any education that does not recognize this instinct, and provide sustenance and training for it, is only pseudo-education; it is a starvation of life's core which is certain to cause atrophy in the normal nature, with dire results for society. The Bible regarded merely as a human document—or, rather, series of documents—records spiritual experiences that have been for centuries, and are still of immense influence in individual and national life. Any scheme of education that excludes those experiences from its schools is deliberately excluding one of the richest provinces of knowledge, and one of the greatest sources of strength and consolation in life. A man who has not had some education in religious literature be ever so well versed in knowledge of things intellectual, is not an educated man.

Basis of Morality and Character

Ideals of conduct, of betterment, of society, of universal peace and good will, when traced to their source will be found in the consciousness of the reality of God. This consciousness is more vivid in the Bible writers than in any others. For our boys and girls to be cut off from that central source of illumination must result in disorder, misconduct, decline in morality.

For morality, though not wholly of a religious nature, can receive its highest sanction only from ideals of a perfect diety. If we cut away the standards the morality drops. It is a common opinion of the present time, not only amongst educationalists, but also amongst business men, that there is a distinct weakening observable in moral standards, and that this weakening is partly due to the absence of the Bible from our schools. It is inevitable that if religion is omitted from the syllabus, it

will retain only an enfeebled existence in the life of many pupils, and consequently will cease to have a direct influence on their conduct. Or if the teaching of religion is recognized only as a non-essential, the effect will be lessened on the pupil's mind. In the mind of a schoolboy any "subject" that is not worth a permanent and compulsory place on the time-table cannot be very important. Imagine the result if reading or writing had only such insecure position in the regular school work! Reading and writing would decline, without doubt. We are constantly told that character is the all-important product of education. Yet we do not take adequate measure to ensure high character. How can any young man, after leaving school, believe that the State cares for character, when it has never made provision for bringing him daily in his school course the literature that deals with man's relations to God? Such a young man—were it not for the instinctive prompting of the divine nature in him, and for religious teaching received otherwise would be apt to forget even the existence of a Creator. And a man without consciousness of a Creator has a dark mind.

The Bible in Education

Fortunately the Bible though written by an alien race, is essentially in its form an English work of art. It is a great literary monument of matchless strength, beauty and wisdom. This alone would justify its place in the syllabus. Ignorance of the Bible is ignorance of English literature. Those who think educationally of the welfare of the young, feel half-distracted to find that religious schisms can debar our children from the daily right to have in their class-work those hymns and poems and revelations that were turned into English in the decade when Shakespeare's greatest works were being produced. A school course of literature without the Bible is as defective as a course in arithmetic without the multiplication tables. I have tried the teaching of the Bible solely as literature; on this ground alone it can justify its title to a place in the educational system. Many children receive at school all the knowledge of great thinking and great literature they will ever receive. With those who

Religion and Education

It is of the utmost importance that educationists and religious teachers, schoolmasters, and clergymen should think of themselves as co-operators in a common task. That all education should be religious, we have often been told. It is equally true that all religion should be educational—a point that is sometimes overlooked. The two should form a partnership and there should be no attempt at domination on either side. In the new age that is dawning for both of them they will need each other's help.

Education will have much to learn from religion; but religion also will have much to learn from education. On the one hand, a religious

spirit must enter into education; on the other, an educational spirit must enter into religion. This last must not be forgotten.

Education is commonly classified under three heads—primary, secondary, and higher. To these three I should like to add a fourth, highest—primary, secondary, higher, and highest. The highest education is religion. It needs to be prepared for by the three kinds which precede it. That which begins as primary education should end in religion. That which ends as religion should begin in primary education. Religion might be defined as education raised to its highest power.—Principal L. P. Jacks, in "A Living Universe."

leave school on completing the primary course, this amount of knowledge of great thinking is meagre enough. The using of well chosen Scripture extracts in the school will give our children a material for rich enjoyment, for practical guidance in conduct, and for life long reflection, for it is a characteristic of the great Bible thoughts that they are not limited to one age or people—they are susceptible of indefinite expansion and application. Even if all the churches in the land were closed, I could honestly advocate Scripture in schools, since the Scripture expresses for us, in language of surpassing loveliness, experiences which, while they transcend my own, are yet conformable to it, and confirmatory of it. The Bible is the record of the Divine Human relationship. How paltry a conception is it of our universal Creator, one and incorruptible, to receive of him as placing any restrictions on the educational employment of this book.

Will Further Concord, Not Dissension

Is the knowledge about the Creator, of all the host of heaven and all the host of men that have been and will be, to cause dissension and disagreement in the land? That bad day is gone. The Bible is a democratic book; it looks always to the one Father, it announces human dignity; it will engender unanimity and a fraternal spirit if we give it daily to all our children and do not encumber or distort it by sectarian teaching. The very objection that has been made against it—viz., that without teaching it is valueless—falls to the ground. There are many educationalists who hold that literature cannot be taught; it must be absorbed, assimilated. The language of the Bible is easy; the message is plain. Give it to our boys and girls daily, and they will take it in, provided the portions are sensibly chosen. The very absence of interpretation by the teacher will have advantages—the spirit of the child is then free to incorporate into its own life just what it can—always provided, of course, that the selections are judiciously made. Fortunately this is easy; many of the finest parts of the Bible are the simplest.

Teachers should have nothing to fear. The system of grading now in operation protects them against any undue hostility that might arise among school committees who wished for a stress on their own religious predilections. Moreover, there is a growing spirit of toleration and a more general readiness to meet on principles common to all phases of Christianity. Further, there is a growing spirit of toleration and a more general readiness to meet on principles common to all phases of Christianity. Further, there is a growing reluctance to forcing the child's mind. The Bible extracts will provide a common basis by developing a recognition of universal brotherhood under the Father of all. Parents and teachers of religion will then be able to build their own religious superstructure in their own way.

Its Beneficial Effect

As for the beneficial effects on the pupils of Bible reading in school I can speak from my own experience. It aids discipline, vitalizes the conscience, imparts a note of seriousness to the school tone. This seriousness can be carried over without discontinuity into the post-school life. Adults cannot suddenly develop serious convictions. More and more society looks to the school for the foundations of its stability. The present era is characterized by a lack of serious convictions. This leads to carelessness in conduct. Bible reading is not going to cure all the ills of society; but it will purify and strengthen.

The feeling of spirituality is diminishing in society. Universal Bible reading will help to restore it. We are talking of progress only in terms of material products

and of commerce and statistics. The Scriptures will keep an ideal before us—that of a society where men will serve for good-will, where progress will be calculated by advance in honor and philanthropy and elevation to the human soul—in short, by all the high virtues and aspirations that the New Testament embodies. At present our education is appealing only to a fragment of our nature. The prayer, hymn and Scripture reading that are sought for in the present bill will restore an element without which manhood cannot grow to its full stature. The parents of New Zealand should support a bill so simple, so easy and so vitally important.

Appreciation of Teachers

It would be unjust to conclude without expressing appreciation of the fine work being done throughout New Zealand for our boys and girls in the Sunday schools, the religious societies, and in the actual teaching of the Nelson system. This work is worthy of the highest praise. The Scripture in our schools daily, and as a permanent element, is the logical outcome of all these efforts.

It would be unjust, too, and ungenerous as well, not to acknowledge the fine work being done by our teachers in all our State schools throughout the land. As a body they consistently hold up to their pupils high ideals of truth, justice and good-will. The State and the parents' notions of morality are sought only in the ever-changing are deeply in their debt.

But the teachers themselves know that, if the sanctions of men to one another, without any reference to an ideal of absolute divinely-revealed values, such sanctions tend to lose their power amid the temptations of life. The religious ideal—that of perfect truth, justice and purity—raises the standards of conduct to a new plane. Religion thus makes morality pure, as morality makes religion practical. Teachers as a whole will surely welcome specially-chosen Scripture lessons that confirm and illumine the daily percept and example devoted to the production of fine character. Without a standard there can be no permanence of quality.

The Scoflaw

By C. F. Yoder

Behold the scoflaw, prince of cheats, deceiving and deceived.

The very name that he has earned has caused him to be peeved,

And while pretending honesty he cannot be believed.

A patriot, to hear him talk, a traitor in his deeds.

The laws that do not suit his taste he treats as worthless screeds.

With such a tribe of anarchists no government succeeds.

He prates about morality and makes the law the source
Of all the villains out of jail who try to break its force,
But such as he who break the law are gentlemen of course!

He flaunts his wisdom to the winds in every public place,
And rails about fanatics who are ruining the race,
But all the while the marks of Cain are written on his face.

Behold the scoflaw, mark him well, your enemy is he.

To satisfy his appetite he'd ruin you and me,

But woe betide his lawless tribe in the judgment day to be.

Rio Cuarto, Argentina.

The Rural Church and the Community

By Floyd Sibert

(Third Installment)

We now come to three very important obligations of the rural church. The first of these has to do with the character of homes and housings. It is the duty as well as privilege of every church to seek to create or inspire or help to provide a happy and wholesome home life for every man, woman and child of the community.

1. "Opinions as to the value of the home as the family institution, both to individual and social progress, swings wide in different directions. On the one side there are persons who look upon the family as an institution ordered of God, the upholding pillar of law and order, and the foundation of every personal and social progress, swings wide in different directions. On the one side there are persons who look upon the family as an institution ordered of God, the upholding pillar of law and order, and the foundation of every personal and social virtue. On the other side are the ultra radicals who look upon the family as the great bar to a more perfect race, a higher morality, a nobler conception of property and a finer sense of civic responsibility."*

A careful observer cannot fail to be impressed with the filial connections of the church with the home. The home is the central organization of the family. It is the unit of society that lays the foundation for development of personality to its highest capacity. But it is not able to complete this superstructure. The mother, father, brother and sister by their social contact and fellowship, if it be the right kind, can lay an eternal foundation for character and personality, but it must have the cooperation of humanity to complete the work. It is the task of the church and school to assist in the finishing process of personality and character. But a man must have a house in which to live and be protected from the cold. It must be ventilated, lighted and warm. If a flower stalk will grow pale, spindly and weak in a dark, unventilated apartment, how much more will human personality and character grow debased, fickle and unprogressive in unsanitary environments. Here there is a real task for the rural church; a task that is a bit practical but not unchristian.

The second important task is that of discovering and using rural unit forces. By utilizing rather than competing with, or fighting for supremacy over already existing organized units of society, the work may progress more swiftly and securely. The modern trend of society (rural) is toward unity and cooperation. As acting pastor of a rural community church the writer was privileged to attend a farmers' institute held in the town hall. Much to his surprise the subjects discussed, by the choice of the people, were not concerned with the growing of hogs and corn, but with the rearing and educating of healthy children, better home conditions, and ways of cooperating and working together. Indeed it seemed more like a community welfare meeting. This indeed is a healthy indication. They are coming to realize that a community serving church must live. Dr. Anderson claims, "The community needs nothing so much as the church, to interpret life: to diffuse a common standard of morals; to plead for the common interests; to inculcate unselfishness, neighborliness, and cooperation; to uphold ideals and uphold the supremacy of the spirit. In the

depleted town with shattered institutions and broken hopes, in the complexity of the changing times, in the peril of degeneracy, the CHURCH is the vital center which is to be saved at any cost. In the readjustment of the times, the country church has suffered; but if in its sacrifices it has learned to serve the community it lives and will live."

The third vital task of the rural church is, discovering, training and placing workers. "We raise men here", said a hill farmer, when his farm was sneeringly compared to the rich, and fertile plains of the west. The business of the church is to discover and raise men. Their supreme effort should be to discover leaders, or the promise of leaders. To be sure she may find them in the crude, undeveloped ore of manhood, or in the bud of childhood, or in the tender growing shoot of youth. **But find them she must!** How then are we going to organize our church into a research party so that none shall be lost? Or that a young Luther or Moody be discovered and developed fully? Who does not recognize the paramount importance of it, the solemn obligation of it? The finding and developing of one such jewel is ample reward for years of service. Jesus tells us to pray that the Lord of harvests might send forth laborers. He himself prayed all night to his Father in heaven. Let us therefore as Christian leaders pray for God's guidance in finding these precious jewels.

They may often be found in dark, dull homes with undesirable parentage. Unusual talents are often hidden by modest personalities that only need the human touch on the secret spring of energy. It may be found in the life of a dreaming country boy, like David of old. The soul hidden by an ugly form and forbearing countenance, like Socrates, may be a most precious boon to society. They may be found in wicked homes. In the better homes the jewel may need to be rescued from overfond parents who would choose the life work of the child. Some, alas, may never be found because some church failed to recognize her task in this respect, as suggested by "Grey's Elegy in a Country Church Yard."

"Perhaps in this neglected spot is laid,
Some heart once pregnate with celestial fire;
Hands that the rod of Empires might have swayed
Or wake to ecstasy the living lyre;
Some mute and glorious Milton here may rest;
Some Cromwell guiltless of his country's blood."

Once such persons are found the church and pastor are responsible for their training. There may be preparation work in teacher training classes, etc. But above all the church should help boys and girls to find a school of preparation fitted to their needs. The minister's study should be a consultation room where problems may be discussed frankly with the pastor. Bible study courses also give the wide-awake man and woman an opportunity to try out and find out his own capacities. His ability once discovered he will place himself. Other methods of activity will be helpful in putting leaders in places for which they are fitted.

An active church is a harmonious church. Every officer should be selected with due consideration of his ability to handle the office given into his trust. As nearly as possible every one eligible for a position should be given something to do. But most of all these positions should not be filled by means of disgraceful, political, sac-

* Arthur J. Todo, "Theories of Social Progress—pg. 332."

religious methods so often used in churches. We would do well to follow Jesus' method in selecting leaders. Prayer and supplication was deemed necessary by him before selecting his twelve helpers. If the Son of God acknowledged his need of supreme aid in a moment like this, how shall we for whom he died be justified for lack of devotion in placing religious workers? Regular terms of office should be stipulated. Finally when an office has been faithfully filled their service should be honored.

We have in a limited way observed the task of the church. We have also observed Jesus' method of organizing his workers to discover and accomplish his task. By following his method the final and all important task of the rural church will be realized, mainly that of ushering in a new day of Christian evangelism. Christ has commanded his church to preach to every creature and to teach everything he commanded. For years the "general church" has recognized this call. Great movements have been launched. Great visions have been voiced of saving the world in one generation. But practically nothing has been done by the local church. These general movements would be great power stations if they were backed by the local church. But five-sixths of the local churches never hear of them, or if they do, never feel the thrill of the Holy Spirit working within them to ac-

complish the task. Therefore in the light of Christian intelligence the local rural churches must be made to feel their mission to preach the Gospel to every nation. Every member must be made to realize that Christ placed a share of world evangelization upon his shoulders. Then will Christ's chariots of triumph go forth in

An endless line of splendor.
These troops with heaven for home!
With creede they go from Scotland,
With incense they go from Rome.
These in the name of Jesus
Against the dark gods stand:
They gird the earth with valor,
They heed the Lord's command.

Onward the line advances,
Shaking the hills with power;
Swaying the hidden demons,
The lions that devour.
No blood shed in the wrestling,
But souls newborn arise;
The nations growing kinder,
The child heart growing wise.

What is the final ending?
The issue, can we know?
Will Christ outlive Mohammed?
Will Kallis altars go?
This is our faith tremendous,
Our wild hopes who shall scorn?
That in the name of Jesus
The world shall be reborn.

Ellet, Ohio.

The "Perfect" Church

By Clarence Dean Marston

(Editorial Note: Quietness and dignity to a fault is not generally characteristic of Brethren churches. We more often err in the opposite direction and we find ourselves often faced with the necessity of attempting to dignify and solemnify our public services. In some of our churches we are really rowdy and irreverent in our worship and need to learn the difference between the house of God and a theatre or amusement hall. But in our effort to correct this error, as we are even now doing in many parts, we must guard against swinging to the opposite extreme or of introducing too drastic changes, and result in driving the people from our services and the Spirit out of our worship. It is that weakness that Mr. Marston graphically points out in the following words taken from the "Christian Advocate:")

I found myself alone in the silence of an empty church, the most beautiful church I have ever seen. I stood a moment wrapped in wonder. Then I broke the silence, eternal silence.

"How beautiful!" I exclaimed. The sound of my words startled me and I could see my breath as I spoke.

"Do you think it is beautiful?" The voice seemed to come from the open Bible on the pulpit. I think it was the voice of one of the angels of the seven churches over in Revelation.

"O yes," I replied, "superbly beautiful."

Every word I uttered seemed to be shattering something. But I could not refrain.

"Is it always like this?" I asked.

"Always," replied the angel.

"Always so quiet?"

"Always," came the answer.

"No one ever whispers in church service here, do they?" I said.

"No one," came the answer.

"But your young people—do they never become noisy and disorderly?" I asked.

"Never," said the angel. "They used to, but we insisted on order, and now we have it," the angel added.

"You never have any misunderstandings in a church like this, do you?" I said.

"Never," replied the angel.

"Nor any differences of theological opinion, either?" I added enthusiastically.

"Never," replied the angel.

"Oh," said I, "this is the church of my dreams! How I would love to be the preacher in such a church!"

"Would you?" replied the angel.

"Oh, yes!" I replied. "And what a preacher, what a choir, and what a sexton you must have in a church like this!" I exclaimed.

"We have none," said the angel.

"How!" replied I in astonishment.

"We don't need any," replied the angel sadly.

By this time my teeth were beginning to chatter with the cold; my joints were stiffening so I could scarcely move, and somehow I wished to be out of that beautiful, silent, orderly, cold church.

"What has come over me?" I asked. "Is it possible, after all, that anything can be wrong in this beautiful, orderly, quiet church?" I added.

The angel replied no more.

As I was leaving the church I heard another voice from the same location. I think it was the voice of one of the elders of the seven churches. He was, as if trying to repair the damage and desecration of my presence there, slowly repeating, "Silence, order, conformity." This he gravely said over and over.

I listened a moment and called back, "Mr. Elder, you will find plenty of that in the cemetery."

At that he replied in dignified words, "Please, sir, you have quite disturbed the order, silence, and conformity of our church. Good-bye, sir." And the heavy doors closed automatically behind me.

THE BRETHREN PULPIT

Restraint an Element in Christianity

By President Edwin E. Jacobs, Ph.D.

TEXT: Thou knowest the commandments. Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy Father and thy mother.—Mark 10:9.

The man here spoken of came to Jesus seeking the way of eternal life and Jesus threw across his path, five "Thou shalt not's" to one "Thou shalt." I wonder, therefore, whether restraint is not a permanent and legitimate element in Christianity.

There are those who think of Christianity as a general good will, a mild doing good, as love, charity, a sort of an ethical uplift, emasculated of the heroic, self-denial and self-abnegation. Many say, "I follow the Sermon on the Mount," forgetting that this is by no means the first bit of good moral teaching. They say, "I follow the Golden Rule", forgetting that the sentiment of the Golden Rule was uttered many hundreds of years before Christ was born. They say, "I pay my debts", forgetting that men paid their debts thousands of years before the revelation of Christ. All of the above sentiment is good and very good and every devout Christian could wish that this sentiment might be that of every one who professes the high calling of Jesus, but still all this is not all that is required of the Christian man or woman.

1. There are those who identify pleasure with sin. Whatever one wants to do, that he should not do, just on general principles. And the more he wants to do it, the more of a sin it is when once done. I did not live in New England for three different periods not to learn something of the austerity which haunts that rugged land. Many of these people still hold, if not in word, at least in practice, that the major part of Christianity is a "not doing." It is what you refrain from that makes and stamps you as a follower of the Lord. You know the history of that sentiment,—hermitism, asceticism, separatism, Puritanism,—some of which was not so good. I readily grant that denial is a part of Christianity but may be carried entirely too far.

2. Then there are those who hold that negation is wrong; that self-expression demands that you express yourself; that in order to develop the whole personality, one must give expression to all the powers. To do less, is to be less than a man, indeed less than a human. They poke fun at the Old Testament because it consists largely in, "Thou shalt not" and in taboo, a pagan word and custom.

3. Then there are those to whom nothing is wrong. If you were to take an unselected group of a thousand Christians, you would find the most diverse standards of right and wrong. It is perfectly astonishing how men will side-step moral standards these days. Card-playing is not wrong, for certainly many church members play that highly intellectual, mystifying, intricate and brainy game, auction bridge. Swearing is not wrong, for do not some of the outstanding evangelists practice pulpit swearing? Movies are not wrong for, no matter how low, do they not teach a "great lesson?" Sabbath resecration is not wrong, there is Sunday golf, baseball, etc. Murder is not wrong for did not a very well known minister shoot down a man in cold blood, and so far as I have been able to learn his denomination did not unfrock him. And if individual murder is wrong, certainly not collective murder, for did we not bless the guns of the

soldiers? Lying is not wrong, especially when practiced under that more elegant name "propaganda," especially when a great war is on, and certainly when war is to "save civilization", and to "end war." That is fine and grand!

Nothing is wrong!

Now, here is my climax and I speak with all the enthusiasm I can command when I say that if a man would really want to be a Christian today in all too many cases he would have to stand alone,—alone in education, in business, in both living and in his philosophy of living. There is still need of Abrahams, "friend of God or tried of the good."

I can see how the pagans visiting our shores may say that we do not take our Christianity very seriously. I can see how a young man just trying to find his way may be hopelessly lost when he sees how we regard our own moral standards, or how the missionary has difficulty to get the heathen to accept standards which we ourselves will not accept or accept with grave reservations.

I could go a step further and note how we deny all too often many other standards,—cardinal doctrines of the New Testament, such as the doctrine of the Holy Spirit, the need of repentance, the new birth, or the Lordship of Jesus.

I recently read some 35 reasons why young people fail in college. There were two groups of reasons, one relating to forces outside of the young person's control and one wholly within. The latter group interests me most—indifference, laziness, bad moral habits, too many outside interests, and lack of application. All of these may be summed up in one, viz., lack of the proper regimen of living, which is only another way of saying, lack of restraint. It is a sort of a mental myopia, seeing only the moment's good while the greater good lies in the distance, unseen and unsuspected.

Christianity, therefore, by the command of Jesus, by the results to be obtained, and by the tests of reason and history, must contain elements of genuine restraint. You can not do just any and everything and still be a Christian. Thou shalt not, is thrown squarely across your path again and again. Nor can life in general be lived without this wholesome element.

Stand, ye therefore and when having done all, Stand—erect clean chastened, not wavering, but steadfast, not yielding, but resolute, for in the hall of eternal fame, only those have their name writ who have been self-controlled, and who have kept the body under that the soul might live.

Ashland, Ohio.

THE TOUCH OF POWER

Following the prayer of faith comes the touch of power that demonstrates that the pentecostal dispensation continues with all the characteristics described in the New Testament of our Lord and Savior, Jesus Christ. That touch is an experience. The promise of it never fails where faith is present.

Dr. Torrey Replies to an Objector

Why pray for revival? Some of God's people believe that in these days revival is impossible. They say we are in the midst of the apostasy prophesied in the Bible, and that is to be followed by the Lord's second coming.

Recently a letter was written to the editor of one of the magazines that published Dr. Torrey's article entitled, "A Powerful Plea for Prayer for Revival," and the writer apparently objected to the article on the ground that we are now passing through the period of apostasy which precedes the Lord's return, and that therefore revival can not occur. Dr. Torrey replied in part as follows:

"You give no Scriptures for your apparent position that the present apostasy, to which I plainly refer in my article, is the final apostasy. It certainly looks as though it might be, but so in the days of Martin Luther, it must have looked as if apostasy, so widespread, was the final one, and if Martin Luther and others had followed your line of reasoning, they would have been paralyzed, but, thank God they did not.

"So also in the eighteenth century in the days of Wesley, the apostasy was more general, than it is today, and if Wesley or Whitefield and others had followed your line of reasoning there would not have been the great revival which saved, for the time, civilization and the church.

"Just so in the latter part of the same century if Jonathan Edwards had adopted your line of reasoning and your assumption without the Bible warrant that the final apostasy had fully set in, and therefore there could not be any great ingathering of the unsaved, he would not have sent out his plea for prayer, and consequent results would have been appalling.

"Just so in the early years of the nineteenth century, conditions were far worse in our colleges than they are today, and so were also conditions in the church, and in other matters, and if Timothy Dwight and others had followed out your line of reasoning, and your unwarranted assumption, the great revival that shook and transformed Yale College, Princeton, and swept over the country, would not have come to pass."

Let us be encouraged by the above reminder of God's gracious dealings in the past; let us lay hold upon his promise, "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jer. 33:3); and with increased faith let us continue to pray for revival.

WHAT GOD DEMANDS

What God demands of men is that they should possess a heart like his, a heart in every thought renewed. Nothing less than that does he require. But how is it attainable to act the part of holiness, but it is beyond our power to be able? Perfect conduct is not impossible. It is not hard so remake our nature that our perfect conduct is the expression of a perfect inward disposition. What, then, can we do? Of ourselves just nothing; but that fact provides no reason for despairing thoughts, for he who demands is always ready to give to us just that which he requires, and to all men he is willing to fulfill his ancient promise: "A new heart will I give you, and a new spirit will I put within you." That is a gift within the privilege of us all, and it is only when our hearts have been renewed that there will dwell within us the motives that will lead us on to truly perfect conduct. We shall then be no mere actors of a part when even in time we act in harmony with the abiding laws of eternity, but being heavenly-minded we shall be saved from the tyr-

anny of the transient things which engross the earthly-minded, and so find it impossible to play our parts as perfect citizens of this passing earth, whilst all the time ready to be transferred to the enduring scenery of the world beyond, and there begin that other life. And to find ourselves on that broader stage with a heart and mind already attuned to its environment will make that other world at once just heaven.—R. A. Brown.

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

THE SPRINGS OF JOY—Phil. 4:4. "Rejoice in the Lord." Those words point to the secret of the Christian's joy; in him are the never-failing springs. And they are ever right at hand. We have no long journey to make, nor obstacles to overcome before we can have access to that joy; it is within our reach and is to be had for the taking. "All my springs are in thee," and when we lay hold on the Lord Jesus we are immediately at the springs.

TUESDAY

WEAK UNDER TEMPTATION—Gen. 35:29-34. "Sell me this thy birthright." Esau was tested at his weakest point—his appetite—and yielded because he had been in the habit of pampering it. He who trains himself in the little affairs of life's everyday and refuses to train himself to say no, will find himself weak and defeated in the crisis.

WEDNESDAY

SQUANDERING LIFE—Isa. 55:1-3. "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." There are some things which we cannot afford to do, no matter how many others do, nor how much it may be urged upon us. Sin is wasteful, it squanders life, it is traitor to the highest faculties and best gifts which God has bestowed on us.

THURSDAY

UNION WITH CHRIST—John 15:5-7. Here Jesus brings his followers into the closest possible relationship with himself; they are practically identified, there is a veritable union, the two are one. But Jesus is emphasizing not merely the importance of union with himself, but a union in which human dependence upon the Lord Jesus is recognized and the necessity of fruit-bearing is understood. When we abide in him by faith we bear much fruit. Thus faith and works are essential and inseparable tokens of union with Christ.

FRIDAY

RESISTING THE HOLY GHOST—Acts 7:49-51. "Ye do always resist the Holy Ghost." That was a severe charge; and it made the people angry and they sought revenge. The truth of God may sometimes be sharp, but there is no use to show our teeth about it. When the Holy Spirit speaks to us we ought to bend our wills into submissiveness. He seeks to "guide us into all truth," but if we refuse his guidance, are we not "resisting the Holy Ghost"?

SATURDAY

THE GREAT PHYSICIAN—Psalm 103:1-4: "Who healeth all thy diseases." The primitive meaning of the Saxon word "Saviour", is "all-health", and that is what the Lord Jesus means to men. He never ignored a part of man's nature. He healed the diseases of the body while he preached the Gospel of the Kingdom. We have too often failed to emphasize and to make use of Christ's ministry of healing, and preservation of health today. He is still the Great Physician of the body as well as of the soul.

SUNDAY

LOOKING UP—Psalm 34:4-7. "They looked unto him and were lightened." It makes a difference in what direction we look; it helps to make us what we are. Whether we look up or down, whether we contemplate things that are noble and high and fine or things that are base and vile, will be registered in character and countenance. We become like our ideal. Looking unto Jesus, we gain inspiration as well as power for holy living.—G. S. B.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH

Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for October 9)

Elijah Hears God's Voice

Scripture Lesson—1 Kings 19. Print vs. 9-18.

Devotional Reading—Psalm 57:1-5.

Golden Text—Wait for Jehovah: be strong and let thy heart take courage. Psalm 27:14.

LESSON LIGHTS

Lesson Poem

Much in sorrow, oft in woe,
Onward Christians, onward go!
Fight the fight, maintain the strife,
Strengthened with the Bread of Life.
—White.

Introductory Note

The time was 787 B. C. Jehoshaphat was king of Judah. Ahab, the son of that Omri who propagated Jeroboam's sin, Mic. 6:16, married Jezebel a Sidonian princess and introduced Baal-worship into Israel; withstood by Elijah. To punish the Israelites' insincerity and inconstancy in their reformation, God drives Elijah their great instructor into corners. 1. Frightened by Jezebel's threat, he flees southward to the Arabian desert, vs. 1-3. 2. Amidst his wandering and weariness of life, God wonderfully strengthens him by angelic feeding at Beersheba, 4-8. 3. At Mt. Sinai God meets him; rebukes him for deserting his work in Israel; appoints him to anoint Hazael, Jehu and Elisha, and assures him that there yet remained 7,000 worshipers of Jehovah in Israel, 9-18. 4. He is scarcely returned to the land of Israel, when Elisha joins him as assistant, 19-21.—Ex.

Elijah's Flight

Did Elijah show a lack of faith and courage when he fled? Some think he did, while some insist that he was only acting wisely, that there was no reason for his staying and endangering his life. One writer gives this interesting interpretation of Elijah's conduct. He says:

So long as a true man has a work to do, he does it, as Elijah did. He counts not his life dear unto him. But when his work is done, it was, as Farrar says, "no part of his duty to throw away his life and give a counter triumph to the Baal worshipers whom he had so signally humiliated." Elijah was a brave man if ever there was one, but he was not a braggadocio. He was brave enough to let the ignorant thing he was a coward. His going was not a sign of cowardice, but of wisdom and common sense. Christ himself bade his disciples, "When ye are persecuted in one city flee ye to another"; kindle the divine fires elsewhere, and there shall be two flames instead of one. Elijah's flight was not like Jonah's to escape a dangerous task. "Elijah flies only when he has done the mighty work of God, and only when the life is in deadly peril which he would fain save for future emergencies of service."

Whither Should Elijah Flee

Jezebel would naturally look for him in Syria, where he had been hiding, and in Gilead, whence he had come originally; he turned therefore in a new direction, southward, walking and running fast for his life.

He soon got out of Israel into Judah, but Jehoshaphat, king of Judah, was in close alliance with Ahab, and Elijah did not dare stay in the Southern Kingdom. Therefore he left behind him at Beersheba, the most southern city of Judah, his disciple-attendant who had followed him to that point (the Jews say that it was the son of the widow of Zarephath whom he had raised from the dead), and himself pressed on a day's journey into the wilderness. At last, for the first time in his flight, the prophet felt safe from Jezebel's vengeance.

The wilderness to which Elijah had come was so barren that a lonely retem ("juniper") bush was conspicuous in it—the retem being the largest shrub in the deserts south of Palestine. "Though the shade it affords is but scanty, in the absence of other shrubs it is frequently used by desert travelers as a refuge from the sun's scorching rays."

Lessons from Elijah's Discouragement

Not in inspiration, but in enlightenment and warning, Elijah touches also our human weakness. He descended from his moment of triumph into the very depths of despondency—going off into the wilderness and praying to die in the very moment that he should have been vigorously following up his victory.

"Is it not human experience that deepest

A MILE AND A HALF FROM CHURCH

By George C. Degen

We're a mile and a half from church you know,
And it rains today so we can't go.

We'd go ten miles to a dance or a show
Though the rains should fall and the winds should blow.

But the church is different we'd have you know,
That's why when it rains we just can't go.

But we always go to the things we like
And we ride if we can, if we can't we hike.

We're a mile and a half from church you know,
And a tire is flat so we can't go.

We'd fix it twice to make a visit
And if there's a ball game we wouldn't miss it.

We'd mend the tire if at all we could
And if we couldn't we'd go a foot.
For hunting pleasure is all the style,
So the church will have to wait awhile.

We're a mile and a half from church you know,
And our friends are coming so we can't go.

To disappoint friends would seem unkind
But to neglect worship we don't mind,
If we may but please our friends on earth
And spend the day in feasting and mirth.

But sometime, when we come near the end
of our days,
We'll go to church, and mend our ways.

depression comes almost on the heels of triumph? The minister who has preached a sermon of inspiration, lifting others to heights of new vision and endeavor not infrequently goes home with a sense of failure, baffled, disappointed and ready to give over. Does not this sometimes account for a sudden resignation sprung upon a congregation in the midst of an apparently overwhelming success?"—Gilroy.

"If God gives a command, he will give also power. In proportion as any one hopes that he has the spirit of Elijah, that is, of a servant of the living God, he should be ashamed of all doubting, fearing, desponding. We have one on our side, stronger than the strong, and whose strength is made perfect in our weakness."—Prof. Rowland Williams.

"Let each go forth and do the little that is at his hand with all his might, and God will make that little great. Do not affirm that you have no resources, for if you can call God your own you have the wealth and power and wisdom of the Innate behind you."

A Vision of God

A vision of God is necessary to all true wisdom concerning the life of the soul. If a man has lost God out of the world, so that the spring comes with its reviving flowers, its new crops in the fields, its new glory in the forests, with no recognition of anything but some brute force and power, some vague, unreal thing called nature, then man's soul is dwarfed and narrowed and he becomes but a big human ant, to toil for awhile in his ant hill and die. You cannot build up a great life, you cannot construct a happy career, without a wider vision than that. A vision of God is necessary to all real life in the soul.—Louis Albert Banks.

God's Guiding

Life does not turn out as you have planned or wished, but it brings something you have never dreamed of. It puts you into a situation where you can find what you would not otherwise have found. Throw yourself open to life's guiding and molding influences, and there will be joyful surprises sometime, somewhere. The sickness that thwarts lifelong ambitions brings a greatened and unspeakably enriched vision of life's meaning and purpose. You enter the valley of death, and—a marvelous thing!—that valley leads to the vision of glorious light. You find, through some mistake of your own or through some turn life takes, that you have missed one of earth's coveted experiences and delirious joys; but you find also that you can make disappointment and heartache lead to enlargement of the heart's life as well as the soul's, victory of the spirit, inner light and joy. It may not be outward success, or fame, or the thing your heart has long hungered for, or any such thing, that comes to you. But if you are looking for it, and receptive to it, you find in the midst of your pains, your disappointments, your loneliness, that Something comes, so that you can also say, "Behold, the Lord is in this place and I knew it not."—The Illustrated Quarterly.

Holiness lies along the lowly way and among the little daily deeds of service and kindness quite as much as on heights of splendid achievement.

E. M. RIDDLE, President
Bryan, Ohio

L. V. KING, Associate
New Lebanon, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Canton Christian Endeavor

The Canton Christian Endeavor society held its first post-vacation meeting Sunday evening, September 4th. While not all the members were able to attend, yet the meeting proved to be an inspiration, as all Christian Endeavor meetings do.

The topic, "The Use and Abuse of the Tongue," was one which created a great deal of discussion. Certainly all present were caused to realize anew the blessing of the gift of speech and also the responsibility caused by the gift.

Being a Consecration Meeting the leader used a lighthouse, made of card board, about three feet in height and having as many windows as there were members. As each member responded to Roll Call with a verse of Scripture a window was opened, after which the song, "Let the Gospel Light Shine Out" was sung. The service seemed to be very impressive. Miniature light-houses were used in giving out the different parts of the program.

In order to arouse more interest in Christian literature our society has purchased a number of books from the Moody Colportage Library and are endeavoring to sell them to people who come to the services. The books retail at 25 cents each, and though of small cost are certainly proving to be a blessing to the readers. Already one man has had his belief in Russellism shattered and is being grounded on the true Christian faith. The books are so saturated with Christian doctrine that they simply make the readers think things through themselves. Everyone knows that one of the prevailing sins of the day is that of being too lazy to "think" ourselves through the many controversies that are coming up. The profit realized from the sale of same shall be spent in sending Christian reading matter to the Mission stations, and other like places.

We would be glad to have other societies send in reports of ideas which have been carried out successfully.

Our most sincere greetings go out to all the other Endeavorers at this time.

GLADYS SPICE,
Vice President Canton C. E.

BANK STATEMENT

8/20/27

Bal. Sept. 3, 1926	\$320.32
Receipts 1926 pledges	90.50
Receipts 1927 pledges	202.00
	<hr/>
	\$612.82
Paid to Wm. Gearhart	\$425.00
Cards, stamps, printing, etc.	10.00
	<hr/>
	\$435.00
Balance on hand	\$177.82

Pledges Received

Oakville, Indiana	\$ 40.00
Bryan, Ohio	25.00
Mexico, Indiana	10.00
Uniontown, Pa.	10.00
Beaver City, Neb.	10.00
Carleton, Neb.	5.00
Nappanee, Ind.	25.00
Gratis, Ohio	5.00

Clay City, Ind.	5.00
Hagerstown, Md.	25.00
Lost Creek, Ky.	10.00
Berlin, Pa.	15.00
New Lebanon, Ohio	10.00
Mulvane, Kansas	10.00
Gretna, Ohio	10.00
Ashland, Ohio	20.00
Lanark, Illinois	12.00
	<hr/>
	\$247.00

Unpaid pledges	45.00
Pledges deposited in Bank	\$202.00

Since this report was forwarded, a cash pledge in the sum of \$9.50 has come to the hands of the Secretary, from the Muncie, Indiana, Christian Endeavor.

GLADYS SPICE, General Secretary.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for October 9)

The Go-to-Church Brigade Luke 4: 16-22

If we learn to love the things that we do and hear at church, everyone of us will want to go regularly and take our friends with us.

"I don't see why that teacher is always asking us to memorize these Psalms. I don't like to memorize and I do not believe that there is any reason for doing it. It won't do me any good. I'm not going to memorize any of them." Mabel had just gotten home from Sunday school and her mother felt very unhappy when she heard her talking like that. Mabel's mother did not know just what would be the best thing to say to Mabel but she thought, "I do hope that Mabel will change her mind. I want her to memorize these Bible passages."

Mabel's sister, Marie, heard Mabel's speech, too, and she said, "Well, our teacher gave us a Psalm to memorize this week and I am going to see if I can say it perfectly next Sunday."

So as the week slipped by, Marie spent a great deal of time studying her Psalm but Mabel did not even read through the one that she was supposed to memorize. When Sunday came, Marie was so anxious to get to Sunday school because she wanted to show her teacher how well she could recite her memory work; but Mabel did not want to go at all, for she was ashamed of herself. Mabel didn't go till late and then she sat back in the corner, hoping that the teacher would forget to call on her.

On Sunday afternoon, mother sent Mabel and Marie to take some fruit to an old lady who was sick. They hurried along quite happily and soon found the sick lady. She was living all by herself and the little girls felt sorry for her when they saw her. She said to them, "I am so glad for the fruit and I am even more glad to see you little girls. It makes me happy when I see little girls who are smiling and happy. Please, sit down and talk to me a while."

Mabel and Marie wondered what they could talk about that would interest this old lady who had to stay at home all the time, but it was not hard to talk. They answered a few questions about their school and before long they were telling all about their home, their school and all the different things that they did.

The sick lady told them that she had once had some little girls whom she loved very much, but a terrible epidemic of disease came over the people and the little girls died. Her husband had died too, and so she was all by herself. Finally she said, "You little girls have been telling me all about your work and play but you haven't said a word about Sunday school. Don't you go to Sunday school?"

They told her, "Yes."

Then she said, "Since I have been sick, my eyes have gotten quite bad and the doctor says that I must not read. It makes it very hard for me. I love to read very much and the book I love best of all is the Bible. I do wonder if you little girls have been memorizing any Bible verses. I would love to hear a Psalm or some other Bible verses recited."

Marie was so glad that she had memorized a Psalm for that Sunday. She said, "I can recite one of the Bible Hymns if you want me to." Then she began and she said the whole Psalm without making a single mistake. As Marie was reciting, Mabel watched the face of the sick lady and she saw her smile. Hearing those Bible verses seemed to make the lady happier than anything that had been said all afternoon.

Mabel was so scared for she thought that she would be asked to say some verse next and that is the reason that she spoke almost as soon as Marie stopped reciting. This is what she said, "Next Sunday I am coming over to recite a Psalm and every week from now on I am going to try to memorize a Psalm or some other verses. If hearing that Psalm made you so happy, I believe that it would be a good thing to memorize a whole lot of them." So Mabel memorized many "Hymns Worth Knowing" and by doing it she was happier herself, her mother was happier, her Sunday school teacher was happier and so was the old lady to whom Mabel said her Bible verses each Sunday afternoon.

Bible References

- M., Oct. 8. Jesus, a churchgoer.
Mark 6:1-6.
T., Oct. 4. Church-lovers. Ps. 26:8.
W., Oct. 5. Worshipers. Ps. 84:1-4.
T., Oct. 6. Invite to church. Ps. 122:1-9.
F., Oct. 7. Serve the church. Rom. 12:4-7.
S., Oct. 8. Help the church. 3 John 4-8.
Woodstock, Virginia.

WITH MEMORY

By N. Sargent Hamilton

Over the road through yesterday,
Memory came to me.
With her—alack! I wandered back
To things, as they used to be.
Over the road through yesterday
Memory's gone away,
And in her place I'm face to face,
With things as they are today.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Denver and Corinth Churches

These two churches are located near Peru and Mexico. The church at Mexico is really the parent church of these churches as well as the church at Peru.

These churches are being served by Brother Johnson as pastor. Brother Johnson's home was originally at Berne, where he served acceptably as pastor for many years. It was a pleasure to be associated with him again. He gave me every aid and we had a pleasant time together.

The church at Denver is located in the town and has a good building. It is here where Brother Johnson lives. The church extended to me every courtesy. Some of the families have suffered big financial losses and the problems of the rural communities are very acute here as well as at Corinth. I find most of the rural churches meeting a real test at this time in keeping their work going. **THIS PROBLEM WILL NEVER BE SOLVED UNTIL THEY TITHE AND GIVE GOD THE FIRST FRUITS AND NOT THE CULLS AND LEFT OVER. OUR PEOPLE EVERYWHERE NEED TO GET A VISION OF GOD'S WORK—THE RESPONSIBILITY OF STEWARDSHIP AND THE BLESSING OF BEING LABORING WITH HIM. IF WE EXPECT GOD'S INCREASE, THERE MUST BE FAIRNESS IN DIVISION OF HIS GIFTS.** The gift of this church was \$305.00.

Corinth

This church is located in the country about four miles from College Corner. They have a very good and well kept building and while the membership is small they are keeping up the work in good shape. The problems of maintaining their local work led them to give only small aid to the endowment. **OUR PEOPLE SHOULD BE MADE TO REALIZE THE FUTURE OF THE LOCAL CHURCH AND THE BRETHREN CAUSE DEPENDS UPON THE INSTITUTIONS THAT ARE PRODUCING LEADERS AND LITERATURE.** Their gift was \$141.00. The total gift of both churches is \$446.00.

W. S. BELL.

SANTA MONICA, CALIFORNIA

The first purpose of this communication is to make known my California home address—919 Sixteenth Street, Santa Monica, California. Mail relating to foreign missionary business intended for me should be sent to this address, not to the Foreign Missionary Society's office in Long Beach. I mention this because I had been using the Long Beach office address temporarily until a permanent address could be given. For the benefit of those who, like myself, forget an address immediately, the Santa Monica address will appear on the back cover of the Brethren Missionary magazine.

Our trip from Ashland to Los Angeles by automobile was a very enjoyable experience. After a busy and pleasant Commencement week at the College, Mrs. McClain and I left Ashland on June 10th for the west. We arrived in Los Angeles on July 22nd, having driven about sixty-three hundred miles. The trip took us through the lake region

of northwestern Iowa, the Black Hills of South Dakota, Yellowstone Park, the Olympic Mountains, west of Seattle, Mount Rainier National Park, and then south through Oregon and California to Long Beach. Western scenery is not new to us, but it was a new and wonderful experience to see it from the vantage point of an automobile which one can stop whenever desirable. (Upon reflection I notice that the foregoing sentence might be taken as an insinuation that some automobiles cannot be stopped whenever and wherever one desires. This undoubtedly is the case, as I observed on the journey. And others stopped when it was not desired. But I have no insinuation to fling at other drivers less fortunate than myself. Pride goeth before a fall. I drove over seven thousand miles without having a "flat tire", and was boasting about the achievement one day. The next day, right here in front of our home in Santa Monica, I picked up a ten penny nail.)

The trip undoubtedly has proven beneficial to my health, and this is to say nothing about the pleasure derived from days and nights spent in the midst of deserts and mountains.

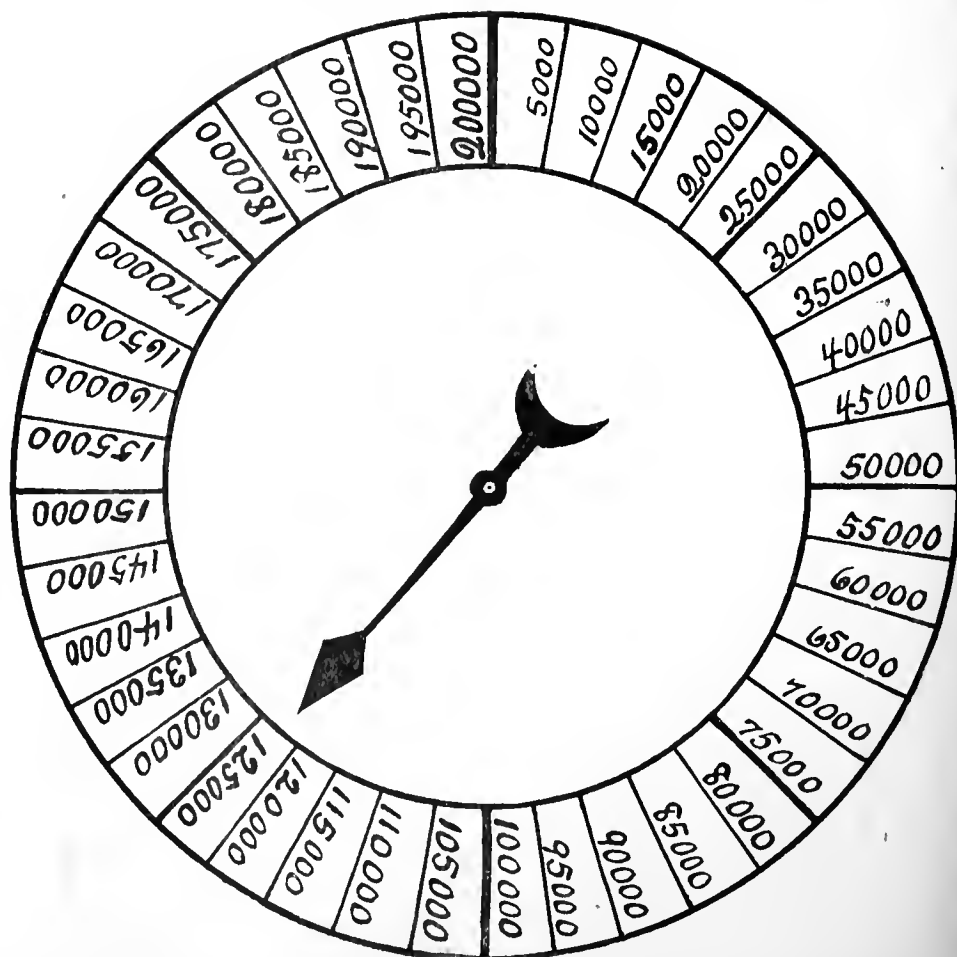
We shall not soon forget the very gracious treatment accorded us while at Ashland College. It was difficult to leave my work there, but the pressure of ill health cannot be resisted beyond a certain point.

And I would like to repeat here that the sole reason for my leaving Ashland was ill health. I am optimistic enough to believe that under favorable conditions, climatic and otherwise, this handicap can be largely removed.

I believe firmly in the future of Ashland College, and also in its present, for it is a going concern with a fine group of trained teachers, and it offers to anyone a splendid opportunity for Christian service and a career. The written and spoken word of President Jacobs certainly leaves no room for doubt as to the attitude of the Institution toward Christian faith and life. The College deserves the hearty support of all the churches, and I believe this is being realized today more completely than ever before. Just a few days ago I talked with a group of about ten Long Beach boys, all of whom expect to be in Ashland this year, and all of them, as I recall, expect to prepare for the Christian ministry. This is encouraging for both church and College.

The need for a minor surgical operation on the throat kept me from attending Conference this year. It seems strange not to be there, for this is the first Conference missed since my ordination. It is also the first annual meeting of the Foreign Board I have missed since becoming a member. The Lord willing, I hope to be there next year, and in the years to come.

About the middle of September I shall take up my work as Instructor of Christian Doctrine in the Bible Institute of Los Angeles. This institution is known to many in the church as an interdenominational training school for Christian workers, simi-



lar to the Moody Institute of Chicago and second to it in size. It was here, thirteen years ago, that I began educational preparation for the Christian ministry.

ALVA J. McCLAIN,
Santa Monica, California.

NEWS OF THE COLLEGE

It is gratifying to report that the College opened under very favorable circumstances a week ago Tuesday, September 13th. All of the teachers were here, except Professor DeLozier who was then abroad, but who since has returned and taken up his work.

The enrollment for the first semester last year, after all withdrawals were counted out, was 269. This year, after eliminating the withdrawals, it is 285. This represents a very substantial gain. However I had hoped that the enrollment would total 300 as that is the largest number we can accommodate. Moreover, the Freshman class is not quite so large as usual, indicating that more of our upper classmen return, which is highly desirable. I note that in another Ohio college, the Freshman class is twice as large as the senior class which shows that the student mortality there is fifty per cent. At another Ohio college this fall, I noted that the freshman class was over 800 in a total enrollment of less than 1200. So our situation here is rather commendable and is improving, our Freshman class numbering 116.

Professor Monroe and Professor Stuckey are the two new men here and have both taken up their work with enthusiasm. While the places which they occupy are hard to fill on account of the high standards set by their predecessors, yet it seems evident that they will take up the work without appreciable loss.

Professors Anspach and Mason were in Columbus twice this past week conferring with the State office and we are now in line with their highest requirements relative to the educational work. However, we are to undergo inspection in October.

Professor Charles Anspach, as noted above, has returned from a year and a summer study in the University of Michigan and has taken up the work as Dean of the Arts College and Head of the Department of Education. In the absence of the former dean of men, Professor Mason has assumed that position. So we are completely organized again for the year.

Professor DeLozier is to go to the Pennsylvania conference and Professor Anspach to the two western conferences while some of the rest of us will represent the College at the Ohio conference in October.

The College banquet at Winona was well attended and the best of fellowship prevailed.

Homecoming here is set for October 29th, when we play Manchester College, a sister institution at North Manchester, Indiana. This is our first athletic encounter with Manchester and I hope it may prove to be the first of a long and pleasant athletic relationship.

The Gymnasium approaches completion. We are now using it and expect to dedicate October 20th, in the evening, when we will hold open house and invite in our friends and the donors of the last campaign.

We have had a very substantial increase in the enrollment in the Seminary with what appears to be a very excellent group of men.

I just received a letter posted at sea from

Mr. and Mrs. Taber. A clipping was enclosed from the paper published on the boat relating to a freak in biology. Of course, Taber noticed this, and his interest in science prompted the clipping.

Professor Haun will represent the College at the inauguration of Rev. A. A. Shaw as president of Denison University, October 21.

The remains of the old gymnasium have all been removed, and the ground graded and seeded. Returning friends will note the change with a feeling of pride.

EDWIN E. JACOBS.

HOME COMING AT DAYTON

We entered into the spring and summer work in the Dayton church after a very busy winter. There was something doing almost all of the time. For the pastor, this first year has been a period of getting our bearings; getting acquainted with the people; and getting acquainted with the problems. We believe we have made some progress along those various lines.

We came through the summer months in a little better than average shape, we believe. Considering everything, our church school has held up in a way quite satisfactory. And our audiences both morning and evening for the church services compared favorably with those of the other churches of the city during the hot months.

We had our Home Coming day on September 18th, which was both a climax and a signal. It was a climax to our summer work and a signal for action for the fall and winter. We prepared carefully for this day. Our people were expectant. We had great audiences both morning and evening. Dr. Charles A. Bame of Ashland Ohio, former pastor, was the speaker of the day. His sermons were exceedingly fitting and of unusual strength. We also had great music throughout the day's program. We believe that the day was a real blessing to our people, and that it has brought us renewed impetus which will be evidenced in all departments of our work during the winter. We are greatly indebted to Brother Bame for his presence among us and his splendid contribution to the success of the event.

Elder Samuel Kiehl, the most aged member of the Dayton church, past ninety years of age, was able to take a brief part in the morning service, and he acquitted himself most admirably. Elder W. C. Teeter was able to be in both of the services of the day, for which we were very glad. Brother Orion E. Bowman could not be with us, for which his many friends in the church were very sorry.

We are looking forward to a very busy, and we hope, fruitful winter. We believe that wise, careful planning on the one hand, and on the other, prayerful and persistent cooperation between each other and our Lord and Master will enable us to do large and lasting things for him and the cause of his Kingdom.

WM. H. BEACHLER.

THE 1927 EDUCATIONAL OFFERING

It has been more than a month since my last report was made, as to receipts from this source, partly because there has not been so very much to report, and partly because of the press of other work. Up to this time, less than fifty of our congregations have sent in their offerings, which means that three-fourths or more of the

congregations have not responded. I know that I shall yet hear from them, unless the congregational treasurers forget all about it, a thing which I certainly hope they will not do. Prof. Puterbaugh, who attended the publicity end of the annual appeal, gave more attention to it than has ever been done before, leaving no stone unturned which could uncover information as to the needs of your college, and the purposes to which the offering was to be applied. But somehow, the results are slower than ever in coming in to my office. It is your college, and you must look to it alone for your future leaders in the pulpit and mission fields. During the recent General Conference, Dr. L. S. Bauman declared that deep and wide as his interest in the cause of Foreign Missions is, and much as he would regret to see any backward step taken in that field of Christian Endeavor, he said that the cause of First Importance today, to and for the Brethren church, is Ashland College, and that we must make it a Standard College, and do it at once. It is for help to that end, that these annual offerings are asked for. The church has about three quarters of a million dollars invested in the school,—far too large an amount to jeopardize through the failure of proper support. Every district conference has endorsed it, and the general conference also. Every real leader in the denomination, ministerial or lay, has put the stamp of his approval upon it, and the men here in the institution, are investing their lives in it. Hurry with your offerings.

Gifts to July 20, \$919.80, since then, offerings as follows:

Waterloo, Iowa	\$ 111.60
Williamstown, Ohio	10.00
Beaver City, Nebraska	25.00
Mrs. John M. Ogden	5.00
Mt. Pleasant, Pa.	21.07
Brush Valley, Pa.	7.30
Martinsburg, Pa.	10.00
Louisville, Ohio	27.50
Highland, Pa.	5.00
Calvary, N. J.	10.00
LaVerne, Calif.	23.30
Hagerstown, Md.	34.15
Conemaugh, Pa.	41.65
Clay City, Ind.	3.00
Clayton, Salem, Ohio	21.60
W. Alexandria, Ohio	14.00
Lathrop, Calif.	20.00
Canton, Ohio	24.50
Maple Grove, Ind.	9.60

Total since July 20,\$ 414.27

Total offering to date\$1,334.17

Send all such offerings to the undersigned, and do it now.

MARTIN SHIVELY,
Ashland College, Ashland, Ohio.

TRAVEL FLASHES

A World Conference Against Alcoholism

It happened at Winona Lake, August 17-23. Churches had an opportunity to send delegates and there were far too few from all churches. It was a rare conference. I have attended a World Sunday School Conference, World, and International Christian Endeavor Conferences, but never saw so many foreigners on a single program as were on this. I wish I could name some of the prominent foreigners, but must suffice to say that there were fifty-five (55) nations represented by personal delegates. I'd like to report some of the wonderful addresses, but do not have space for even that. Suffice to say again, that one of the

four outstanding addresses I have ever heard was in this conference by a small bit of a woman from Australia. The most dramatic moment I have ever seen in an audience was when she had her audience so wrapped up in her enthusiasm that they clamored for her to go on, and she wanted to go on, and the chairman had to call her time because of the remainder of the program. I may as well say, too right here, that she doubtless voiced the sentiment of the delegates from other lands when at her climax she shouted in the excitement of the above moment, "Americans, Stand fast! See it through! We'll stand tomorrow, where you stand today!"

The Same Old Enemy

Perhaps every address of the conference proved the fact that our enemy in the program of ridding the world of alcohol is the same conscienceless, deceitful, selfish type, everywhere. Canadians told of the chicanery used to get the reversed decision there; an Icelander told how the sentiment in that cold country is unmistakably dry, but that Spain by laws of trade forced their liquor on them for the only thing they have to sell. From everywhere, came the same echo, "It is a fight against a foul, determined, conscienceless enemy."

An Impressionable Scene

To me, the most impressive scene of the whole meeting was when an Englishman and a German stood on that famed platform and, grasping each other's hands, pledged themselves and the good people of their respective countries to fight each other no more but the enemy of both, Alcoholism.

Two and a Half Million in Germany

This same German, a Prof. Halle, told a remarkable story of how Germany is turning away from liquor. Working solely among the youth in a very short time, he organized a movement and secured two and a half million signatures petitioning the Reichstag to give them a law for Local Option. It would surely seem that as millions of people look to our country as the guiding nation of the earth, so they are attempting to secure freedom from Alcoholism by the same route and method it has been secured here. I am very sorry, indeed that more of my brethren did not have the inspiration of this splendid, educative, world-visioning conference.

The Brethren Conference in Ashland

It may interest our brethren all over the country to know that Ashland at once became enthusiastic about our National Conference to be held here next year. Immediately I arrived home, I reported the action of the conference locating the next one here, and our only paper in this city of 10,000 people, the Times-Gazette, gave us the inch headline at the top of the page; I considered that very fine; but the next evening, there came an editorial of which I excerpt a part:

"Ashland should feel highly honored that it has been selected as the meeting place for the National Conference of Brethren Churches next year. The event should draw nearly double the regular attendance of the conference as it will mark the 50th Anniversary of the founding of the local educational institution.

"We are certain that Ashland's spirit of hospitality will make the Brethren visitors thoroughly enjoy their visit to our city and cause them to want the conference again in the near future.

"An indication of how useful the new gymnasium is going to be to the college, is shown already, with the announcement that

sessions of the church conference will be held in the building."

That's when the Travel Flashes will be written by you people. If the Lord allows me to remain here that long, it will be the second conference I have helped to entertain and I believe the editorial tells the truth about our next one.

CHARLES A. BAME.

ESPANA PINTORESCA

As I sit this Sunday afternoon on suitcase in train shed here at Venezia (Venice) awaiting the "treno diretto" from Milano, I shall take advantage of the time to write a line to the Evangelist.

I last wrote from Marseille whence I had a hot, dusty journey to Barcelona where I lodged in a native Posada or Inn. My quarters were very meager and I am not sure that I was the lone possessor of the bed, but I preferred such accommodations at 2.30 (2 pesetas and 30 centimos) rather than pay 8 pesetas as do most Americans.

From Barcelona I had 14 hours very tiresome, hot dusty ride over a veritable desert to Madrid.

I never before knew that from Barcelona to Saragossa (Zaragoza) is much like a desert. It is quite mountainous. In fact I counted 100 tunnels from Barcelona to Madrid, 76 of which are of fair length.

In places I saw dwellings but little removed from the period of the mound builders.

Other towns consist of houses built of sun baked clay which so blends with the surrounding sun baked clay of hillsides as to constitute a genuine camouflage.

In Spain people drink water (and wine). They have oriental water jugs from which they drink as do the people of Palestine.

On the way down one fellow filled his jug at a depot during one of the usual 30 minute stops. Then I heard him say: "Ojala que tuviera una cuerla,"—"I wish I had a rope." I happened to have a piece of twine in my pocket, so I handed it to him. He hung the jug out the train window. I later had the privilege (.) of provoking considerable laughter when I too tried to drink from the stream pouring from the jug. My mouth was large enough but my aim was poor and so I felt cold at the neck (I don't mean the neck of the jug, but my neck). I should have practiced on Miss Aboud's jug.

For three days I entered into the life of old Madrid. I learned definitely the meaning of "La puerta del" Sol—the center of Madrilenian life. I spent a day in the Museo del Prado; I went out to the older sections of town and saw some very pitiful examples of poverty and misery.

I attended a bull fight where I saw four of the poor bovine creatures brutally tormented and then mercilessly stabbed to death.

I felt as though my nerves were going down hill in reverse, but by the time the fourth bull rushed in I was over it and getting ready to point thumbs down with the rest of 'em. I remembered a Spanish saying:

Quien no ha visto a Granada
No ha visto nada.

He who hasn't seen Granada
Hasn't seen anything.

But I decided that I had as good as seen Granada. Now that I have seen Genoa I am convinced that I have seen many of the features of Granada.

On the way back to Barcelona I fell in

with a native from 6 kilometers behind Zaragoza. He too was on the way to France, so we "bunked" together at a still more simple native inn at Barcelona. Before retiring we washed on the towel (I know some of the good sisters, especially in Ashland, will say: "Well, I'll bet you washed on the towel more than once", to which I answer, No, this was the only time). In the morning we had breakfast and our hotel bill was 2.85 (51 cents U. S. money).

After another long day's journey I reached Marseille again. I was hoping after 16 days to hear from my family, but alas, no mail.

Here I had a hard experience. I wanted to come into Italy and yet I wanted word from my wife and two children. Also I feared some anti-American demonstrations in Italy due to the Sacco-Vanzetti execution. But I am in Europe and my circumstances aren't likely to permit another such trip, so into Italy I came. I have found Italy to be the most tranquil, industrious place I have yet seen.

I studied the life of the typical Genoese. The extremely narrow streets called vico, vicolo and vicoletto, proved to be exceedingly interesting.

Then I moved on to Rome. Here I feared that at last I should be obliged to resort to some tourist agency in order to accomplish what I planned. But I "made good" according to my usual economy plan. I found a bus running out the Appian way and passing the catacombs. The round trip was 5.70 (5 lire and 70 centesimi).

So I got to see the old Appian way, had a visit to the catacombs, explored the Fors Romano and saw the carcere (prison) Mamertino where Paul was imprisoned. I visited St. Peter's and the Vatican museum and Hadrian's tomb and many other things and did all on 1-5 what Cooks would have charged me.

Then I moved on to Naples. Here I saw old Vesuvius (in spite of Mussolini) spouting forth a heavy column of smoke which filled the horizon like a vast cumulous cloud. I explored the ancient city of Pompei and was made to marvel at the advanced state of civilization of that day. I visited the national museum at Naples and was surprised to find that it is certainly one of the outstanding museums of the world, meriting a consideration alongside the Louvre, Museo del Prado and others.

Then I moved back to Rome where I had a 3 hour wait between trains and improved the time by going out to the Porta S. Paolo—St. Paul's gate. There I saw the pyramid which I think represents the tomb of the great Apostle.

I came on to Florence, the city that has perhaps furnished more great men than any other city of the world, at least since ancient times. At every turn I found sculptured on the walls quotations from Dante. I found at my elbow also many other historic and literary references. I saw the matchless paintings in the Palazzo Vecchio. I strolled down the banks of the Arno, etc.

Then I came on to Venice. Venezia! What a peculiar place! Unique in every particular! No automobiles, no carriages, no street sprinklers.

The railroad crosses a long stretch of water to get to the depot where I now sit. Then as one steps out of the "Stazione" he faces a water front and boats to take traveler and baggage.

I soon located a modest native pension. At night I battled with the mosquitoes a

I had done in Naples (I carry the scars of many battles.) But oh! Here at Venice! I arose and turned on the light. One mosquito was 6 inches from the next on all four walls and on the ceiling of my bed room.

"Necessity is the mother of invention." So I invented. Out of my traveling equipment and the bed sheet I managed to contrive a barricade and fell asleep beneath the sweet falsetto tones of the beautiful Venice.

Let me say here that if I had any business ability I could turn it to good account. I would seek to interest France, Italy and Spain in some screens. I haven't seen a screen anywhere I have gone. But I have both seen and felt, yea heard a demand for such.

The Lord has marvelously blessed me all along the way. I have been a lone, lone pilgrim casting as it were a slowly moving silhouette across the Latin countries. Yet all has gone well.

I hope to be in Milan tonight and get mail tomorrow which will be the second letter in 30 days. I omitted to say that I received an epistle in Rome, making 19 days that I had gone without mail. The fault is mine however, and is part of the price that one must pay for individual travel, with tourist agencies one's mail is more regular.

But now I can sympathize with our missionaries way out on the field and having no word from home folks. It is a terrible experience. One feels so far, far away. While at Paris and getting my mail regularly I felt close home, but in Spain and Italy I am far off.

I shall try to say a word about religious conditions in a later letter.

I hope soon to be back in Paris.

A. L. DELOZIER.

September 4, Venice.

OHIO DISTRICT CONFERENCE OF BRETHREN CHURCHES TO BE HELD AT CANTON, OCTOBER 4, 5, 6, 7, 1927

Tuesday Evening

7:30 Devotional Period. Floyd Sibert.

7:45 Welcoming the Delegates.

F. C. Vanator.

8:15 Announcements and Business.

8:30 Sermon. Vice Moderator R. F. Porte.

Wednesday Morning

8:30 Scripture and Prayer.

W. A. Gearhart.

8:45 Organization and Business.

10:00 Moderator's Address. O. C. Starn.

11:00 Open Session, W. M. S.

Wednesday Afternoon

1:30 Devotional Period. Leslie Lindower.

1:45 Address. "The Place of the Church in the Social Purity Movement."

Rev. C. M. Harsch.

2:30 Special Music.

2:40 Address Prof. A. L. DeLozier.

3:30 Simultaneous Meetings. W. M. S.—Laymen.

Wednesday Evening

7:30 Worship and Devotions.

R. D. Barnard.

7:45 Address. Prof. A. L. DeLozier.

8:30 Fellowship Hour and Program.

Canton Church.

Thursday Morning

8:00 Devotions. B. F. Owens.

8:15 Address. Mrs. Grace Shack.

8:45 Special Music.

9:00 Business.

10:00 Inspirational Address.

Dr. R. R. Teeter.

11:00 Laymen's Session In charge of W. O. Nish.

Thursday Afternoon

1:30 Devotional Period. L. V. King.

1:45 Value of Young People's Conference. Prof. R. R. Haun.

2:15 Special Music.

2:30 Address. Dr. E. E. Jacobs.

3:30 Simultaneous Meetings. W. M. S.—Laymen.

Thursday Evening

7:30 Worship and Song. George Pontius.

7:45 Sermon. M. L. Sands.

8:30 Cantata. Combined Choirs, Louisville and Canton.

Friday Morning

8:30 Devotions. R. E. Gottschall.

8:45 Devotional Address. Dr. C. A. Bame.

9:30 Business.

10:00 Bible Lecture. Dr. J. A. Miller.

11:00 Adjournment of Conference.

Moderator.

FORT SCOTT, KANSAS

The work here is moving along as usual, and a little more so since it has been a little cooler for the last few days.

We are adding a few children to our church school, and are getting promises of several others for the near future.

Have not launched the Young People's meeting since the summer months, but expect to in the near future. The Woman's Missionary Society is meeting every Thursday for sociability and work; this too promises better attendance since the weather is more pleasant. Brother Sickel was with us Sunday evening of September 18th and gave his stereopticon lecture on South America, to a small but very appreciative audience, and would have had a larger attendance if we could have had more time to have advertised him.

A visitor who does some reporting for the daily paper, was present and gave a nice write-up of the service in the Monday evening issue. We are already preparing for the coming of Brother Beal, perhaps some time in November.

I recently met a man and his wife, who are Brethren people and live in Eldorado, Kansas, but own a good farm about 16 miles west of Fort Scott, and he desires to rent that farm for another year, and prefers a Brethren family, and as we also are glad to get Brethren families in and near our city, we will be glad to assist in locating such a family.

If any one should read this, and has a desire to cast their lot, in the great "Sunflower State" of the Mid-west, just write me and I will put you in touch with this opportunity. We are now looking forward to district conference, the second week of October.

Remember the work at Fort Scott, when you pray.

L. G. WOOD.

STATEMENT BY THE PRESIDENT OF THE HOME MISSION BOARD

The Home Board has always had the hearty support of the brotherhood in all her undertakings. Our record of finances and achievements in general for the past year were made possible by this same interest on your part. In line with our policy of "Opening up a new work every year", we are sending Brother J. C. Beal to Harrah, Washington. Brother Beal already has a good nucleus of members to begin with and promises a self-supporting work in a short time. Your Board felt all the more drawn

to this field by the Spokane people requesting that they need no further support. If Harrah can be established as we believe it can, it will be a great encouragement to the rest of our efforts in the Northwest. Let us not only give our financial support from time to time, but let us remember all our workers at the Throne of Grace.

Quite a number of our stations will soon be self-supporting, just as rapidly as we can get them to the point of going alone, and you increase your gifts, we will turn to new fields. We have the opportunities, they await your support to make in most instances new and strong churches soon. Our Kentucky work merits your support as never before, they are forging ahead, with every indication of having the best year in their history. Their problems are great. Let us not overlook them in our prayers and giving.

The Board is making somewhat of a departure this year in the sending out into the field Sister Shack. She will go first to Ohio churches, then into Indiana and on through the brotherhood. Brethren of the ministry don't be afraid to have her come. She will not only further the work of our own Board, but she will strengthen your local work. She stands ready to help any of your organizations in any way she can.

I bespeak for our Board your continued support, in order that we may have the best year ever for Home Missions. Not less for Foreign Missions but more for Home Missions.

H. F. STUCKMAN.

THE CLOCK OF LIFE

*The clock of life is wound but once
And no man has the power
To tell just when the hands will stop
At late or early hour.
Now is the only time you own;
Live, love, toil with a will—
Place no faith in "Tomorrow," for
The clock may then be still.*

—Unknown.

ANNOUNCEMENTS

WANTED

A stenographer for the Seminary. Part time work and an opportunity to earn most of the year's expense. Write or wire the President, E. E. Jacobs, Ashland, Ohio.

MATERIAL FOR ANNUAL

Will all secretaries of the different organizations in the church please send their minutes in promptly for publication in the Annual? Also whatever addresses they may have of National Conference that they wish published.

Further, will all District Conference secretaries send in their organizations as soon as possible. If all will be prompt the Annual can be published before Thanksgiving. Will you help?

O. C. STARN, Secretary,
Gratis, Ohio.

LAST CALL TO PENNSYLVANIA BRETHREN! OCT. 3-6TH.

The time is short till our Conference opens. Handbills have been sent to every congregation for distribution. Personal let-

ters have been written to every pastor in the district urging them to press the matter before their people that they might bring as many as possible to the Conference with them. If all these efforts have not reached each pastor and congregation it is because the mails have miscarried. In case this is so, this call will take the place of any other failure to reach everybody.

All things are ready! Preparations are completed! Come to the feast! From responses already received this surely promises to be one of our greatest conferences. All things point to a rich outpouring of the blessing of God.

Directions for those coming on trains as well as those coming by automobile were published in the last issues of the Evangelist. We will be looking for you all in Philadelphia Monday evening, October 3rd.
R. PAUL MILLER.

OHIO STATE CONFERENCE

A Few Words of Welcome from the Canton Church

On October 4th the Ohio State Conference convenes at Canton. It is a time that the Canton congregation has been looking forward to with anticipation. We want to extend a cordial invitation to the Ohio churches to be with us.

The church is situated on the corner of Hartford Avenue and Second Street, N. E., and is easily accessible by either street railway or over Lincoln Highway. Motorists from the west may follow U. S. 30 through Canton to Hartford Avenue. East Tuscarawas street cars will carry you within one block of the church. (Tuscarawas street is Lincoln Highway or Route 30 through Canton).

The housing committee would appreciate it if you would drop a line to the pastor indicating the time of your arrival and the number in your party and whether you will arrive by auto or by rail.

Yours for the greatest conference Ohio ever had. FRED C. VANATOR, Pastor,
1803 Fourth Street, S. E.

IN THE SHADOW

FRIEDLINE—Brother John Friedline, for 28 years a member of the Dayton Brethren church, died September 6th, at 69 years of age. He was born in Somerset County, Pennsylvania and came to Dayton 28 years ago. Brother Friedline was a man of gentle and quiet manner, kind in his home and highly respected as a neighbor and citizen. Of late years sickness in his home made it difficult for him to be as active in the church as he otherwise would have been. Funeral services at the church, conducted by the pastor, and assisted by a minister of the United Brethren faith who was at one time a neighbor to the Friedlines. A widow and son remain to mourn the death of Brother Friedline.
WM. H. BEACHLER.

CAMPBELL—Anna Catherine Campbell, nine months old daughter of Brother and Sister Charles Campbell left us on the morning of July 18th, after every effort had been put forth to keep her. She was the object of fondest affection in the home and her going brought keen sorrow. Brother and Sister Campbell are deacon and deaconess in the Dayton church, loyal and highly respected, and the deepest sympathy of many friends goes out to them and their three sons in this time of their grief. Funeral at the home, in charge of the pastor, and Brother Bell assisting.
WM. H. BEACHLER.

HAZEN—Mrs. Hattie Hazen, the wife of Jacob Hazen, deceased, departed this life August 27, 1927, at the ripe old age of 81 years, 8 months and 15 days. She was a daughter of Mr. and Mrs. Elder John P. Ebersole and was born in Washington Township, Hancock County, Ohio. Her life was lived in the vicinity of her birth. With her husband she united with the Church of the Brethren nearly fifty years ago. When the Brethren church was organized in West Independence, Ohio, she placed her membership there, becoming one of the charter members. Again, when the West Independence congregation was transferred to Fostoria, Ohio, she was one of the active promoters of the work. She was always counted among the faithful. She suffered much, but bore her suffering with becoming Christian patience. She realized that the time of her departure was near and was ready to go. Her many years of Christian service and fellowship with Christ had ripened into a hopeful old age.

While her infirmities during recent months prevented her from attending public worship, she spent much time reading the Bible and in prayer. She will be greatly missed by her many friends and by the church. Funeral services were conducted by the writer, her pastor, H. M. OBERHOLTZER.

LACKEY—After a long and testing illness, which was characterized by remarkable Christian courage and fortitude, we had to give up Brother Samuel Frank Lackey. Brother Lackey was just a little more than 43 years of age, and just coming into the best years of his life. He was born in Virginia, but had lived in Dayton for 25 years. He was a loyal and highly respected member of the Layton church, and the efficient and greatly beloved president of our large Boethian Bible class. His wife who is a faithful member of the church, and five children, remain to mourn the death of our brother, who was to them truly husband and father. Brother Lackey's death has brought a keen loss to the church, as well as the community. His burial was from the church on July 19th. Brother Bell assisting the pastor.
WM. H. BEACHLER.

STRONG—Emma Bell Strong was born June 16, 1862 and departed this life on July 23, 1927. Besides her husband she is survived by one sister, one daughter, twelve grandchildren and a multitude of other relatives and friends.

She was one of the most faithful members of the Carlton Brethren church, near Garwin, Iowa. For the past few years, she was denied regular church attendance, on account of the sickness of her husband. Her life was lived for others. The good influence of her life shall ever live. She was a wonderful mother, a true companion and a very patient sufferer.

Funeral was conducted by the writer, whose privilege it was to be her pastor for three years, assisted by Rev. C. A. Landis. The large gathering of friends and the many beautiful floral offerings gave evidence of the high esteem in which she was held.
AUSTIN R. STALEY.

GARVER—Miss Marietta Doane was born November 8, 1877. She died August 29, 1927, aged 49 years, 9 months and 21 days. She was united in marriage to S. C. Garver, December 15, 1904. To this union three children were born, Clarence S., Ethel L., and Wayne who died in infancy, December 6, 1912. She leaves to mourn her departure, a loving husband, her two children, Clarence and Ethel, Zoe Garver Keim, Georgia and David Garver, her father and mother, brother and wife and nephew, several grandchildren, and a host of friends.

She joined the Disciple church at the age of 12 years and became a member of the Brethren church about 25 years ago. She was a member of the Homerville church but took active part in the work of other churches in Wooster where the family has lived for several years.

She was faithful to the last and was fully ready to go, having made all arrangements for funeral services before she died. Our loss is her gain.

May our heavenly Father comfort and sustain those who are left behind.

Services were conducted by the undersigned assisted by Rev. Zaugg and Rev. Younger of the Reformed church. Interment was made in the Wooster Cemetery.

MORTON L. SANDS.

LARMON—John W. Larmon was born in Stonycreek township, Somerset County, Pennsylvania, January 2, 1870, the son of Mr. and Mrs. Jerry S. Larmon. He grew to manhood in his native county, and early in life united with the Brethren church at Listie, Pennsylvania, with which congregation he remained identified throughout his entire life. He was called suddenly from the scenes of mortal ken while seated at the wheel of his car, heart failure being the cause of his demise. Death came on September 9, 1927, at the age of 57 years, 8 months and 7 days.

John W. Larmon and Cora E. Fritz were united in marriage on February 23, 1890, to which union one son, Clarence J., was born. Brother Larmon is survived by the wife and son, an aged father and step-mother, and one sister, besides a large circle of more distant relatives. His sudden and unexpected leave-taking was a severe shock to the family, but their sorrow is surrounded by the halo of the Christian assurance of immortality, and they look forward to a glorious meeting amid the unchanging scenes of eternity. Quiet and modest in his demeanor, Brother Larmon stood squarely for the right and left a fine inheritance of Christian example for the family and community. The esteem in which he was held by his friends and neighbors was attested by the large concourse of people which gathered for the funeral obsequies on Sunday afternoon, September 11, in the church which had long been his church home.

The writer has counted John W. Larmon and his family as particular friends for some twenty-five years, and it was especially trying for him to officiate at the funeral of this dear brother on that account; but the service was rendered even more trying by the fact that his son and the son's family were to have spent Sunday, September 11th, in the writer's home and at services in the Moxham church. Instead it became my sad duty to try to bring comfort and consolation to Brother Larmon's family on that day. So the providences of God change the plans of men.

Fine assistance was rendered at the obsequies by Brethren H. W. Nowak, pastor of the Listie congregation, and W. S. Baker, a former pastor of the Listie congregation. Burial was made in the Husband cemetery, near Somerset. May

God temper the winds of affliction to the bereft lives, and may we all be warned of the uncertainty of life's continuity and the necessity of maintaining ourselves in a state of constant readiness to answer death's summons. The funeral discourse for the occasion was based on Heb. 2:15.
DYOLL BELOTE.

BOWMAN—Mary E. Bowman, wife of Elder J. M. Bowman of the Bethlehem Brethren church near Harrisonburg Virginia, departed this life on July 14, 1927, aged 67 years, 7 months and 14 days. She was respected and loved by all who knew her. She was loyal to her church and lived up to her convictions in the faith once delivered unto the saints. Her memory will be cherished for her devoted Christian spirit. Services by the writer, assisted by Elder P. Thompson.
E. B. SHAVER.

ROBBINS—Sarah Robbins, wife of the late Elam Robbins of Warsaw, Indiana, departed this life at the home of her daughter near Pierceton, Indiana on August 15, 1927, at the age of 80 years. Sister Robbins had been a member of the Warsaw Brethren church for many years. She loved her family, her church, her Bible and her Savior, and to these she gave her life's devotion. Among the children are to be found Brother F. E. Robbins, Superintendent of the Warsaw Brethren Bible school, and also Mrs. Fred Vanator, of Canton, Ohio. Her going was peaceful. May the God of all comfort sustain those who suffer the loss, and peace to her until that first resurrection morning when the dead in Christ shall come forth to meet their Lord.

Funeral services were held in the Warsaw Brethren church on August 18, in charge of the family pastor, using for a text the words of St. Paul, "having a desire to depart and to be with Christ; which is far better."

C. C. GRISSO.



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FOR YOUR INFORMATION

CALENDAR OF SPECIAL OFFERINGS

Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana.

General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.

White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio.

Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.

Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.

Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.

Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

3 Months for 10 cents

The Brethren Evangelist will be sent three months to any pastor or Sunday school Superintendent, ten in a bundle, for \$1.00.

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October 8
1927

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

I CAME TO THE MASTER

I came to the master at evening
After a busy day;
My heart was burdened and weary,
Too tired even to pray;
But I laid my head on his bosom
And he lifted the burden away.

I came again in the morning,—
His comforting love would cheer,—
I knew he could banish the shadows
And scatter away my fear:
And he drew my head to his bosom
And wiped my gathering tear.

I came to him at the noon time,
Hot, and thirsty, and lone;
There was no one else to comfort,
But the Savior called me his own;
And I rested there on his bosom:
How sweet his love had grown!

Now morning and noontime and evening
I hear his gentle call;
I carry him all my burdens,
Lest under them I should fall;
And he gathers me close to his bosom,
He lifts and carries them all.

—Selected.

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

Statistics Come Home to Us

Preachers and writers are still expressing concern over the loss in church membership reported in the Christian Herald of April 16, 1927 by Dr. H. K. Carroll. It needs to be said that the loss reported was not a net loss, as some hasty readers seem to have thought; on the contrary there was an actual net gain of 489,556 for 1926. The loss was a loss in ratio of gain, in other words, the gains were not as great in 1926 as they had been during previous years. The annual gains for all denominations for the last seven years were as follows: 1920—754,654; 1921—1,013,296; 1922—784,292; 1923—690,992; 1924—621,630; 1925—984,846; 1926—489,556. The comparative small gains for 1926 is the disturbing factor in the case, the small gains being due in large measure, it was stated, to the sluffing off of inactive and non-supporting members. It is not only the large loss due to inactivity and indifference, but also the readiness and matter-of-fact way in which church leaders set themselves to cut off the "dead wood" that is cause for concern. Why should there be such merciless pruning? Is the church justified in it?

It is said that this cutting off of inactive members was largely prompted by financial motives, that it was an effort to avoid pay-

ing financial quotas for non-supporting members to the general interests of the church, whose per capita apportionments have been steadily increasing during recent years. To the extent that this was the case the church was actuated by unworthy motives. It is a most natural thing for church members who pay to object to paying for those who refuse to pay, and if we were to judge by worldly standards, if we were to consider assessments of the government or other man-made organization, we would be compelled to admit that such objection was justified. But the church is built upon a higher foundation; it is measured by nobler standards. It is Christian to do more than is required, to bear with those who are weak, and to rejoice in sacrificial service. It is a narrow, worldly view of duty that a church possesses that will permit it to trim its membership to the smallest number possible in order to get off with the least payment necessary to maintain self-respect.

But many churches would not acknowledge the financial motive to be the principal factor in determining their courage. They insist that such pruning is necessary to efficiency of service and effectiveness of influence. And there is much truth to the claim. A Gideon's band of three hundred men of alertness and courage was more effective than a vast Israelitish army might have been composed of the faint-hearted and the indifferent. And it is in accordance with the plans of the Lord of the church that testings should be made and certain standards maintained. But too often we fail to follow the divinely proposed method of applying the test. Until the church has put forth every effort to win back those who have been alienated, or offended, or become unruly, or indifferent, or unspiritual, or for any other reason have ceased to be an asset to the church, it has no Christian justification in removing their names from the roll. Until a church has faithfully obeyed Matthew 18, it has not been able to wash its hands of responsibility for the fate of its inactive and unworthy members. It is true that each member owes the church his loyalty and support, but the church owes the member much also. To use a figure, the church is a fold for the protection and nurture of the sheep and the flock must be shepherded. The shepherds or caretakers of the sheep must not be satisfied when even so large a number as the ninety and nine are safe and guarded, he must go in search for the one lost and straying sheep. The restoration of those who have fallen from grace is as much a part of the church's task and responsibility as the spiritual culture of the faithful, or the conversion of those who have never accepted divine grace. This responsibility has been too much neglected; the church has not been enough concerned about the welfare of the unfaithful and indifferent; it has been too ready to abandon him and leave him to his fate. It is a serious thing to cut an indifferent and even an unworthy member off from fellowship with the church, and until pas-

STATISTICS FOR THE BRETHREN CHURCH (PROGRESSIVE DUNKERS), BY STATES

State	Number of churches		Membership		Expenditures: 1926		Value of church property: 1926	
	1926	1916	1926	1916	Churches reporting	Amount	Churches reporting	Amount
Total	174	201	26,026	24,060	166	\$523,681	166	\$2,274,064
Urban	53	...	12,089	...	49	307,996	48	1,459,500
Rural	121	...	13,937	...	117	215,685	118	814,564
Northern States:								
Pennsylvania	33	45	5,222	5,561	33	144,536	32	610,464
Ohio	30	28	4,825	3,639	29	114,564	30	473,850
Indiana	38	41	6,278	5,879	38	97,362	38	508,400
Illinois	3	4	738	581	3	9,629	3	34,500
Michigan	3	5	148	248	3	2,241	3	8,000
Wisconsin	3	3	30	45	...	...	...	...
Iowa	8	9	1,150	1,269	8	17,110	8	107,500
Nebraska	3	3	655	645	3	9,537	3	40,500
Kansas	6	13	688	1,007	6	10,433	6	40,300
Other Northern States*	2	4	126	129	2	2,499	2	8,000
Southern States:								
Maryland	4	5	842	976	4	14,526	4	58,500
Virginia	21	20	1,656	1,675	17	17,979	18	53,050
West Virginia	6	7	776	500	6	6,727	5	33,500
Other Southern States*	4	5	673	515	4	4,865	4	16,000
Western States:								
California	8	7	1,851	982	8	64,527	8	246,500
Other Western States*	2	2	368	409	2	7,146	2	35,000

* States having less than 3 churches.

tors and deacons have gone the limit of trying to save such an one excommunication is unjustifiable.

This tendency to apply the pruning axe to our own church rolls so readily and freely, and with such little ado about it, has reacted against us. It has begun to undermine our strength and to rebound to our discredit, giving us an undeservedly poor showing before the world. We have fallen into the easy way of saying that "numbers don't count", because at some time in the past we have experienced a reaction against a certain type of evangelistic meetings where numbers were about all that did count. Of course numbers do count; we are deceiving ourselves when we say they do not. The kingdom of God is waiting for numbers—numbers of course who are truly Christian, but numbers nevertheless. Every church's aim should be numbers, not to the neglect of genuine conversion and spiritual obedience, but yet vastly larger numbers for whom Christ died.

But in our becoming too indifferent about numbers our sense of the worth of the individual has become dulled and our evangelistic passion has lost some of its intensity. We cannot afford to allow this to continue; it tends toward weakness in numbers and power. The very diminishing of the church's recorded gains is our sufficient warning. Our own denominational statistics are being thrust back at us as a message and warning to our hearts. The Department of Commerce of Washington, D. C., has just released its decennial religious census report, which shows the present status of the Brethren church, so far as is possible with the figures it was able to secure. The report shows a respectable growth, all things considered. But it is not what it might have been if we had not so generally fallen in with the common faults of the Protestant churches of America. We append the government's report for your consideration. Does it do us justice? If not, why not? And furthermore, why has not our actual growth been greater during the last decade?

The Department of Commerce announces that, according to the returns received, there were in the United States 174 churches of the Brethren Church (Progressive Dunkers) in 1926, with 26,026 members, as compared with 201 churches and 24,060 members in 1916. The total expenditures in 1926, as reported by 166 churches, amounted to \$523,681, including \$447,977 for current expenses and improvements and \$75,704 for benevolences, missions, etc. The total expenditures reported in 1916 by 185 churches were \$204,562.

The value of church property (including church edifices, furniture, etc., but not including parsonages), as reported by 166 churches for 1926, was \$2,274,064, which may be compared with \$896,725 reported by 184 churches in 1916.

Of the 174 churches reporting in 1926, 53 were located in urban territory (incorporated places of 2,500 inhabitants or more), and 121 were in rural areas. Of the total membership, 12,089 were in the urban churches and 13,937 in the rural churches; and of the total expenditures 49 urban churches reported \$307,996 and 117 rural churches, \$215,685. The value of church property reported by 48 urban churches was \$1,459,500 and that reported by 118 rural churches was \$814,564.

Sunday schools were reported by 160 Churches of the Brethren Church (Progressive Dunkers) in 1926, with 2,445 officers and teachers and 22,917 scholars. The number of officers and teachers in the Sunday schools as reported for 1916 was 2,402 and the number of scholars, 23,728.

The more important data for the churches of the Brethren Church (Progressive Dunkers) are shown by states in the table below. All figures for 1926 are preliminary and subject to correction.

EDITORIAL REVIEW

Remember Laymen's Day the Second Sunday in October, or the earliest convenient Sunday thereafter.

Brother Wm. H. Schaffer, pastor of the entertaining church of the Mid-west district conference, tells members of that district how to reach Hamlin, Kansas, the place of meeting on October 11 to 13.

Too late for insertion in the "Announcement" department we received notice of the communion service to be held at West Alexandria, Ohio on Sunday evening, October 9th, beginning at 7:30 P. M. Brother W. R. Deeter, the pastor, invites neighboring Brethren to enjoy this feast of love with them.

Brother W. S. Crick, pastor of the Bedford County circuit, in Pennsylvania, reports a successful evangelistic campaign which

he himself conducted recently in the Yellow Creek congregation, where eleven souls were added unto the church, ten making confession of the Lord Jesus for the first time.

In this issue is to be found a suggestive program for Laymen's Day prepared by an authorized committee, J. E. Stookey and Prof. C. L. Anspach, both of Ashland. Conditions hindered the committee from getting the program out sooner but we trust it will yet be of help to many of those observing the special day. And the day ought to be widely observed. The object is worthy and the laymen are the proper ones to promote such an undertaking.

Dr. W. S. Bell's Endowment Campaign report tells of the gift of the church of Flora, Indiana, which has been a very loyal group in every good work. Brother F. G. Coleman is the capable pastor of this church, and ministers not only to the people of his parish but to the aged occupants of the Brethren Home, which is located at that place. Flora's gift for endowment was \$1,213.81, which brings the present total of this campaign to \$124,042.18.

Brother Herbert H. Tay, pastor of the church at La Verne, California, writes of a different but very successful evangelistic campaign in his church. For three months the work continued with an evangelistic service each Sunday evening, and personal work and special musical featuring the campaign. The Sunday school has made a remarkable growth during the last year and during the five years just closed it has doubled in membership. Two more volunteers are preparing to be added to the church's enviable list of missionaries.

President E. E. Jacobs gives us another installment of College News in which, among other items, he shows the steady progress the school has made in attendance during recent years. It is nearing the three hundred mark, which is the capacity of the school. He also tells of having attended the funeral of Dr. Bell's wife, whose decease was reported in last week's issue. It shows a praiseworthy courage and devotion to the task at hand that Brother Bell, notwithstanding his great sorrow, is determined to continue to press his campaign without interruption. The Evangelist calls again for those who pray to bear up Dr. Bell to the throne of grace that God may mightily strengthen him for his task.

A letter from the Indiana Mission Board to the churches of that district pleads for a more loyal support of the mission work of that district. Though the latter failed to reach us for publication before the Indiana conference, it is still timely inasmuch as it appears that the need for such an appeal is not likely to end with conference. The Evangelist would like to add a word of emphasis as to the importance of the support of district missions. The Indiana Brethren, with such promising mission churches making such commendable progress, ought to be on the toe in their support.

An interesting letter is received from Brother Arthur Snider, pastor of the church at Mathias, West Virginia, where Dr. Bame recently conducted a successful evangelistic campaign, resulting in an addition to the church of twenty-two, all but one coming by baptism. The pastor speaks the appreciation of the congregation and community of the services of Brother and Sister Bame, the latter having conducted with much success each morning a meeting for children. A meeting is also reported for Kinsey's Run church, which is a part of the Mathias congregation. At this place Brother G. W. Chambers was the evangelist and was used in bringing a visible victory to the number of twelve souls added to the church, and this in the face of certain handicaps on the field. Thus thirty-four are added to the congregation by means of these two campaigns and the pastor says there are indications of more coming.

Brother I. D. Bowman writes of his campaign at Gatewood congregation, near Oak Hill, West Virginia, where, notwithstanding hindrances, three were added unto the church. This was the fifth meeting conducted by Brother Bowman at this place, which fact speaks for itself of the high regard of these people for his services. The pastor of this congregation is said to be a splendid young minister of the Church of the Brethren, who is serving this church in connection with one of his own denomination. It is a happy combination, which is not unique by any means, but could well be encouraged in other places, with the same arrangement or with conditions reversed, much to the advantage of the cause of Brethrenism.

GENERAL ARTICLES

Is the Need of Temperance Instruction Past?

By Lawrence C. Ridenour

The other day I overheard a conversation between two men of the shop where I am employed. They were discussing the prohibition law. Both men were anti-prohibitionists. One of them made this remark, "Too many people now-a-days," referring to prohibitionists, "want to mind other people's business." It was said in the spirit of aversive criticism and in a forceful tone of sarcasm for the benefit of my own ears. It is needless to say that my views and theirs were not then nor now altogether harmonious.

I pondered this remark as I went to working and found myself more and more agreeable to what they had said but viewing it from a different angle. They had disclosed a truth and stressed a fact which, I suppose, we seldom think of. What impressed me most about it, was how unappreciative many of us are of the essential and imperative need of having others to mind our business. It is comforting to know that some one, day and night, is protecting me with my family and a few earthly possessions from harm, accidental or otherwise, as well as to guard my right to pursue happiness according to the dictates of my conscience. I am quite sure no right minded, intelligent, and good intentioned person would want all governmental restraint and all ordinances, imperfect as they may be, withdrawn for a single day. Our safety and well-being are made possible by others who are responsible for ministering such benefits and thereby assist us in minding our business.

In the preamble of our Constitution of the United States of America assertion is made to one of its purposes as being that of securing the blessings of liberty to **both** ourselves and **our** posterity. Certainly one cannot see much liberty for our children and our children's children, if they are to be the victims of a habit that demoralizes, weakens and destroys for no other reason than to satisfy the appetites of the unscrupulous and undisciplined element of society and to make possible selfish profiteering. Posterity includes our own children and they are the people of the future. If our fundamental law provides that they are to be regarded on equal terms with ourselves then it is our sacred obligation to mind that part of their business for it is upon us that they are dependent for the best conditions possible for an existence that is yet in their future.

Personally I do not believe the need of temperance instruction is past. I have always had a conviction which I believe is in no wise strange to thousands of others, namely, that the greatest amount of good from prohibition or temperance will accrue to our boys and girls. I believe it was this conviction that won more votes against the liquor traffic than any other conviction or argument or reason for its abolishment. And it is now for their sakes that temperance instruction should be given. It is largely for their need that it is needed. They should be taught temperance because it is commendable as a course of conduct according to reason and according to the counsels of the Divine Word of God. Let it be understood that in this article we are not referring so much to temperance in that larger sense which controls all the appetites and passions of the flesh and so governs as to avoid excesses in all things useful, but that we are referring to temperance particularly as the practice of total

abstinence from the use of intoxicating drinks as a beverage. This is the kind of temperance that will help them to practice "safety first" in these days of bootlegging hazards.

There was a time when perhaps the subject of temperance was more popular and attractive. During those pre-prohibition years when temperance lectures, temperance rallies and public elections for prohibition kept alive the great contest, there was no lack of interest. But today the situation is different. Just because we have now what was so long sought for, namely, prohibition (statutory at least) we ought not become negligent or we will be inconsistent, and possibly sorry later on.

Temperance as a subject for instruction should not have been automatically dismissed from our minds upon the adoption of prohibition, nor should we now continue to leave it out of our thought and out of our program. There are many evidences of the need of instruction in temperance, and not only so, but in law observance as well. Every day we read of many arrests because of drunkenness or drinking, or because of trafficking in intoxicating liquor. The growing lawlessness with regard to prohibition indicates a sore need for instruction along this line.

Some say that the subject of temperance is so old it has lost its interest and that we have already heard enough to last a life time. It may be true for some. But we all remember so well the disastrous effects of drink? How about the young people who have grown up since the saloon was abolished? They have heard very little of the story and have very little understanding of the ravages of the liquor traffic. Besides adults soon forget and need to hear the story often repeated. And those who have never seen nor experienced the evil of drink, are more in need of the repetition. It takes time and oft telling to make a deep impression and to bring conviction. The reason why many of the youth are indifferent about temperance and take prohibition as a joke is that they have not been convinced, they have not been properly taught, they have not been made to understand the ruin that intemperance brings about. They have heard feeble remarks now and then, but no effort has been put forth to really convince them, to prove the proposition to them and to make them feel strongly about it. They will very widely accept temperance as a desirable and right policy and prohibition as just and legitimate restriction of the appetites of man if by repeated and effective instruction they are convinced and imbued with the proper attitude of mind.

Those who say temperance is not interesting because it is old, should remember that it is not the fact of being old and familiar that makes a subject disinteresting, but the way it is presented. In the store windows of our business houses we find articles displayed that have been on the market for many years, even generations. Those articles have been continually revised and improved, but they are essentially the same and for the same purpose. We do not complain because the merchants continue to display and try to sell these articles. Their show windows are not considered stale and uninteresting because of these articles. On the contrary people are continually attracted by them because of the fresh and novel methods

of display. The same may be true of the presentation of temperance truth. It is not dull and uninteresting because of the subject, but because of the careless manner of its presentation. It may be made intensely interesting and impressive if thought and effort are put to it. The

show window tactics which causes sales of articles because attractive displays are needed in the temperance cause. In many and varied ways we need temperance instruction. The time for it is not past.

Dayton, Ohio.

The Rural Church and the Community

By Floyd Sibert

Fourth Installment

WAYS IN WHICH THE RURAL CHURCH MAY OVERCOME HER DIFFICULTIES

We have shown that the church is not a luxury of civilization but that it is a necessity in the expanding moral and spiritual horizon of humanity. Hence the only questions to be really faced are these: Is the church, as it now exists and seeks to function, livingly geared into the total life of the people? Is it adjusted to their economic, intellectual and moral life? The answer, as we have shown in part, is "no." Furthermore, it never will be until the rural population and rural workers really see the community as a whole. We mean by this that the country work has ceased to challenge workers because folks are not seeing it as it is. Both ministers and churches must sense the largeness of their task. The privilege of serving 32,000,000 of farm folk and 39,000,000 town people ought to make the rural field large in the eyes of all. The fact that, as a place of children, the country is, "the conservator of the head waters of religion", ought to impart a thrill to the country workers.

But in city and country life there seems to be a fixed idea that service to the country is an inferior one. Country people are largely to blame. They have always suffered from an inferiority complex, which underevaluates rural life, institutions and people. The trend just now is to make farming a secondary occupation. Young people who are preparing for work in our colleges are led to believe and often say "a country parish is a trip to purgatory", or "to have my name appear in the list of missionary pastors amounts to political suicide." First of all these views must be righted. Sentiment must be changed. I know of no better remedy for this situation than the hope I cherish in my own heart that some school of education will become "really educated" and include within its walls a rural seminary that will prepare men for rural work. One that will follow up the hero of the country side with literature and support in much the same way that the governmental experimental station informs and supports the agricultural worker and the farmer.

But since the church has not yet found a seminary with a heart big enough to include a rural workers' preparatory school, **what can we do on the field now?** The first and best move is to get a thorough vision of the field through surveys and parish maps. Through this survey you will be able to ascertain something of the names of people and their religious affiliation, the scope of church influence, something of the intellectual life of church and community, the people's choice of amusements, social life of the people, health conditions, vocation and business of people, and a knowledge of any other special condition that might arise in the community. Enough has been stated already to show that the first step in making an inclusive programme for the local church—indeed the basis for all the rest of the programme, is a careful, continuous, cumulative study of the whole situation to determine what needs to be done and the resources available to do it. A good text with which to set forth the value of

the survey and programme of the church is, Philippians 4:11, "I have learned, in whatsoever state I find myself therewith to be content"; another version reads, "—in whatsoever condition I find myself, to meet the situation." Yes, that is it: to study, to analyze the situation and meet it with a solution.

Under the "Task of the Rural Church", we have already set forth the idea of making the church the center of the community force. To do this the church must have a definite programme. This programme would include Evangelism, Missions, Religious Education and Community service. The first two need no explanation. The third although relatively new may be made essential by solving just such problems as we are working on here. The last is also a new part of the programme, but it is not the least important one. It has to do with such questions as, What does the community need done that the church can directly do? What does it need to have done that members of the church as individuals or leaders of groups can do? What needs to be done through the creation of agencies other than the church to do it? In what way can the church cooperate with existing agencies and forces to do things that are not exclusively the function of the church? These questions should be answered in part by the survey. No stereotyped programme can be propounded for the answers to these questions. A community service committee should work out a programme.

Let me introduce briefly some methods that have been successfully used. Paul H. Sanders, a man of vision and power, entered a church consisting of 12 women and one man and within two years had enlisted all of the leading men of the community. Here is his testimony: "I now have a men's organization that is really doing things. It is not organized for the church alone but for the entire community. The whole community revolves around the church. They are now planning on building a model home, community house and setting up a community improvement plan. He also has a women's federation with spiritual dominance, a young people's discussion group, vacation Bible school and other organizations that work along the same lines. Rev. O. C. Starn seems to accomplish the feat by a Religious Education Association that includes both community and recreational interests. There is no doubt but that we must recognize this phase of Christian activity and include it in our church programme. Not that we should minimize the spiritual side but rather that we give the spirit a chance to work in a larger field. We of today are measuring the church by OUR conception of an organization rather than by what Christ said it should be and by what he intended that it should do. Would any one light a candle and call it the sun? Or hold up an umbrella and call it the firmament? No, because science has enlarged his conception of these planets. Yet there are countless church members whose conception of a church and its work extend no further than the four walls of stone or wood with few bowed heads inside them once a week. Brethren, don't forget that God is interested in the whole community. David R. Piper suggests the neighborhood membership plan. This

plan is really the application of the Golden Rule to rural church membership. He argues that since we cannot have a church of every denomination represented in a community that we should make provision for members of every denomination. This would call for an extra membership list known as the neighborhood activity membership. Rev. T. Campbelle, of Beacon Falls, Connecticut, gave his men a chance to do practical Christian work and a Bible class of 135 was the result.

By a careful study of these specific examples and with due consideration to other authoritative writers upon the subject, such as Roads, Butterfield and Mills, we are convinced that if the rural church is to live and prosper it must become the center of the community force. It must come out from among them and be a beacon light set on a hill in the center of the community beckoning men to it and throwing out the lifeline to those who are drifting toward the falls. In other words the rural church must change her methods, so that, by an every-member-work programme she shall become an indispensable organization of the community. To quote Roads, "The local church is both the beginning and the finishing workshop of Christianity. It is the point of contact with the individual soul, the place where the actual evangelizing, teaching and training of men must be done. It is the source of supplies for all of Christ's work, whether men, money or spiritual power. It should be the strongest and most effective of the wheels within wheels of organized Christianity.... If a general movement for organizing in a modern way the whole local church can be started and given the enthusiasm of the present Sunday school movement, the local church can be developed into a forceful organism.... The modern organizing spirit and practical methods, which have made Christian civilization, will at last ... get into the church and she, who has accomplished wonders of accession to discipleship and influence with small fractions at work, will sweep the world when all her resources are engaged.

This is supremely important in rural christendom where the undeveloped condition is sores and yet where so large a majority of the whole church lives. Though the church there is first as the social center, and most prominent of buildings it is closed all of the week except for a few hours. It touches usually only the spiritual side of man's nature and that partially and unsympathetically. It lacks the push of business, and the interest of all other intellectual activities, though it deals with the profoundest problems of man's life from the most fascinating book of the world."

In his book the church is not only recognized as the greatest and most essential force in the social life of the community but to him it is **the central force**. The theory then for making the rural church function as a community serving church is to rejuvenate this power and send out newly polished live wires to every part of the community's activity.

But some object that the rural field lacks the necessary man power. They say that the country is sparsely settled. To this we answer that the country contains three-fifths of the population, and their proportion of churches is even greater. Ten years ago in the mind of the public, electrical power for country use was an impossibility. Today the magnetic fingers of electricity are knocking at the door of every farm house. Dare we say that there is **less possibility for the transmission of Christian power, through contact with personality, than there is for the transmission of electrical power by means of copper and wood? Organize the dynamo (church) at the center so that she generates power** (influence of the Holy Spirit in the hearts of men) and the trick is done. She will charge

the universe with throbbing Christian force. Some say we don't need more organization. If that is true then we need reorganization. The dynamo needs to be reassembled and the grounded wires need to be welded into position by the burning love of Christ and Christian fellowship. We don't need a new power. We do need to eliminate the resistance found in the terminals of the rural church. When we accomplish this there will be power, a plenty and it will operate if the terminals are intact.

(To be continued)

To the Music Teacher

By C. F. Yoder

With love and truth and beauty God formed the nascent earth,
And the wonderful earth mother to her mountain sons gave birth.
And the mountains gave the forests and the precious mines beneath,
And instruments were fashioned for the songs God would bequeath.
Not the songs that stars in glory sang upon creation's morn,
But the new creation's story that with lowly Christ was born.
Then God called for sons to sing it and the saved of earth came forth,
In one joyful choir uniting East and West and South and North.
Thus were humans joined with Heaven in the music of the spheres,
In the hallelujah chorus of the love that crowns the years.
Crowns the years with endless glory, thrills the lifeless dust to song,
Crowns the race with life eternal, thrills the whole celestial throng.
Happy he to whom is given eyes to see and ears to hear,
Hands to form the chords of Heaven and to impart their wondrous cheer.
Happy pupil, happy teacher, who ascend the heavenly stair;
Each new scale of joy receiving and transmitting to the air.
Happy world when once it worships only God, the source of joy,
And its anthems are the praises that the heavenly hosts employ.
Rio Cuarto, Argentina.

Billy Sundayisms

Your neighbor's house would look better if you washed your own windows.

Many would stumble over a feather going to heaven and would climb mountains to get to hell.

You may have been born with a devil in you, but in two minutes you can be born again without a devil.

Turn a pole cat into a parlor and see if the parlor changes the pole cat or the pole cat changes the parlor.

I would rather have my boy learn his A B C's in heaven than to read Latin in hell.

I am the sworn enemy of the saloon bunch. I ask no quarter from that dirty bunch and I give none.

Solomon not only drank the well of knowledge dry but he pulled up the pump.

You must be more than a brother-in-law to religion. Your wife can't take you to heaven.

The Sympathetic Touch

By H. H. Smith

The power that one human being has to influence another for good or for evil is one of the most interesting and far-reaching experiences of life. Weak and unsteady wills, under severe test, have been made strong through the power of a friendly word or a sympathetic touch. Marion Lawrence, the great Sunday school worker, in one of his books, relates the following incident in connection with the battle of El Caney during the Spanish-American War:

"As they were entering into battle, a young, smooth-faced, girlish-looking boy about 18 years of age became frightened, and throwing himself upon the ground began to cry like a child. His comrades were ashamed of him. Some of them told him he was a disgrace to the uniform he wore, and to the company he was in. He confessed it was so, but said he could not help it. General Chaffee came riding along at that time with the great responsibility of that battle upon him; his keen eye, however, observed the boy. He dismounted and asked the boy what was the trouble. The boy plainly told him that he was afraid. The great general placed his hand upon his shoulder saying, 'Look here, my lad, I see a good soldier buttoned up in that jacket. Get up and take your gun and fall in line with the other boys, they'll not be ashamed of you when the sun goes down.' The boy turned and took the general by the hand and thanked him for his word of sympathy, then seized his gun, found his place, and held it, too. It is said when the battle was over this boy was found still firing, using but one arm, the other one being disabled by a bullet in the shoulder. It was the word of sympathy that saved him."

The sympathetic touch has also been the means of saving thousands from lives of sin and vice. When John B. Gough lay drunk in a gutter, a good man, on his way to a temperance lecture, stopped, laid his hand upon the poor drunkard's shoulder, and said, "Mr. Gough, I believe," and urged him to go with him to the lecture. Gough went, signed the temperance pledge at the close of the lecture, and became a sober man and a most enthusiastic temperance worker.

Relating an account of his reformation, Gough said that he had sunk so low that he felt he would gladly thank the dog that would lick his hand, but here was a fellow-man who gently laid his hand upon his shoulder as he lay in the gutter drunk and called him "Mr. Gough." It aroused the latent manhood within him, brought him to himself, and he became perhaps the greatest temperance orator our country has known.

Even the hardened criminal is sometimes reformed by the sympathetic touch. The Seventh Earl of Shaftesbury, who was a philanthropist and social reformer of renown, once related the following incident: "The chaplain of a jail sent to me a young man who was just out of prison for burglary, hoping I might say something to encourage him in his professed desire for a better life. He had seemed incorrigible, having been in jail twenty-two times. Rather a formidable visitor for a private interview! Sometime afterwards the chaplain told me the young man was really reformed, and had related the interview, and added, 'But it was this that broke me down—he slapped me on the shoulder and said, "Jack, we'll make a man of you yet."'"

In the hour of deep anguish and distress the touch of the human hand seems almost divine. "Abraham Lincoln, on visiting a military hospital," says a writer, "stood at the bedside of a Vermont boy about sixteen years of

age who was mortally wounded. Taking the dying boy's thin, white hand in his own, the President said in a tender tone: 'Well, my boy, what can I do for you?' The young fellow looked up into the President's kindly face and asked: 'Won't you write to my mother for me?' 'That I will,' answered Mr. Lincoln. When it was finished, he rose, saying: 'I will post this as soon as I get back to my office. Now is there anything else that I can do for you?' the boy looked up appealingly to the President. 'Won't you stay with me?' he asked. 'I do want to hold on to your hand.' Mr. Lincoln at once perceived the lad's meaning. The appeal was too strong for him to resist, so he sat down by his side and took hold of his hand. For two hours the President sat there as patiently as though he had been the boy's father. When the end came, he bent over and folded the thin hands over his breast. As he did so he burst into tears."

While Christ could have healed the afflicted without touching them, he knew the power of the sympathetic touch, and frequently laid his hand upon those whom he could heal. This manifestation of his sympathy was also an aid to their faith. When he healed the leper, "He put forth his hand and touched him." When he healed Peter's wife's mother, "He touched her hand and the fever left her." Of the healing of the blind man, we read: "Then touched he their eyes, saying, According to your faith be it unto you." At the transfiguration, when the disciples fell on their faces, "Jesus touched them and said, 'Arise, and be not afraid.'"

A single word, because of the heartfelt sympathy and brotherly love back of it, may be as effective as the friendly grasp of the hand, and carry with it all the force of a sympathetic touch. When the great Russian philanthropist, Tolstoi, met a beggar in Moscow during the time of the famine, and the man said, "For the love of God, give me a few kopecks with which to get bread for my starving family," Tolstoi said, "I am sorry, my brother, but I do not have a single kopeck about me." The man's face became radiant, and he exclaimed: "You have given me more than I asked for. I asked for a few coins, and you have called me brother."

Ashland, Virginia.

THE END OF THE ROAD

What shall I find at the end of the road—the road where the sunset lies?

Will there be more of joy and less of pain, under those beckoning skies?

Will the colors deepen as I draw near, or will they fade into gray?

For the road is long and the road is strange, that I travel day by day.

What shall I find at the end of the road when I've said my last good-by?

When I hear from far-off the silent call—the call to souls who die,

What shall I find at the end of the road—when the last long mile I've trod?

Find—I shall find all I have prized on earth, for my heart's love, home—and God.

—Elizabeth Powers Merrill, in Baptist and Reflector.

"A light under a bushel, besides being hid, will go out in a short time for want of air. Unless our lights shine for others, they will soon perish in ourselves."

THE BRETHREN PULPIT

The Early Christian and the Modern

By Dr. Charles M. Sheldon

TEXT: That Christ may dwell in your hearts by Faith.—Ephesians 3:17.

The story of early Christianity is fascinating on account of the picture drawn of a type of a new human being. The advent of Jesus Christ brought into history a standard of human conduct that was unlike anything ever known. Christians were a distinct group of people, not seen before in the pagan world. It is worth while therefore to consider the characteristics of this group, and to compare the early type of Christian with the modern.

The Christians of the first century were tremendously caught up by their faith in the Resurrection. Christianity would never have started in its march across the centuries if Christ had not risen from the dead. The Christian disciples believed with exuberant faith that the rising of Jesus meant their own personal resurrection. That faith made them indifferent to martyrdom. In "Quo Vadis," the crazy Nero sees a group of Christian martyrs kneeling on the bloody sand in the Colosseum, singing a hymn, undaunted by the horrors around them, and he says, "They see something! What is it?" And the answer came from one who knew, "They see the Resurrection!"

Yes, the Resurrection was the starting-point of their faith in the eternal life. They did not question its reality; they did not debate it; they did not philosophize about it. They accepted it as the most hopeful fact of their lives, and it gave to them constant joy and the most profound satisfaction.

Does the modern Christian have that enthusiasm? If the members of our churches knew that next Sunday they would be arrested as they go home from church, thrust into prison and next day put to death simply because they professed to be Christians, would they go gladly to death, absolutely confident in another life, and glad to die for their love of him who had given them all? It is a fair question to ask as we compare the early Christian with the modern.

The early Christian gave to Jesus Christ, a place of pre-eminence in his thought that was without a parallel in the pagan world. Christ for the early Christian was above all authority and power. As the writer to the members of the church in Ephesus says, "When he (that is, God), raised Christ from the dead and made him to sit in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things in the church, which is his body, the fulness of him that filleth all in all."

Language could not express in stronger terms the tremendous place that Jesus had in the mind of the early Christian. He was the real ruler of every part of life. He was above Caesar and above every form of human government. That did not mean that the early Christian disobeyed government. The early Christian was a law-abiding citizen always. But it meant that in his thought there was no person in all the world so great as his Savior!

Which raises the proper question: Who is the hero

for the modern Christian? Who is the greatest of all in the mind of the young man of today, yes, of many who are members of churches, and who exalt base-ball players and football players and even motion-picture actors to high places as heroes? It is a fair question for every modern Christian to ask of himself, "Who is my hero? Is it the physical athlete? Is it the scientist? Is it the man of success?" Show me the Christian who so exalts Christ that he is the hero of every part of life, and I will show you a Christian who approaches the type of the first Christians, to whom Jesus Christ was all and in all.

We in this age have in many ways robbed Christ of his regal character. We have degraded him and taken him down from his place of authority. We have even sometimes within the church questioned his authority to rule our conduct and said that his teaching was not practical, that we could not imitate his example. It is time that we put him back where he belongs, into the place of supreme power of the springs of conduct, and exalted him to the place where he and he alone shall rule the affairs of life. That preeminence that was his in the early days of Christianity was one of the greatest reasons why paganism fell before a faith that would not permit any rule greater than the rule of spiritual forces against material.

The early Christian was a type of faith in a community life. At the very beginning of Christianity, even the physical possessions of the disciples were held in common. That practice passed away with the rapid spread of the Christian faith and for economic reasons. But the illustration still remained, and must remain for all time as a principle of the Christian life. That is, with the Christian there can not be classes or divisions made on the basis of racial or national feeling. Christians were all of "the household of the faith." They were, of necessity, all of the same family. As the writer to the Colossians says: "Where there can not be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all!"

Could there be a clearer definition of a perfect type of human? Here is the first gleam of international citizenship. Even in our churches today there are members who do not believe that international friendship is either possible or required. A member of a large church said to me only a few days ago: "All this talk about brotherhood is sham and can not ever be realized. The nations are too much unlike. They can never understand one another. And it was not meant that they should live together." That from a modern Christian! Does it sound strange to the ears of the early Christian who was taught to believe in the "household of the faith?"

Verily, it takes a long time to learn the lesson that "God hath made of one blood all nations." Yet the early Christian accepted that teaching and lived up to it with a wonderful and practical unanimity, and the modern Christian will not get far with a warless world until he accepts that teaching in all its fulness of meaning, and begins to put it into practical use.

The early Christian had a personal experience that

many modern Christians do not even profess to have. It is doubtful if in the early church a disciple would be received into membership unless he could give satisfactory evidence that he had taken the Savior into his heart. "That Christ may dwell in your hearts by faith." The whole genius of the Christian life centered about the fact that for the individual, he had had an experience of forgiveness of sins and a heart-to-heart knowledge of his Redeemer that was the most wonderful and personal experience he had ever had.

How about the modern Christian? A fellow pastor said to me only a short time ago: "I am ashamed to say that I take people into my church who, so far as their conduct goes, give no evidence of ever having been born again. They never come to the prayer meeting; they are not members of the Bible school; they do not belong to the missionary society; in their living they show no difference that I can see from men who never joined a church at all. My church is full of 'nominal' members who have joined because they have thought it would help their business or their social standing, or for superficial reasons, none of which would have gained them an entrance into the early church."

Is this lack of a personal heart faith in Christ a large answer to the question why we do not have more spiritual power in our modern Christianity? Is it the reason for apathy and indifference, and the common acceptance of the charge that people outside the church are as good as those within? The early Christian was a "marked" man in the pagan world. He was different from the un-Christian or non-Christian man. He was known in the community as a believer. Is the modern Christian so known? Is the modern Christian different from the man of the world? And is it the fault of the ministry that, in its eagerness to get men into the church, it accepts as disciples those who have never really had any experience of a personal kind to fit them for membership in the greatest of all human societies?

Christianity began as an emotional religion. It felt more than it argued. It had more heart than cold intellect. Is it not true that in many of our churches there is a cold and formal acceptance of religious faith that kills the spontaneity and exuberance of the early church life? Traced to its source, we find that the reason for the marvelous spread of Christianity was the character of those who loved Jesus Christ with a passion that could not be denied.

It was the wonder of the pagan world as it looked at the people who professed the Christian life. They were the people who "turned the world upside down," and it was because they had been, first of all, turned completely around from lives of sin into lives of righteousness. They stood out as lights in the pagan gloom, and it was the heart religion that conquered the material world and turned its ways toward heaven.

Modern Christianity will never conquer the modern world until it has a heart faith, a personal experience, an emotional enthusiasm that is linked with perfect reason, similar to that which marked the early disciples.

Would to God that all the members of all our churches might have a heart experience in the faith! Then and then only shall the church triumph over the world, and bring it to the feet of its one true and only Lord.—Selected.

SUDDEN PRAYER

I have a thousand times tested the efficacy of sudden prayer in moments of difficulty, when confronted with a little temptation, when overwhelmed with irritation, be-

fore an anxious interview, before writing a difficult passage. How often has the temptation floated away, the irritation mastered itself, the right word has been said, the right sentence written! To do all we are capable of, and then to commit the matter to the hand of the Father, that is the best that we can do—Arthur C. Benson.

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

OUR BEST INVESTMENTS—Luke 19:16-24. "Thou shouldst have put my money to the bank that at my coming I should have received mine own with usury." There are two perils to which we are exposed. First, that we shall imagine that we have little or no endowment and fail to make any investment of our lives. Second, that when inspecting our talents, we shall overlook our finest treasures and so make an unworthy investment.

TUESDAY

THE SOUL'S SUBLIME MOMENTS—2 Cor. 12:1-6. "He was caught up into Paradise and heard unspeakable words." Paul's experience in the third heaven was one of the soul's overtones. His hearing was not of the ears but of the soul, and his seeing was spiritual. What he heard and saw was beyond expression. Every Christian life has its great moments of uplift, its supernal experiences. They come out of much prayer, unwavering faith and concentration upon spiritual things.

WEDNESDAY

SANCTIFIED MEMORY—2 Tim. 2:8-14. "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." Memory brings back the experiences and faces of the past. It is a most beneficent gift and brings much satisfaction, especially to the aged. A part of the reward of righteous living is the memory of virtuous deeds. Moreover memory of God's mercy is an incentive to goodness. It vitalizes faith, stimulates courage and inspires to service.

THURSDAY

DOING THE IMPOSSIBLE—Phil. 4:8-13. "I can do all things through Christ who strengtheneth me." David James Burrell once said, "I am a cipher, but God is the great Unit. When that Unit is put before a cipher you have the beginning of the decimal system of the universe." Paul said, "Of mine own self I can do nothing", but in Christ he was able to take pleasure even in infirmities. To hold self steady in spiritual truth, in pure thinking and in holy living is an impossible task humanly speaking, but it can be done in the strength of Christ.

FRIDAY

A WORTHY DESIRE—Rom. 1:8-12. "For I long to see you that I may impart unto you some spiritual gift to the end that ye may be established." That is the heart of the great missionary enterprise. The Christian has something to bestow that is of infinite value—the grace of God as revealed in Christ Jesus.

SATURDAY

MY WORK—Isa. 49:1-4. "My work is with God." Work is the responsibility of the Christian in this life and it will be the joy of the saint in the life that is to come. "My work is with God", and with God there is always work to be done. Work is a blessing to man, not a curse. Jesus said, "My Father worketh hitherto and I work." And we shall rejoice in the glorious future when we shall see him face to face, not in sitting in "golden chairs", but in serving God before his throne day and night in his temple.

SUNDAY

GAIN FROM LOSS—2 Cor. 12:1-10. "There was given me a thorn in the flesh lest I should be exalted above measure." A student became suddenly blind and invented the embossed type so that the blind everywhere might read. His loss resulted in the gain of many. In Christ Jesus crosses are changed to crowns, huts into palaces, weakness and helplessness into strength and power, and defeat into glorious victory.—G. S. B.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for October 16)

Elijah in Naboth's Vineyard

Scripture Lesson—1 Kings 21. Printed
vss. 5-10, 16-20.

Devotional Reading—Psalm 94:17-23.

Golden Text—Be sure your sin will find
you out. Numbers 32:23.

LESSON LIGHTS

Lesson Poem

"This moment if you bend to catch the word,
A nobler thing than man has ever said,
Along the currents of God's thought is
sped;
And he who speaks bravely must be heard.
This hour a grander work awaits your
hands
Than any written in the treasured past:
Lay to the oar! the tide runs fast, runs
fast—
Life's possibilities are yet unspanned."

Introduction

The date was 876 B. C. The king of Syria
is Ben-hadad II, who besieges Samaria, but
is twice defeated and forms an alliance with
Ahab; denounced by a prophet, 1 K 20:13,
28. Now comes the harrowing story of Na-
both's vineyard.

Although the city of Samaria was the
capital of his kingdom, Ahab had a palace
at Jezreel, where he resided during part of
the year. This palace was situated on the
heights at the western extremity of Mt.
Gilboa, on the eastern borders of the plain
of Esdraelon, about 25 miles north of Sa-
maria. One day it struck Ahab that the
garden at this place would be greatly im-
proved by an enlargement which would take
in an adjoining vineyard. He therefore
caused application to be made to the owner,
whose name was Naboth; but Naboth,
strong in his indefeasible right of property
declined, somewhat bluntly it seems, to part
with it.—Kitto.

Covetousness

(From Illustrated Quarterly)

Covetousness (1) is not a mere desire for
more; for that desire, in some form, is ever
appealed to in the Bible, and is the root
of all civilization and progress. (2) Cov-
etousness is the overstrong desire for more,
uncontrolled by reason or conscience, or the
word of God—a desire that is willing to
gain for itself (a) at the expense of others,
(b) at the expense of higher and better
things. It is not coveting to desire a house,
but to desire it so as to deprive our neigh-
bor of it, or to gain it by wrong-doing or
neglect of duty. All true gains, all true in-
crease, are such as benefit both parties and
the community in general.

The Evil of Covetousness

Covetousness is a root of all evil. (1)
Crimes, selfishness, oppressions, wrongs of
all kinds, grow from this root. It stands
in the way of all progress, all elevation of
man, (2) It is the source of all evils to the
covetous person; it is selfish; it smothers
every noble feeling and aspiration; it
quenches every hope of religion. "Poverty
is the want of much", says Publius Syrus;
"but avarice is the want of everything." (3)
It grows worse and worse. It is in-
satiableness. It is like drinking the salt waters
of the sea, which only increase the thirst;

or climbing higher, which only enlarges the
horizon of the desires. (4) Covetousness is
idolatry (Col. 3:5), and no idolater can en-
ter the kingdom of heaven. It puts things
in place of God—gold, fine houses, fine
clothes, land, fame, place and power. The
covetous man makes these the first aim in
life, rather than to do the will of God. This
is the fundamental harm of covetousness,
its reversal of the true order of interest
and of human pursuit. Contentment, on
the other hand, gladly and humbly takes
life as God sends it, knowing that his will
and ways are best for his creatures. Con-
tentment therefore is an essential Christian
grace, and the discontented are wrong at
the very heart of their lives.

Much of the sin and danger to our land

WHERE SHALL WE GO?

Where shall we go for guidance
In a world of strife and din?
To a cross upon a hilltop,
Where that world was saved from
sin?

The cross is rather a symbol
Of courage and faith and love
It strengthens us in our weakness,
It brings us help from above.

Where shall we go for guidance
When the way is dim and far?
Follow the path of the Wise Men,
Who were guided by a Star.

A Star, a Manger, a Savior,
Shepherds, and Angels in song;
Romance, Religion and Beauty,
With these God guides us along.

Guidance, how surely we need it
To lighten our toilsome way!
The Babe of Bethlehem leads us,
His star, his cross show the way.
—John M. DeChant.

springs from covetousness. The graft, the
dishonesty, the liquor selling, the bribery,
the fraud of every kind, the letting abom-
inable tenements to the poor, selling hon-
or and uprightness to get rich, grinding the
faces of the poor, dwarfing the children by
overwork—all these and many more flow
from the polluted fountain of covetous
hearts.

A Wife's Influence

"No one can so inspire a man to noble
purposes as a noble woman, and no one so
thoroughly degrade a man as a wife of un-
worthy tendencies. All that was worth ad-
miration in the character of Henry VII was
a reflection of the heroics of his wife Mar-
garet. William, Prince of Orange, was re-
stored to the right path by the grand qual-
ities of his wife Mary. Justinian, the Ro-
man emperor, confessed that his wise laws
were the suggestion of his wife Theodora.
Andrew Jackson, the warrior and President,

had his mightiest reenforcement in his plain
wife, whose inartistic attire was the
amusement of the elegant circles into which
she was invited. Washington, who broke
the chain that held America in foreign vas-
salage, wore for forty years a chain around
his own neck, the chain holding the minia-
ture likeness of her who had been his great-
est inspiration, whether among the snows
at Valley Forge or the honors of the Pres-
idential chair."—T. DeWitt Talmage.

Respecting the Rights of Others

"The politician says with a sigh, 'A good
deal of dirty work goes on, and I am afraid
that sometimes I get the advantage of it.'
He turns his back and shuts his eyes, lest
he should see anything that might shock
him."—Bishop of Peterborough. Men are
often like Ahab, doing nothing themselves
to get gains wickedly, but accepting them
when others get them wickedly. We are
responsible for every infraction of the
rights of others that we might prevent, and
not merely for those that we commit.

"God will surely lay the burden on the
man who helped to make the burden; God
will surely require part payment from the
man who profited by the bargain; so keep
yourselves clear from other men's sins, that
you may be clear also of their condemna-
tion."—Charles Kingsley.

"On the line of the same principle, if an
employer of labor, by paying an inadequate
and unjust wage, tempts his employees to
supplement their scanty pittance by dishon-
est or unholy methods, he is held responsi-
ble, in the sight of Heaven, for the evil
which he might have prevented if he had
not been wilfully and criminally indiffer-
ent."—F. B. Meyer.

When and How to Rebuke

A true child of God must raise his voice
in opposition to the enemies of his Father.
"God and all true souls are necessarily
seeking and finding the wicked and resist-
ing their influence, as Elijah did Ahab; and
from their nature they must do so always
and everywhere, except in the world of the
lost. There may be a place where sinners
can be let alone, but it is not in this world,
and they have reason to thank God that it
is not. As Christians, we should remember
that the convincing power is not ours, but
God's. The only thing that can unmask a
sinner to himself is the Holy Spirit, and so
our part is to be holy mediums of the Holy
Spirit of God."—James Brand.

The rebuke of wrong must be guided by
the Holy Spirit, that it may be done tact-
fully, without any display of conceit or
harshness, and in the spirit of true help-
fulness. It is a necessary though painful ser-
vice, this of the spiritual surgeon, and all
Christians are likely to be called on to ren-
der it. May the rebuke be given in the
spirit and power of Elijah.

"Selfishness, which, in its measure, is
heartlessness, carries its own punishment in
the moral death it induces; but it is also
doomed, in many cases, to pay the penalty
of the avenging anger of Providence, before
the eyes of man."—Cunningham Geikie.

"Books are the true levelers. They give
to us who faithfully use them the spiritual
presence of the best and greatest of our
race."

E. M. RIDDLE, President
Bryan, Ohio

L. V. KING, Associate
New Lebanon, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Conditions in Nicaragua

Some rich Americans have made investments in the little Central American Republic of Nicaragua. There is nothing benevolent in making investments. Americans who are down there or have money at work there are only thinking about how much richer they may become by exploiting that country. Now it happens that political conditions are rather unsettled in that little country. The people of Nicaragua prefer settling their own political differences in their own way. It may from our point of view be a very foolish way, but after all, it is no more of our business than some of our political corruption is the business of the people of Nicaragua. Of course with our feeling of superiority we think that they are rather crude. Perhaps some day we may be able to show them how to make a fine art of corrupting the ballot, but if they do not want to learn of us, we should let them go on their own way. This is what the wise Government we happen to have does not want to let them do.

With the political shake-up that Nicaragua has treated itself some of the investors in the United States find that they are losing money. The little rebellion has been smashing up American property and making it uncomfortable for the American money grabber. This is going too far to suit some people. An American mob may burn a "nigger" in Georgia or a hooded secret society may boycott the Jews in another state, while another state may refuse to enforce an item of our national Constitution that it does not like, but the National Government can or will do nothing. It assumes that such things are matters that the individual states must settle for themselves. But now that American property has been assailed in Nicaragua it becomes our patriotic duty to send marines down there to save the profits of the capitalists. It is strange that our government is so anxious about the investments in foreign lands. The sending of soldiers amounts simply to the military arm being used to guarantee the private investments of our rich men. If our benevolent government is so ready to lend its aid to investments why does it not concern itself about some of those at home? That little merchant at the corner store may be squeezed by money lenders and sold out a dozen times for all that our government cares. The farmer may see his crops rot or sell them for less than it has cost him to produce them and to help him out of his trouble on the part of the government would be denounced in Washington as entirely too socialistic.

Any thinking American who read in the papers of the warfare in which our marines are having a part in Nicaragua should blush with shame. The American marines have no business down there. Their presence has been resented by an element in Nicaragua just about in the same way as our fathers resented the presence of English and Hessian soldiers in the colonies. Naturally some one had to get hurt and it looked as though others would also get hurt and then came the terrible slaughter. Several hundred natives were blown to pieces by bombs thrown upon them from the air by American troops.

The slaughter would have been impossible if it had not been for the presence of the American marines. There was no reasonable excuse in the interest of American capitalists. We are not very well liked in South America anyway, and we wonder why, but there is a reason now that will dispel all doubt. The giant of the North who cares so little for the lives of those with whom he has no reason to quarrel can't be trusted—or at least that will be the attitude of Latin America. The blot on our honor cannot be wiped out, but if the marines are withdrawn the blot will not grow bigger as it surely will while the American military is encamped on the soil of Nicaragua.—Mennonite.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for October 16)

Good Mottoes. John 9:4; Jas. 1:22

"Mother, what is a motto?" said little Jane.

"I have one up in my room," said mother. "We will go up and see it." Then mother explained to Jane that mottoes are to live by. We hang mottoes on the wall so that we will see them often and they will help us.

The motto in mother's room said, "GOD IS LOVE." After they had looked at it for several minutes mother said, "When I am very unhappy and everything seems to go wrong, I look at that motto and remember that God loves us all. That helps me to be happy."

"I'd like to have a motto, too," said Jane. "Can I have one just like yours?"

"I think that it would be nicer for you to have a different one. We will try to think of a motto that you would like. If we can think of one that you like that is different from mine we will get it. If we can't and you would rather have one like mine, you may."

For the next week they kept thinking about mottoes. Whenever they went down town they looked in the gift shops and other stores to see if they could find a motto that Jane would like. Each day when they read their Bibles, they tried to find a verse that would be nice for a motto. Sometimes they found words that they liked but the trouble was that they couldn't find any as nice as mother's. On the next Sunday, Jane sat with her mother in church and they listened very closely to the sermon of their minister. The sermon was about God being everywhere and knowing everything that happens. The preacher said, "It is such a comfort to know that when things go wrong and no one seems to understand, we can talk with God and realize that he is our Father and knows about us." The sermon closed with three words from Matthew 6:32, "Your Father knoweth."

As soon as the minister sat down, Jane whispered to mother, "I know what I want on my motto. Would it be all right to

have 'Your Father Knoweth' for a motto?"

"That would be lovely," said mother.

That very afternoon, Jane and mother got out some paper and crayons and worked for a long time. When they had finished Jane's motto was very pretty and it was ready to be hung in Jane's room where she would see it every day. Mother prayed as she put Jane's motto on the wall that Jane might never do anything that she would be ashamed to realize that her Father knew.

Sometimes as the days passed, Jane told her mother how glad she was to have her Father know all that she was doing. But sometimes she wondered if he was pleased with everything that she did. Then one evening when Jane went to her room to undress, she looked at her motto and it made her feel very unhappy. She ran to her mother and said, "Mother, I was very unkind to one of my friends today. I got angry at her and I called her mean names. I am so sorry that I did it and I wish that my Heavenly Father did not know everything that I do. I don't want him to know when I am bad."

Jane was almost crying and her mother said, "Well, Jane, you have said that you are sorry. Remember that your Heavenly Father understands the feelings of your heart. He knows that you are sorry and if you talk to him in prayer, he will help you to control your temper next time. Be glad that your Father understands when you are sorry and repent."

Then Jane went back to her room and prayed to God for help. So, each night after that she looked at her motto, "YOUR FATHER KNOWETH" and was glad that her Father not only knew when she was good but was willing to help her when she was sorry for her mistakes.

Bible References

- M., Oct. 10. God is love. 1 John 4:8.
- T., Oct. 11. Your father knoweth.
Matt. 6:32.
- W., Oct. 12. Seek first the Kingdom.
Matt. 6:33.
- T., Oct. 13. Rejoice evermore. 1 Thess 5:16.
- F., Oct. 14. Pray without ceasing.
1 Thess. 5:17.
- S., Oct. 15. We will serve the Lord.
Josh. 24:15.

Woodstock, Virginia.

The Queen of Sheba may never have existed, but the kingdom of Saba certainly did, says Dr. Ditleff Neilsen, Danish historian and philosopher.

Dr. Neilsen will shortly issue a report of several years' study with cooperation of two foreign scientists. According to this report there existed two thousand years before Christ a culture which was by no means inferior to its two great contemporary Asiatic countries—namely the Egyptian and Assyrian-Babylonian cultures.

"Science," says the doctor, "hitherto has considered Saban researches as belonging to the realm of fantasy, but now will have to reconsider its views." He brought some two thousand specimens of inscriptions and 5,573 gold and silver coins which he had found in the sand-covered ruins of ancient cities, temples, and palaces as evidence that a highly cultured people had lived in those parts.—Selected.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Another Letter from Dr. Gribble

42 Rue Pierre Nicole,
 Paris, Vme, France.
 September 9th, 1927.

Dear Evangelist Readers:

Only once more, perhaps not at all, shall I have the privilege of compiling for you in France letters from our dear workers in Africa.

I have before me letters ranging in date from June 5th to July 20th, all however, received during the last two days.

Under date of June 5th from Yalohe, Miss Tyson writes:

"This is a lovely, quiet Sunday. We have decided to have just a short service (English this afternoon, mostly prayer. There is so much to pray for that one feels one must give more and more time to prayer. You are much upon our hearts as the time of parting and of coming forth approaches. We are very happy to know that soon you shall be on your way and we shall again have you with us. We trust you may have a safe journey, free from sickness, and that little Marguerite shall also reach her destination safely.

"The Evangelists' classes are growing. We now have nine, most of them quite stable. One of them (in particular) has the same battle that we all have, "dying to self," but we know that the Lord has given us victory time and time again and since he is no respecter of persons, he can and will do the same for him, if he will make an entire surrender. It is still my privilege to teach this class. The Lord gives much joy in the work. As the Spirit reveals his message to their minds and hearts. Yolo seems to be growing most beautifully. In prayer he seems to touch God, not alone for the need of his own heart, but also for the other evangelists.

"Each day I praise the Lord increasingly that I have been permitted to come to this land to tell forth the message of love and salvation. If only our young people could know the joy of service here they would never think of sacrifice nor permit anything to keep them from coming to the field, for here in the Lord's service, "There is joy unspeakable and full of glory, And the half has never yet been told."

"The other night I was looking over some of your books in the library, and I found in one of them a copy of the telegram that Brother Gribble sent to the Board, telling of the granting of permission, and I read that word "Hallelujah." I thought how much joy and praise was expressed in that one word. Then again today as I was reading some "Brethren Missionary's" telling of the founding of our work my heart was filled with abundant joy as I thought of all the Lord has accomplished through human instruments who had been wholly yielded to the Lord. Some of us are weak, yet he ordained us and sent us forth, and, oh, I want to be able to bring many, many to him!

"The hospital is nearly finished. The veranda store house must be built and the doors and shutters put on. Then it will be ready for occupancy."

From Bassai under date of June 13 Miss Myers writes: "Brother Jobson opened

school June 1 with seventy students. He thought there would be a falling away but instead he has increased his roll.

"He has some Kaba and some from Bozoum. He has also a class for the evangelists from six to seven in the mornings.

"A gift of \$1400 has been given by Long Beach members for a church at Bassai. The building will be commenced by Brother Kennedy as soon as the money comes."

From Bassangoa under date of June 21, Mrs. Hathaway writes:

"At last the mail has arrived after an interval of two months and four days. And you may know it was a welcome guest. We are glad to know of your proposed date of sailing. You will see quite a difference in Yalohe station as we will have three new buildings, perhaps more. (School, church and hospital.) Won't it be nice for you to have a building to work in, though? The Lord surely is blessing us in giving us all these permanent buildings and when we get brick houses for the missionaries, we will be happy indeed.

"The Lord is faithful."

"We expect to leave for Yalohe in a day or so.

"Miss Myers will come to Bossangoa for a time. She and Mrs. Sheldon will no doubt come down from Bassai together.

"A conference will be held at Bassai in July, and another, at which we hope you will be present, at Yalohe in November."

Under date of June 25th, Miss Emmert writes from Yalohe:

"Today has been prayer day and as usual a day of great blessing. But as we have so often experienced in the past, the enemy has been unusually active also. The word came up from the village this morning that Korowan's wife was very ill, so Miss Tyson went down to see her. She was unconscious and soon died. Immediately the women threw themselves upon her body and began to mourn and wail. The old men of the village persuaded Korowan (one of Yalohe's polygamous sons) that a demon had done it, so he rushed in and dragged out several of the mourning women whom he claimed had demons. We hear that he has accused no less than ten people today and I suppose some poor woman will die mysteriously in a week or two. The people were indescribably mad with grief and rage.

"Then we found out that Goumbara was also very ill, given up to die and taken out along the creek somewhere. Mr. Hathaway went to see him and found him half way to Yakobas' village. He had been ill three days. They blame his wife for his illness and also for the death of Korowan's wife. It looks very much as though it were a case of jealousy and that there have been a series of poisonings, though of course it would be impossible to prove anything.

"Goumbara was carried here to the concession. His salvation and recovery would be a great victory over the enemy. It has been necessary to guard him day and night from the witch doctor. This morning he seems better.

"It was rather rainy today, so we had only 210 at Sunday school. N— and B— made public confessions of sin, recently.

B—says "Shame takes his eyes" very much. He sent word to the evangelists here to pray for him. He is now on his way here. The work is very encouraging spiritually. Of course there are ups and downs in the lives of the best of them, but on the whole there seems to be a steady growth among the Christians. It surely will be a great day when the Scriptures are opened up to them through their own reading. I pray that not one of them may be lost to his service.

"Goumbara was taken back to his village by his relatives. They plunged him into the creek to cure him of a temperature of 104°. He grows worse and worse."

June 29th Brother Hathaway writes from Yalohe:

"Everything is moving along nicely. Building is progressing. The hospital kitchen is now being built. We find it a great blessing to be in the new church building. The atmosphere is much more spiritual, and consequently it is much easier to preach."

Miss Tyson writes July 11th: "Goumbara is dead. We still cannot believe it is really true.

"By the signs of the times the Lord's coming does not seem far away and as one sees the awful sin all around us and as we hear of the sufferings of this present time our hearts surely cry, "Lord, come quickly." But then again so much still needs to be done—Oh, I wish that we might have more workers for itineration.

"What a glorious meeting when the Lord comes. Should he come before you reach us we will only see you sooner than we had anticipated. There are some people that I am looking forward to seeing at that time. Of course my Lord and Savior is the first one I want to see, and then I want to see Brother Gribble, for I have never seen him in the flesh."

Under date of July 20th, Mr. Hathaway writes from Yalohe:

"We certainly would like to cross the Sahara, and trust that there may be a large party accepted to come back with us. The Douala route is nearing completion. One travels by railroad or steamboat from Douala to within three days' auto-ride from here. Of course if one must cover that distance in tepoys it would require longer.

"We have several orders of freight which have been on the way over a year. Boat service up the Congo is very poor. We heard recently that the Largeau went to the bottom of the river. Another boat is also unusable, thus French boats on the river are far too few to care for the situation."

Thus another picture comes to you of the manifold and complex work of our African field.

As to Paris, our Brother DeLozier returned recently from his trip into Italy and Spain. I returned September 5th from a brief trip into Switzerland where I had the pleasure of attending a "Christian Convention" of French speaking Christians.

News from Marguerite tells of their safe arrival at New York. A violent storm the first two days, an injury to the boat, stoppage in full sea, reparations—such is a brief summary of the first chapter of the voyage. Then succeeded three days of calm, with a sea of glass and a torrid tempera-

ture. And then suddenly—the third and last chapter—the violent storm of the sixth day, when waves lashed forty feet high, and when lives were despaired of. Yet God was faithful, and the little daughter hastens to write, safe in the security of the Martha Washington hotel, New York, the night following the terrible tempest: "Dearest Mother, I just want to write and tell you we were saved! ..." Hallelujah! At the hour of the storm, though I knew not of it, there was a song of praise in my heart, and I was conscious that God was mightily working for me. Over and over on this memorable night of August 26th, I repeated in the loneliness of my little apartment, the joyous words, "I will praise him forever!"

After much prayer and waiting upon the Lord, I have booked passage on the Steam-

ship "Amerique," sailing from Bordeaux, France, October eleventh, with the intention of disembarking at Douala, but with the option of going on to Matadi it seems wiser to do so. As the date had been announced as the fifteenth a little explanation is necessary. Never having been clear as to whether I were to go forth on a French or a Belgian boat I was glad to find the September sailings coincided as to date September 27th. This date has been for some time an objective, though never announced. Then when circumstances made this date unwise, I overlooked the fact of the discrepancy in the October sailings. The Belgian boat sails October 15th, but as the Lord now leads by the French boat to Douala, I find I must go four days earlier than announced, namely October eleventh.

Friends writing after October first should

address me at Yaloke.

Should this copy reach you before October 1st you may still write, if you desire, to me at 42 Rue Pierre Nicole Paris, Vme, France. Care of Mr. and Mrs. Floyd Taber.

Should any one wish to write direct to the boat, the address will be, Paquebot Amerique, Chargeurs Reunis, Partant de Bordeaux France le 11 octobre.

Anyone of you writing to the boat should add either your return or my forwarding address, "Yaloke par Boali par Bangui, Afrique Equatoriale Francaise."

So far as I know, for the first time in my life, I go forth alone. God is faithful, and will provide companionship, if not human, then his own presence in augmented degree. I hope to write you a farewell from Bordeaux.

Faithfully,
FLORENCE N. GRIBBLE.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Flora Church, Indiana

The name of this place has become well known to the brotherhood on account of having here the Old Folks' Home. Flora is a well kept flourishing town of about 2,000 inhabitants.

I visited the Home twice and found it well located and being taken care of in good shape. The land is well farmed and stocked and things look good.

So much has been written about the Home, I only want to confirm that we have an elegant building here in appearance and arrangement, modern and adequate to meet the needs of the church.

Brother Coleman is the pastor of the church here and I enjoyed meeting his family and having a few close-up days with him. I found him interested in the College and willing to do all he could to help in his local church. Like most of the other places, I was given the "old story" of high taxes, poor crops and low prices.

I was given royal entertainment and good hearings and had pleasant fellowship. The total gift was \$1,213.81. W. S. BELL.

LA VERNE, CALIFORNIA

September 15, 1927.

This is a report from the La Verne church for the first six months of the present year. We began the year with a new method of evangelistic effort. Instead of holding twelve or fourteen meetings within the space of two weeks, we held the same number of meetings over a period of a little over three months. Every Sunday evening service was thoroughly evangelistic in tone, and the old fashioned revival atmosphere was present at each service. A large, well-conducted orchestra opened the service by offering several selections, and playing the accompaniment for the congregational singing. Special vocal numbers were rendered, with the special purpose of bringing the gospel to those who were unsaved. Every sermon was strictly evangelistic, with an invitation at the close for sinners to accept their Savior. Special advertising and visitation work was carried on by members of the congregation during the three months.

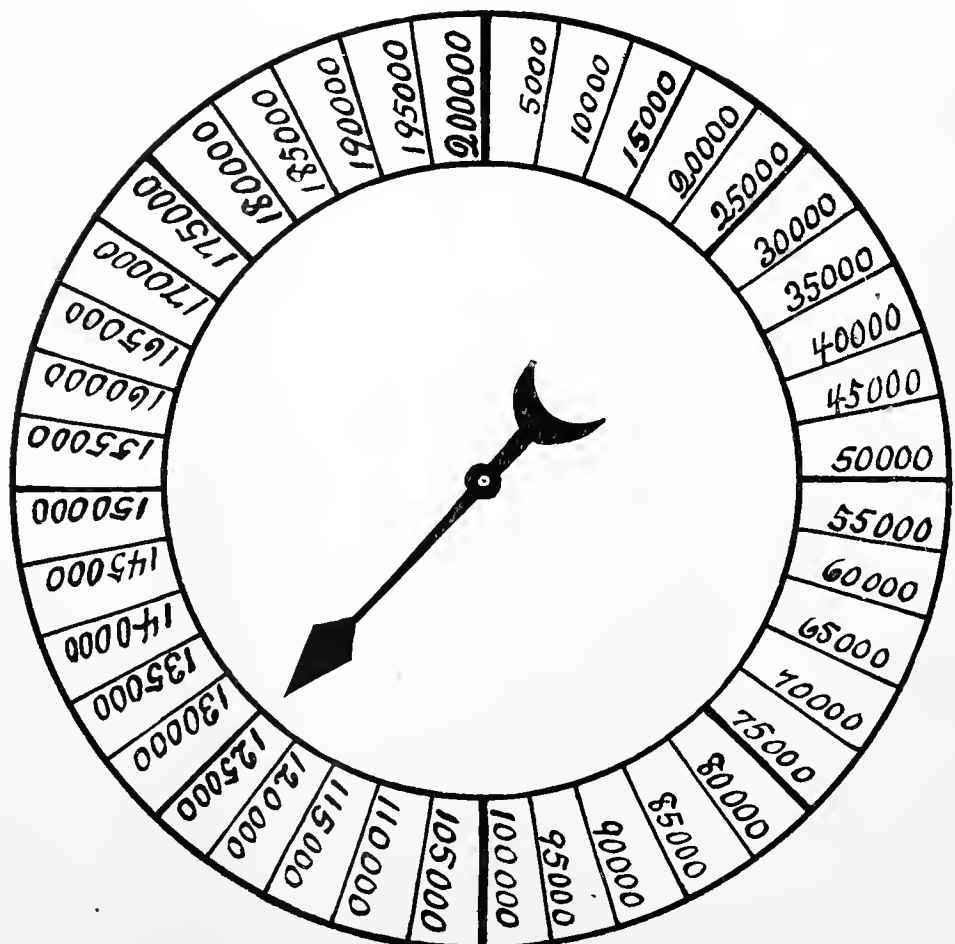
The results were very gratifying, and many were added to the church. We feel that the plan of keeping the revival atmosphere stirring for over three months was much better than having just a short, intensive, campaign.

The Sunday school has shown a remarkable growth over last year. Although this is a small community, as far as population

is concerned, yet our attendance has doubled in the last five years.

We have been extremely fortunate in having our own missionaries, Brother and Sister Sickel, with us this past year. They have been a help and an inspiration to us all, and we are loath to see them leave, yet we know that there is an impelling call coming from the lands beyond the sea. May the Lord bless them in their work and labor of love.

We feel proud to say that two more of our young people have taken up definite training for full time service for the Lord. This little church has missionaries in Africa and in South America, and a home mission-



ary in Texas, and now two more volunteers. Surely the Lord's blessing is upon us. Our prayers and best wishes go out to all the churches of the brotherhood. May you all stand true to God and to his Word in these trying times, till Jesus comes.

Even so, Come, Lord Jesus.

HERBERT H. TAY.

A PLEA FOR INDIANA MISSIONS

(Note—This letter was evidently mis-carried or delayed in the mails, as it failed to reach us in time for publication previous to the Indiana conference as was intended by the writer.—Editor).

Your Mission Board begs leave to submit the following request to the churches of Indiana. Last year we promised to support the work at Peru, Muncie, Huntington and Fort Wayne as much as we possibly could. These points are valuable to Indiana and are worthy of our support. We as a body of believers in missions have said to these points, go ahead and we will see that you are taken care of, and those points have acted in good faith. Should we not then see that their needs are met?

We fear that we pastors who are situated in fields where the Lord has blessed us with people of sufficient financial strength to take care of our local needs, that we neglect those pastors who are laboring in mission fields. Now brethren, such needs ought to be met and we are quite sure that when the people know how badly the need is felt, they will respond to the call and meet their apportionments.

Our district conference which meets at Loree ought to be the best in the history of our Brethren churches of Indiana. That can be if we remember our covenant with God. Our treasurer informs us that we are quite a lot behind in our promise to those who are depending on the Board for help. So we are asking if our churches will not come to our relief and put our mission work over in good shape. Your Board wishes to thank you for all past support and prays God's greatest blessing upon all to the end that a ready response may be made. Listen to Malachi, that doorkeeper for God:

"Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing such that there shall not be room enough to receive it." Brethren, let us take God at his word and prove him. He never fails.

W. F. JOHNSON, President,
S. M. WHETSTONE, Secretary,
J. E. COLLINS, Treasurer,
Indiana Mission Board.

NEWS OF THE COLLEGE

The end of this week finds the enrollment complete. As noted last week, there is an increase over last year. I am giving the enrollment for the two yearly semesters for the past seven years. In every case this represents the gross enrollment before the withdrawals are counted out.

	Semester I	Semester II
1921-2	129	129
1922-3	178	178
1923-4	219	220
1924-5	250	280
1925-6	279	289
1926-7	269	290
1927-8	291	***

It will be noted from the above that we

have had a very steady and healthy growth. If we were to take all who applied we would not be far from 300 now, but several were rejected.

The Gospel Teams are getting under way and hope to do as good a bit of work as they did last year. I suppose we lead all other Ohio Colleges in this kind of religious work.

I attended the funeral of Mrs. Bell, wife of our Brother W. S. Bell, in Dayton last week. Also I called upon Brother Orion Bowman and found him very ill. I visited a bit with Dr. and Mrs. Beachler. It will be of interest to the church to know that Dr. Bell expects to continue his work for the College without interruption.

The first term of the Saturday work, started off well this past Saturday. There will be three terms of ten weeks each, making the Saturday year thirty weeks long. The total enrollment for this term will not be far from fifty.

The writer addressed the Mansfield teachers last Monday at their monthly meeting, using the subject, "Some Population Problems."

The first two issues of the Collegian have made their appearance. It is not too late to subscribe. Both numbers were very commendable.

We have made several small changes in the new building as we are crowded for office room. As we have it arranged now, every recitation room has its adjoining office where the teacher may prepare his work and meet his pupils for consultation. When we were last inspected by the State office, this feature was noted and commented on as being up-to-date and not always found in more pretentious college architecture.

We have formed a new organization here known as the Faculty Club. The intention is to meet once a month when some recent book is to be reviewed by some Faculty member or a paper read upon some topic related to the department in which the professor in question is interested and informed. The purpose is to keep all of us posted on the new developments outside our own departments and also to promote good fellowship and keep the scholastic standards high at Ashland.

Mrs. Martha F. Gorman presented a fine wool comforter to the College Dormitory, for which we are truly grateful.

EDWIN E. JACOBS.

MATHIAS, WEST VIRGINIA

Apologies are often in order, but will simply admit of being careless in reporting as we ought to report. This carelessness or apparent indifference is not due to any lack of interest in the work or even in our much loved church paper, being conscious of the fact that our people generally delight in having the news of the field, but this neglect has been due largely to being overcrowded with work.

We have experienced many things since our last communication; some things that occurred have brought joy, some sadness.

Since January several of our number have passed to the great beyond. During the early part of January, my father crossed the river which was a loss to us as well as to the church, as he was very loyal to all its work. Brother Ed. Miller of Maurertown, Virginia, was called to preach his funeral. A very large crowd was present and Brother Miller delivered a wonderful address. A few days after this a noble sister,

Mrs. Simon Halterman of near Bergton, Virginia, was called away, and funeral conducted by the writer.

We have mentioned some of the sad things, we now turn to a brighter picture.

During August Dr. Bame and wife of Ashland, Ohio, came and held a two weeks' meeting for us. First it might be interesting to know what our people thought of it, secondly, what others thought or even think of it. It might be considered that we should have said what others think or thought of it first, but we take the privilege of saying first what our people think of it. Well, we think it was a wonderful meeting and we are inclined to think that others view it the same way, in fact so many statements from others convince us that it was a meeting to be appreciated.

Sister Bame met the youngsters each morning, working up an interest in them, building up an association, teaching them in a way especially along musical lines that made them ready and willing to go before the entire congregation in an interesting way, entertaining all. While they were not professional singers, yet they carried off many honors.

Then each evening Brother Bame's sledge hammer blows at Satan showed him to be a soldier of strength and one "That needeth not to be ashamed." His sermons were very, very strong, entertaining, convincing, logical and of a high order in every way.

Large crowds came to hear, many from a distance, many that could not find room. The interest increased as the meeting went on, and could it have continued another week, we believe we would have had a large ingathering, but as always it takes some time to create sufficient interest for a great ingathering, yet as a result we have already baptized twenty-one and received one excellent woman from the Church of the Brethren and still others say they are coming. We are stronger as a body of believers in a full gospel which is largely due to Brother Bame's strong and convincing doctrinal sermons which were appreciated and are still spoken of by our Church of the Brethren people. Many here believe as we do, and we feel that the situation in this particular here is no exception to other places, therefore we are wondering why more Brethren preachers do not preach more doctrinal sermons, those peculiar to our denomination shunning nothing.

The outlook for us is brighter, we are happier, and our association with the Bames has been worthwhile. We closed with a most excellent communion.

And still more, on September 4th, Rev. G. W. Chambers of Penn Laird, Virginia, came to us and began a meeting at the Kimsey's Run church which is a part of this congregation. I would hesitate in mentioning the kind of opposition set up to defeat our plans, notwithstanding the fact we had made an investigation to find out whether or not we would interfere with any other meeting by beginning at that time which assurance was given us that none whatever. Yet in the face of all this a meeting was started just one week before ours and continued two weeks and at the close of this meeting another began, so we had meetings all along with ours. But thanks be to God because of victory in many other ways, twelve confessions, two coming from the Church of the Brethren.

We closed here with another excellent communion. Brother Chambers endeared himself to these people as well as to the people of this section. Our prospects in

that section are very encouraging. We have therefore thirty-four to report and every indication for more.

We thank the Bames and Brother Chambers for their good work and pray God's blessings at all times upon them.

ARTHUR SNIDER.

A Unique Event

"Jesus was living among sinning men and women and was constantly dealing with the malady at the root of human life. His analysis of character and his ability to read the inner motives of men give ample evidence of the deepest moral insight and sincerity. Yet with all this he was not conscious of sin in his own life and was willing to throw out the challenge to anyone to lay his finger on any spot or blemish. That a man should be able to state an ideal which still goes beyond the possibility of the deepest ethical thinker to improve, is an achievement unmatched in the history of ethical theory, but that this Teacher should match his ideal with his life, should live it out so that the example is more beautiful than the precept, is to raise Jesus to an unapproachable pinnacle of excellence. We must use words which cannot be applied to any other of the sons of men. That is the impression that he made then, and it is the same today. A unique event had transpired—a Being had trodden our earth of whom it could be said that he had not sinned. How to classify such an One has been the problem of problems in theology since his appearance."—From "The Religions of Mankind," by Edmund Davison Soper.

Exclude religion from education and you have no foundation upon which to build moral character.—*Eliot*.

NEW ENTERPRISE PA., PASTORATE

In reviewing the activities of the last three months on the Bedford County, Pennsylvania, Circuit, composed of New Enterprise, Yellow Creek, and Raystown churches, the outstanding achievement has been the successful promoting of a three weeks' revival at the Yellow Creek church which resulted in eleven making the "good confession" and being added to the church by baptism.

The campaign was begun on the evening of September the fifth, with the pastor in the role of evangelist. The weather was ideal throughout. Farmers took enough time from the rush of their fall work to attend the services. A fine fraternal spirit was shown when many members from neighboring churches were in attendance from night to night.

As a result, the Lord added unto himself eleven souls. Ten of these are from the ranks of the church school, and one, a mother, coming from another church. These confessing were baptized on the Saturday afternoon of the closing week, and confirmed on Sunday morning and formally received into the fellowship of the church. The special series closed with the Communion services in the evening with forty-one surrounding the Lord's tables. Thirty-eight of these were members of the local congregation, and this number was almost twice as many as had attended either of the four previous Communion services conducted by this writer. The number would have been even larger but six of the usual partici-

pants were absent because of sickness or school work.

This congregation is also rejoicing over the purchase of a piano by the Woman's Missionary Society. This society was organized only last October, and is deserving of much credit for undertaking this responsibility. In bringing the messages for the three weeks, this writer followed the advice of Dr. W. P. White, given at National Conference when he said, "The people are hungering for the Bread of Life; simply break it and hand it out to them!" We believe the Lord magnified our ministry because we did.

During the three months we had as a visitor, the S. M. M. Secretary, now Mrs. Raymond Gingrich, whose inspiring talk gave new vision to the Raystown Sisterhood. Also Rev. Charles H. Ashman, of

SUGGESTED PROGRAM FOR LAYMEN'S DAY, SUNDAY OCTOBER 9

The Program is to be conducted by Laymen

Organ Prelude

Doxology

Invocation and the Lord's Prayer

Devotions

Music: Solo, Anthem or Hymn

Prayer

Hymn

15 Minute Talks by Laymen:

1. The Aim of the Laymen's Movement
2. The Work of the Laymen in the Church
3. Student Aid and the Brethren Ministry

Offering

Hymn

Benediction.

Note: A suggestive program was authorized by action of the Laymen's Organization of the Brethren Church at Winona Lake, Indiana, August, 1927.

J. E. STOOKEY,
C. L. ANSPACH.

Johnstown, preached at Yellow Creek and Raystown in the capacity of District Evangelist.

The union church school picnic was enjoyed by one hundred and seventy members from the three schools. New Enterprise deserves special mention for the splendid attendance it has maintained in its church school during the summer and fall.

Pray for these eleven souls who have just been born into God's family that they may "adorn the doctrine of God our Savior in all things." (Titus 2:10).

W. S. CRICK.

AN ITINERATING EVANGELIST

Dear Evangelist: We closed a three weeks' meeting at Gatewood, West Virginia, September 4. On account of conditions over which we had no control we did not have as many additions as we expected.

This was the fifth meeting we have held here and in some particulars the best one.

I gave them mostly a new series of sermons and we had a gradual increase of interest from beginning to end. The last night an overflow house.

1. The only time I could give them was

a time when their pastor had to be away on account of previous arrangements. He returned home five days before I closed the meeting and was a great help at this time.

Brother Woody is a member of the Church of the Brethren, and preaches for us and his own church. He is a promising young man and universally loved.

2. The county fair came in the middle week of the meeting and many of the young people attended it instead of church.

3. It rained three Sundays at preaching time, and every other day for nearly two weeks. This was a hindrance

4. Three or four prospective additions, by a murder tragedy in the family, were kept away the last week.

The last few days of the meeting the weather was ideal, the crowds increased, and we closed with an all day meeting the last Sunday with an intense interest.

We only had three confessions. An old lady, whose son was murdered we took into the church. She is near 80 years old and has been paralyzed and unable to walk for six years. She had been baptized years ago, but since then has lived a sinful life. We took her into church in her home. A young married man and also a bright young man made the good confession. Another splendid man said he expected to go back to the Church of the Brethren because his wife was a member there.

Many of the leading members said I had to come back again. I told them if I did I would have to prepare a whole new series of sermons, as I never held more than five meetings at the same place.

I had taken a bad cold on a midnight train in Delaware, just before I began this meeting. I was unwell for ten days.

This hindered me from visiting, which was against the meeting. This meeting was not satisfactory to me but I was very glad to know all the people felt good over the meeting. Loathing to leave with such a good interest; we were compelled to do so because of other engagements.

My brother, J. S. Bowman, and his good wife came in their Ford 125 miles to attend the meeting on Saturday night and over Sunday. On Monday, September 5, we drove 250 miles mostly over the mountains to my older brother, Jacob's. We left Gatewood at 6:20 A. M., arrived at my brother's at 6:20 P. M. to the minute. We went by Sulphur Springs, West Virginia, and Hot Springs, and Warm Springs, Virginia, by B. C. Moomaw's Cress farm. (Was sorry to learn he died a few weeks ago). This was a wonderful trip amidst beautiful scenery. Here at my brother's, we were delighted to meet Brother and Sister John Gear of Philadelphia, with Brother and Sister Charles Vanlear who called to see me at my brother's.

The next day we went ten miles to see Brother J. M. Bowman, who recently lost by death his noble wife. We found him unwell and broken hearted, but his son's wife is a noble, kind woman, who enters into his sympathies and takes the best care of him. How fortunate in times of sorrow to have a friend so kind and good.

My brother, J. S. Bowman, took me to Harrisonburg, Virginia. There we separated, he leaving for Washington, D. C., to see my oldest brother and only sister. It seemed almost cruel that we had to separate and I could not go with them, but duty called me elsewhere.

I stayed in Harrisonburg with a cousin of mine, also visited my only living uncle,

Isaac Bowman, 94 years old, took the 5:30 A. M. train to Delaware by way of Washington. Preached in Delaware Wednesday and Thursday night; took 12:22 night train for home. Arrived 11 A. M., Friday, Stayed home twenty-eight hours then traveled all night; arrived at Johnstown 5:41 A. M., Sunday. I arrived at Vinco, Pennsylvania, 8 A. M., where I began a three weeks' meeting. Will report this meeting later.

ISAAC D. BOWMAN,
Leesburg, New Jersey.

RESOLUTIONS OF RESPECT

As our heavenly Father has seen fit to call our sister, Mrs. Missouri Swearman, to her heavenly home, we the members of the W. M. S. at Summit Mills, Pennsylvania, feel deeply the loss of our sister who has been a faithful member of our society and church for many years. We submit ourselves to the will of our Heavenly Father who doeth all things well. Be it

Resolved, That we, the members of the W. M. S. extend our heartfelt sympathy to the bereaved husband and children who have lost a faithful wife and a kind and loving mother. Be it further

Resolved, That a copy of these resolutions be sent to the family, a copy to the Outlook and to the Brethren Evangelist, and also spread upon the minutes of our local society.

(Signed) MRS. MAUD BRENNEMAN,
MRS. ANNIE MILLER,
MRS. CARRIE WELLER.

ANNOUNCEMENTS

FAIRHAVEN, OHIO

The Fairhaven church near West Salem, Ohio will hold communion service, Sunday evening, October 9, 1927. Members are urged to be present and others of like faith are invited.

GEORGE PONTIUS, Pastor.

WAYNESBORO, PENNSYLVANIA

The First Brethren church of Waynesboro, Pennsylvania, will observe holy communion Sunday evening, October 16. No member, unless there is excuse, should be absent. All of like faith are invited to enjoy this blessed service with us.

W. C. BENSHOFF, Pastor.

MID-WEST DISTRICT CONFERENCE— HAMLIN, KANSAS, OCTOBER 11-13

This brief notice is to inform delegates to the Mid-West District Conference at Hamlin, Kansas, October 11-13 the means and ways of getting there.

The conference opens Tuesday evening, October 11 at 7:30 in the church auditorium. Hamlin is situated along the St. Joseph and Grand Island Railroad. Every train will be met and delegates taken to the church just a block away.

Delegates arriving by auto will be directed thus: From the West, Route 36, Pike's Peak Ocean to Ocean Highway can be taken. At Sabetha, Kansas, turn left off Route 36, through Morrill, thence to Hamlin. From the South one can either come through Topeka on the Omaha-Topeka Highway which also comes through Sabetha or the Kansas-Texas Highway which has some gravel and pavement, through Hiawatha, thence to Hamlin. From the North,

follow Route 73 three miles south of Falls City, Nebraska, then turn right off the gravel to Hamlin. All the roads within 15 miles of Hamlin will be posted with Hamlin signs.

The excellent program should prompt many and the spirit of the conference still more. As many as can come, will feel welcome to Hamlin. Arrangements have been made to give accommodations for lodging and meals. Lodging and breakfasts will be free. Other meals will be offered at a reasonable price.

If at all possible COME, "The City of Hamlin Welcomes You."

W. H. SCHAFFER,
Entertaining Pastor.

FOR YOUR INFORMATION

CALENDAR OF SPECIAL OFFERINGS

Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana. General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.

White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio. Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.

Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.

Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.

Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

There is an incredible conviction in the souls of men that God is good, and that we are in some way bound up in the purpose of his divine mercy. Forevermore the heart of man rebels against the idea that God is only an Avenger against sinners.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp.) by Miller, per dozen, 75 cents, single copies, 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.

Advantages of Being a Member of The Brethren Church, (18 pp.) by Rensch, per dozen, 25 cents.

The Brethren Church: Why? (4 pp.) by J. Allen Miller, per 100, 30 cents.

A Brief Sketch of the Brethren Church, (6 pp.) by J. Allen Miller, per 100, 60 cents.

Christian Baptism, (8 pp.) by J. F. Garber, per 100, 50 cents.

The Law of Baptism, (12 pp.) by J. B. Wampler, per dozen, 10 cents.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

3 MONTHS FOR 10c

The Brethren Evangelist will be sent three months to any pastor or Sunday school superintendent, ten in a bundle, for \$1.00.

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NUMBER 39

October 15
1927

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

A Call to Prayer

*In behalf of the cause of Home Missions
In the Brethren Church*



PASTORS CAN DO

Nothing more necessary, fundamental and effective
Than to enlist the membership of their churches

To Pray for Six Weeks

Earnestly and perseveringly for the extension of the
Gospel and the building of churches in the homeland



OUR GREATEST NEED

Is that God should enlarge the vision of his people
Burden them with a sense of their responsibility and
Move them with a willingness to do His will

At the Thanksgiving Season

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Published weekly by the Brethren Publishing Company, Ashland, Ohio, at \$2.00 per year in advance.

George S. Baer, Editor
R. R. Teeter, Business Manager

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EDITORIAL

If I Had Been a Layman—

Circumstances having prevented the publication of our prepared editorial on Laymen's Day preceding the time for the observance of the occasion, we are taking advantage of a little space for this purpose this week, approaching the subject from the retrospect and from the point of view of the layman. There were likely a number of churches that found it inconvenient to observe Laymen's Day on the second Sunday in October, but purpose to do so yet. To such these words may not come too late to add their mite of stimulus. While to the churches which observed the day these words will come, first to those who did their best as a confirmation of their commendable vision and loyalty, and second to those who failed to do their best as a tacit reproof and as ground for improvement. To that end, and in a very direct way, setting aside for the occasion the editorial "we", I wish to say why I would have observed the day, IF I HAD BEEN A LAYMAN.

If I had been a layman, I would have observed Laymen's Day because the movement aims to build up a fund from which worthy young men may borrow to enable them to secure the needed equipment for the Christian ministry and missionary work in the Brethren church. Such a fund is made necessary by reason of the fact that many of those young people who have the native ability and the consecration essential to the ministry and missionary work of the church are to be found in homes unable to finance their education. Without some means of overcoming this difficulty the church would stand to lose severely from lack of a worthy and well-trained leadership in the future.

If I had been a layman, I would have been moved to cooperate in Laymen's Day through sympathy for those worthy young men who have fought or are endeavoring to fight their way through an educational career in preparation for the Christian ministry. There are many difficulties; some almost insurmountable. There are not sufficient employment opportunities for all who would take advantage of them. And besides those young men who have no financial backing whatever are not able to earn their entire expenses and at the same time do justice to their school work. Every person seeking the honor of being set apart for the Christian ministry ought to be willing to help himself to the limit of his ability. But he ought not to be required nor allowed to cripple his training by the necessity of earning his entire expenses, a thing which not infrequently takes place.

If I had been a layman, I would have given my support to the high purposes of the Laymen's Movement out of sympathetic con-

sideration for the men in the ministry who are serving the church with commendable consecration, but who were nevertheless required to make such sacrifices of time and energy in accomplishing their years of training, that they came through handicapped in health and mental vigor, in the grasp of the subjects they covered and in habits of thoroughness.

If I had been a layman, I would have given my support out of respect for those splendid, truly devoted men who are giving the church the best they have, but who were compelled to cut short their training to such an extent that they now find their ministry not a little hampered. The going is hard in the face of the rapidly advancing educational standards. They find it difficult to measure up to the requirements of leadership and with their lack of foundational training, to prove themselves workmen that need not to be ashamed.

If I had been a layman, I would have been pressed into generous cooperation with this movement by a feeling of responsibility for the absentees from the ministry, the men who had native ability and inclination and might have been shining lights in the pulpit and parish, but no one gave them any encouragement and they were not able to get started alone. And there will be other absentees of this sort if the situation is not remedied. It must be remedied, for the growth and perpetuity of the church depends largely on the efficiency and adequacy of the ministry.

Furthermore, if I had been a layman, I would have been inspired by a vision of the situation and the remedy devised to give my heartiest cooperation. It is to the credit of the laymen that they have caught the vision. It is a day of promise that we are approaching when it can be said of the laity, that the old men have dreamed dreams and the young men have seen visions. The first big thing to be accomplished is to get people to see the vision, to grasp the possibilities and to be enamored with them. People will undertake no more than they can see; they will go no farther than their faith will reach. The hope of the church lies in the broadened horizon of the laymen.

If I had been a layman, I would have felt honor-bound to cooperate by the fact of man's stewardship and God's ownership, a truth which is growing upon the consciousness of laymen and is destined to make more and more headway as they are brought to see that the Kingdom is being hindered through lack of funds, funds which by the grace of God have been entrusted to their keeping. The principle of Christian stewardship applies to minister and layman alike, and involves spiritual possessions as well as material. But while it was readily recognized that ministers were stewards of the mysteries of God, it has been a slow process by which the laity of the church have come into a consciousness of their stewardship of the wealth with which God has blessed them. When the laymen come to that point where they are willing to dedicate their wealth with as much seriousness and finality as the ministerial recruit is supposed to dedicate his life, then right speedily will the Kingdom of God come and his will be done on earth as it is done in heaven.

And lastly, if I had been a layman, I would have been given confidence in the business efficiency and consequent success of the undertaking because it is to be promoted and directed by laymen. Naturally, because of their training and experience, laymen are generally conceded to be longer-headed and wiser in business than preachers. If it is so, then this Laymen's Movement, granted the needed consecration and divine dependence, ought to be assured of success and be worthy of any layman's confidence. Here is a challenge to the noblest and best within the church. A layman's movement, conceived by laymen, promoted by laymen, directed by laymen and depending on the gifts of laymen for its working capital, and having so high and spiritual a purpose as aiding in providing the church with a more adequate and efficient ministry, ought to have a fascination for laymen that would call out their most enthusiastic support.

The Candidacy of "Al" Smith

The Evangelist has previously taken occasion to oppose the widespread propaganda in the interest of the presidential ambitions of Gov. "Al" Smith of New York, and it has done so, and is ready to continue such policy for two fundamental reasons, neither political or religious but moral. First it opposes, and believes the entire church ought to oppose, any candidate who has done as much as

Governor Smith has to weaken and nullify the Eighteenth Amendment in the state of New York. What he has done is not unknown; it has not been done in a corner; there is no need of using valuable space in recounting his acts in the interest of a prolonging of the life of the liquor traffic. Every informed person knows how that under his leadership New York was brought to rescind its ratification of the Eighteenth Amendment and enforcement legislation. And his wet activity as governor is only typical of his entire political history. He is frankly wet and is publicly pledged to do what he can to rid the country of Volsteadism. The prohibition victory has been brought about at too great a cost and its inestimable benefit is too far-reaching and fundamental to permit of their being put in jeopardy by the election of a confessedly wet man to the supreme executive office of the land. Prohibition is having hard enough sledding with an ex-brewer as Secretary of the Treasury, but who is nevertheless under the restraining hand of a dry President. How much harder it would fare with a man of Al Smith's wetness in the Presidency it is not difficult to imagine. We can scarce believe that he could be nominated, much less be elected, but in view of the highly financed propaganda now being carried on throughout the land, the agencies for righteousness including the religious press and the pulpit, dare not keep quiet, but must sound the warning, lest many good people should be deceived.

There is evidence of a relaxing of concern about the wetness or dryness of office seekers that is likely to work to the detriment of Prohibition. The good citizens of our land cannot afford to be indifferent as to the kind of men who seek important positions of public trust, especially government executive positions. If such an attitude should become widely prevalent, it would make for the practical annulment of Prohibition. One of our good friends and readers of *The Evangelist*, in criticising our opposition to Al Smith, insisted that it made little difference whether the President was wet or dry, saying that as President "he could do little more than enforce the law", and he would be sworn to do that. But that men do not always live up to their oath of office or sworn duty, our friend himself practically admits when he says, after asserting that he himself is strong for Prohibition, "But under the present rule what are we doing?" And that executives of aggressive personality, such as Al Smith or any one of the other wet aspirants have proven to be, might "do more than enforce the law" will be admitted when one recalls the executive leadership of Roosevelt and Wilson.

The second reason for speaking out against the presidential boom of Al Smith is that the *Evangelist* believes it a duty to warn the people against any move that is calculated, or is likely, to enhance the power of the Roman hierarchy, and such we believe would be the result of the election of a Catholic to the Presidency. It is not a matter of religious prejudice with us, but of jealous regard for religious, political and educational freedom, which is hampered wherever Catholics are in the ascendancy. Let the pope of Rome renounce his political claims, as he has not done, and suspicion will cease to attach to Catholic aspirants to the highest office in the land. Here again our kind critic fails to get our point when he accuses us of opposing Smith's candidacy "because he didn't belong to the same church." It is not that Smith is a Catholic, so far as his religion and church relationship is concerned, that we hold unfits him for the Presidency, but the politico-religious system to which he gives allegiance, and this we say notwithstanding his evasive answers to the questions put to him in the famous Marshall letter. When one cannot without equivocation place allegiance to country above allegiance to the pope he may well be regarded with suspicion by Protestant America.

EDITORIAL REVIEW

Brother F. G. Coleman began an evangelistic campaign in his church at Flora, Indiana, on October 9, with Brother Harley Zumbach as song leader.

Brother Leslie Lindower, pastor of the Ankenytown, Ohio, church reports a successful meeting conducted by Dr. J. C. Beal who is working under the auspices of the Evangelistic and Bible Study League. Twelve souls made the good confession and the members greatly revived.

The *Evangelist* office is in receipt of news of the birth of a son to Rev. and Mrs. H. C. Hammond of Vandergrift, Pennsylvania, on September 28, 1927. Mother and son are doing nicely. Brother Hammond is pastor of the Brethren church at the above named place. In behalf of the *Evangelist* family we congratulate Brother and Sister Hammond.

Brother G. E. Drushal writes some interesting news items from Lost Creek, Kentucky. Brother and Sister McDonald have fitted themselves into the work there in a fine way. The threatened epidemic of diphtheria is thought to have been safely checked by the use of anti-toxin. A revival is now in progress at Lost Creek with Brother James S. Cook as the evangelist.

President E. E. Jacobs wishes us to announce the dedication of the new gymnasium on Thursday, October 20th, for which occasion elaborate plans are being made. Also HOME COMING is set for October 29th, when the Manchester College football team will play the Ashland College team at Ashland. This is the first time our college has been scheduled for an intercollegiate sport with our sister college at North Manchester, Indiana. May it be the beginning of a long series of happy events between the two schools.

Brother Homer A. Kent, the capable pastor of the church at Washington, D. C., gives us an interesting report which speaks of splendid growth. At their Rally Day service three souls accepted Christ. It seems that there was not much need of a Rally Day in the ordinary sense of the term, inasmuch as this church had not experienced a slump all summer, and this, notwithstanding the pastor's absence for two months. We rejoice with his many, many friends that he was raised from his sickness and restored to his people and to his work.

Our correspondent from the church at Long Beach, California, gives us some news items from that part of the Lord's vineyard. This church is justly proud of its delegation of prospective preachers who recently made their way to Ashland College for training. Dr. Bauman, the pastor, of this splendid church was recently in Ashland visiting with his son who is counted among his church's even dozen of theologs. The North Long Beach church, which is a mission of the First church, is going forward in a fine way, having had an average attendance in the Sunday school of 130 for the summer months.

Dr. G. C. Carpenter writes an introductory note in behalf of Brother H. F. Stuckman, the newly elected president of the Home Mission Board, to which we have taken the liberty of adding the new president's picture. Brother Carpenter, who has been the president of the Board for a long period of years and who initiated the change, leaves an enviable record of Home Mission advancement behind him. He has been an indefatigable worker and the church owes much to his leadership. In Brother Stuckman he has a worthy successor. Dr. Carpenter also writes of some of his vacation experiences and local church interests. He enters upon his seventh year with Hagerstown.

Brother S. C. Henderson, for four years pastor of the church at Fremont, Ohio, brought his work to a close the last of September and with the first of October entered upon the pastorate of the church at Oakville, Indiana. During his stay at Fremont he led the church in the building of a new church and in enlarging and greatly strengthening its membership. He left the church in a splendid spirit and wishing he would have stayed longer. The Fremont people are fortunate in having secured the promise of Brother W. S. Crick to take up the work the first of January.

It is with deep regret that we announce the death of Attorney Orion E. Bowman of Dayton, Ohio, on October 7, 1927, who has been suffering for several months. No layman in the brotherhood would be more sorely missed than will Brother Bowman, who has for eight years been president of the Board of Trustees of Ashland College, has been one of the leading figures in the building and direction of the Brethren Home at Flora, Indiana, was for many years prominent in the National Sunday School Association, and has been the only layman ever elected moderator of the General Conference. Besides he is one of the main pillars of the big Dayton church and was for a long time the superintendent and key man in the Dayton Sunday school. Brother Bowman was born near New Lebanon, Ohio, October 27, 1879. The *Evangelist* bespeaks in behalf of its readers the most heart-felt sympathy to the sorrowing wife and son. Further memorial will be published later.

GENERAL ARTICLES

The Church Question in Mexico

By Bishop George A. Miller, Mexico City

No discussion of Mexico can deny the story of the early missionaries who took so prominent a part in the destruction of the pre-conquest civilizations and the development of the Spanish colonial religion.

Wholesale denunciations of the part played by the clergy in the history of Mexico are unfair to the facts and the clergy. Many of these early missionaries were men of real consecration to the task of saving the pagans, as they understood the matter. Among them were men of outstanding faith and devotion, under tireless toil in their efforts to rescue their followers from the wrath to come. Such men as Pedro de Grante were not numerous, but were a saving factor in the situation.

The good intentions of some of those early clerics did not save their methods from the barbarity and compromise that marked the period of the conquest. The main business was to baptize the heathen, as fast as possible. Often "the priests did not desist until they were so exhausted by fatigue that they could not lift their hands." In the course of a few years more than four millions of people were baptized. "Two priests boasted that their ordinary day's work was from ten to twenty souls."

Since the new religion retained and tolerated most of the characteristics of the old, with merely a change of names, the natives made no resistance to baptism; and as nothing else was required, it was soon evident the easiest way to escape the ruthless barbarity of the conquerors was to become a "convert."

All over Mexico stand beautiful stone churches in good condition, bearing mute witness to the energies of the Spanish priests, also to the enormous toll of toil exacted from the plodding Indian, with whom the wages paid for his work were no considerable item in his regard,—most of which was deferred for payment in the next world.

Popular education never has been one of the objectives of the Mexican church and during the pre-independence period the masses of Mexicans remained in illiteracy. The principles of mortal opportunism everywhere prevailed. In the language of one of the chief intellectual authors of Mexico today. "The chief ends of the church have always been two: the accumulation of property and the securing of political control." At the time of Mexican independence in 1826, after 300 years of education dominated by the church, one half of one per cent. of the people could read and write.

Church Property

In the accumulation of property, the hierarchy was extremely successful though claiming to be poor and all but destitute. Aside from the churches very richly furnished with enormous treasures for the glory of God, there were vast estates, valuable city properties, perquisites and prerogatives, and proceeds that baffle our protestant ideas of ecclesiastical holdings. The most conservative historians state that at the time of the disestablishment in 1857, the church owned, in one form or another, one-half of all the valuable property in Mexico. So powerful had the hierarchy become, that it seemed to the patriot Juarez that the only hope for the country lay in stripping the church of its properties.

The church was not only laying up enormous treasures on earth, but it was blocking the wheels of progress and the country was at a standstill. There was never a move-

ment forward that the priesthood did not oppose with the resources and skill of a powerful and conservative organization. The church vigorously opposed the movement for national liberty led by the patriotic priests Hidalgo and Morelos, and gave every aid and comfort to Iturbide and Santa Ana and every other leader of revolt and opposition to the liberties of the people.

The Disestablishment

About the middle of the last century arose Bonito Juarez, the Lincoln of Mexico, a full Indian who gave his life to the struggle for the rights of the people. The Dominicans, Franciscans and the Jesuits were expelled from the country and the Constitution of 1857, with the enforcing legislation of 1859, completely disestablished the church and "nationalized" the vast holdings of valuable property. The church has had the undisturbed and tax-free possession and use of all church buildings, residences and secondary schools necessary to the carrying on of legitimate religious activities. There has never been official opposition to the exercise of the Roman Catholic or any other religion, as a religion. The issues of political activities and constant meddling in national affairs on the part of a foreign ecclesiastical organization dominated largely by foreign born priests.

The clergy has made frequent efforts to recover this lost control of the country, the most dramatic instance being the effort to overthrow popular government and establish under Maximilian a mediaeval Catholic empire in the new world. During the last quarter of the nineteenth century much property and prestige was recovered and when the ten years of political disturbance followed the fall of the Diaz dictatorship, the clergy was ready to use every opportunity to regain full control of the government.

The Constitution of 1927

So successful were these efforts on the part of foreign-born Roman priests to rehabilitate their cause, that when the constitutional convention met at Queretaro in 1927, the provisions of 1859 were not only re-affirmed but a new section was added making it illegal for any one not a Mexican by birth to "exercise the ministry" in Mexico. It is obvious that the makers of this law were not thinking of Protestant activities, for the sufficient reason that Protestants complied with the spirit of this law from 1917 onward, as witnessed by the public statement of President Calles in February, 1926. The Roman clergy was given nine years in which to re-adjust their activities and conform to the law. In February, 1926, the archbishop of Mexico issued a statement to the effect that neither he nor any associated with him had any intention of obeying the law of the land, but would faithfully follow the Pope rather than the constitution of Mexico. This declaration precipitated a direct collision between the state and the church and month by month the controversy waxed hotter and hotter. The Mexican government refused to recognize and permit to function peaceably within its borders an organization whose basic principles included the open defiance of the constitution of the land and whose first and final allegiance is ever to a foreign ecclesiastical potentate who claims to supersede all civil government and rule above human constitution.

The organization of a "League of Promotion of Religious Liberty" in Mexico, by the Catholic party has a curious sound when the record of an oppressive and intolerant Catholicism known in the past and set beside the bitter war at present waged on every form of Protestantism in all countries where the Roman church is entrenched in Political power as the state church. The people of the United States are apt to be misled by our eminently open-minded attitude toward faiths that differ with our own and we are apt to suppose that the Roman arm in Latin American countries wields the same gloved hand that we know here in the United States. A brief sojourn in any of these lands begets a warm sympathy with Mexico in her struggle for self-government and political liberty.

Religious Forces in Mexico

There is little likelihood that Protestant work is to be interfered with in Mexico. The Methodist Episcopal church, for example, is now almost wholly under Mexican leadership and these sons of the land are giving splendid account of their stewardship of a loyal, sacrificing, zealous church striving nobly for the evangelization of the people. Through all the excitement and controversy of 1926, the Protestants stood steadily by the constitutional government and refused to lose their heads or in any way embarrass the government.

A high government official states that the actual number of Catholics in Mexico is about three millions, or about one-fifth of the total population. If we count all who have been baptized in infancy this estimate is low, but if we include only those who faithfully and regularly attend mass and confession the number is too large. There are certainly many earnest and devout people who find in the elaborate ritual of the Roman church spiritual light and comfort and who remain faithful to the end. No one is finding fault with the religion of the Roman Catholic church. It is the tendency to "accumulate property and acquire political power", all controlled from Rome, that aroused the indignation and resentment of the government that disestablished the church.

For the faithful believers who do not think very deeply the conflict between the church and state in the year 1926 undoubtedly greatly increased the devotion and interest that had tended to grow cold. Much has been made of the "persecutions" of the situation and vigorous efforts were made to lead the world at large to believe that a veritable religious extermination was in progress in Mex-

ico. However, it must be said in all fairness and kindness that the worst that has been done to the Catholics in Mexico was a very mild affair as compared with the ingenious intolerance practiced by the advocates of the "League of Freedom" against the followers of other faiths wherever the Catholic church has attained control of the political situation.

The Independent Mexican Catholic Church

Several attempts have been made to inaugurate an independent movement with the object of forming a church free from some of the abuses of Romanism and controlled exclusively by Mexican prelates. These beginnings have been short-lived. In 1925 an independent movement originated in Mexico City and other places and attracted considerable numbers of people. Some disturbances and rioting ensued but were soon quieted. The government conceded to the independents the use of a church which had been used as a warehouse for some time. The new movement proposed to abolish the use of dead languages in the services, the confession, the worship of saints, and the celibacy of the clergy, and advocated various reform measures. There are undoubtedly a number of people within the Catholic church who would follow a really spiritual and forward-moving reaction from Rome.

Religion and Morals

It is difficult for the foreigners, inexperienced in the ways of Latin lands, to understand the religious situation anywhere in Latin-America. Dr. Ernesto Nelson, one of the most distinguished scholars of South America, speaking at the Conference on Christian work in South America, at Montevideo in 1925, said to the delegates from the United States, "You come from a land where religion has always been identified with morality. Here religion has rather been identified with immorality. In your land, the church stands for moral character; here we find it necessary to go for character mostly to those who are farthest removed from the church. While you in the north have been bringing social effort and science nearer to religion, we have purposely been trying to remove science farther and farther from religion." This fearless student of the social order does not consider himself a Christian, but speaks from the full heart of the multitudes who have suffered, not from religion, but from a self-centered, progress-blocking, religio-political hierarchy that has constituted one of the major problems of Latin-America for centuries past.

The Rural Church and the Community

By Floyd Sibert

Fifth Installment

To do this we must have a community trained leadership. The great need of rural America is that of high grade leadership, which must be provided by a number of educational agencies. The first of these is the Christian college, and their task just now is to demonstrate that there is a difference between preparations made in such schools and tax supported universities. These colleges must and do start a goodly number of young people into the Christian ministry. They should prepare leaders, first by teaching real religion, second through the Religious Education Department, they should put out men of vision who are able to plan and organize: Thirdly through such studies as the Bible, Social Service, Sociology, and Christian ethics they should be able to repair the grounded terminals of the rural church's influence. But there is a need perhaps beyond that. Only a small minority of young folk will be ministers or missionaries,

but fifty or sixty percent of young folks in western colleges come from the country and will return to begin life there as business or professional men, and as home builders. There is a crying need for an education that will train men for the country and not away from it. Rural life needs to be reinterpreted. Now rural life is in a period of transition from drudgery and isolation to scientific farming and electrical communication and amusement. If ever there was a time to plant the seed of Christian revolution in rural churches it is now. Plant the idea in the minds of future business men and a Bible class of two thousand will be your reward. A recent talk with a leading lawyer of Van Wert, Ohio, revealed the fact that he was a Sunday school teacher, deeply religious, and as sincerely interested in the spiritual welfare of his class of sixty men as he was in his profession. But he was a city man because he was trained in a city set school. Although reared on a farm he had lost the vision

of rural possibilities. In answer to the question, "What would you do in a country church of twenty-five or thirty members," he hesitatingly replied, "I expect I would mildew." Here is a typical example of modern educated leadership. There is a crying need for a college curriculum that will train Christian young men and women, who will return from college, ready fitted and willing to go into the rural churches and work for their betterment. Let them change the program of the church, if they have any to fit better the needs of the community and rural life. Christ's didn't say, any way, that we should use the same method of teaching religion in every community. In fact he changed his method to suit the environment. But always he taught the same Gospel, but in a little different way. The rural church has not realized this fact. In fact she is pretty much of a century plant that has to wither for a certain period before she blossoms. We believe that the period of her blossoming forth into fruitage draws nigh just in proportion as such rural community trained young people catch the vision of rural conquest.

THE CALL OF THE COUNTRY CHURCH

Come over into Macedonia (the country) and help us

"The country church is the one institution that has done and can do the most to enrich individual character, make homes happier, and daily toil more attractive and gainful. Other societies may supplement but none can replace the work of the country church. As its steeple towers above every other building in hamlet and village, so its ideals, its inspirations, its message and ministry to men, its hopes and helps are preeminent. This presents a need, a duty, a call, and an opportunity rich in possibilities. The need is urgent and the call is commanding."*

The country side is calling (calling for men. The country side has always furnished the manhood and the food for the city. She made the city possible. But now she stands in the midst of a crisis her calls fall upon heedless ears. She has a right to call. Fifteen per cent of the students of Princeton come from the city. We cannot complain if most of them go back to the city after graduation. But when nearly all of the students of Marietta college (Ohio) come from the country and sixty-five per cent of them go to the city we have a right to ask why?

Dr. Strong's appeal, in his challenge of the city, is quite right and convincing. He says, "We must Christianize the city or see our civilization paganized. But if in a generation the city will dominate the nation, when are the men who will then dominate the city? Most of them are now in the country towns getting ready for their task. To work on the city problem in an effort to solve it is to take a life chance. But to work at the rural problem, to train rural leadership, is to help solve the city problem at its source."†

The country church calls for men of vision, men who can see through the transient things and see the real and vital issues of life. She is calling for practical men who can bring things to pass and secure tangible results.

She is calling for aggressive men who are not afraid to break with tradition, who fear God more than institutions or prejudices.

She needs trained men who are able to work out their own salvation.

She wants enthusiastic men who can withstand the froth of indolence, of habit, of pettishness, of envy, of backbiting, whose enthusiasm cannot be dampened by ad-

versity of tottering plans—men who can work alone with God. The very need of the field constitutes a call for men, heroic men. The chance to pioneer in a work for God is a real call. But the final and supremest call is that of the abiding hunger of men and women for religion—religion interpreted in terms of daily life, daily toil, common needs, and justice. The size of the task should make its appeal to every true hearted countryman,—the task of guiding forty million rural people to live close to their Creator and keep the faith.

About the middle of the eighteenth century, John F. Oberlin, doctor of philosophy of a great university, a masterful student and courageous leader, heard and answered the call of the country side. At the age of twenty-seven this man who might have been in the center of a great church buried himself in an absolutely hopeless field among the Alsatian Mountains. His field consisted of not over one hundred families. It was a section often harried over by war. No schools, no churches, finance, in an over-taxed area,—here he located. Note the difference in that same parish a century later. The hills and valleys had become fertile. Everywhere were evidences of prosperous farming. Every homestead had its orchard and flowers. Every acre was tilled. Splendid mountain roads with bridges gave access to the great world beyond. Schools flourished. A well ordered system of irrigation had been installed. Simple but charming houses sheltered the beautiful family life. Religion served to bind them to their fellows and to their God. The recognized genius for all this transformation was Pastor Oberlin. He did it by preaching, by reading, by study and sacrifice and drudging toil. Can we not find men today as heroic?

If we cannot then we are facing a calamity. If the time ever comes when the people on the farms cease to have their place of worship, they will lose their honesty, honor and the vigor that have characterized the country life of the past, and the moral foundation of the nation will be undermined. It is the folk who live and rear families on the land in the country and in the fear of God that maintain and preserve the institutions of democracy, in short, it is either answer the call of the country church, or paganism will be the result. To quote again, Dr. Galpin, "The farm furnishes the city with muscle, intellect, imagination, probably conscience, probably religion. It feeds, clothes and educates these children and then passes on the finished product to the cities. When the rural church was strong the stream of life was mighty in force and personality. It built up the city church. Now, ground between the upper and lower millstones, youth is going to the cities pagan, and from the homes that were once pious and Godly. As farm communities decline into paganism, they sow the wind and the cities reap the whirlwind." If the pagan farmer sows the wind and the city reaps the whirlwind what is there left but the destruction of life, the crumbling and disintegration of nations and monarchs? If this held true with Rome and Carthage, why will not like causes produce like results today? It is a question of do or die. Have we the volunteers who will answer the call and accomplish the task?

Ellet, Ohio.

(The End)

Let us look at problems from each other's point of view so that if unison is not possible we may achieve harmony. The world wants harmony today more than anything else.—Sir Thomas Inskip.

* Garland A. Brickner, "Solving the Country Church Problem."

† Dr Strong, "Challenge of the Country."

How Age Creeps On

By H. A. Gossard

When flowed the blood, red-rich, and full and free,
I launched my barque upon a raging sea;
And rode the waves, well balanced through the spray,
From early morn 'till middle of the day.

In Youth miles out I'd ride at early morn,
And dare the crested wave, 'till noon-day's horn
Would call me back to quiet on the shore;
To 'wait the morrow 'gain to ply the oar.

But, going oft, and hearing now and then
That some went out—but never came again,
My darings of the sea were mixed with fear;
I wished for less of them from year to year.

No trouble on the wave—'gain I'd start out,
Going, coming too, by the same old route,—
I noticed tho a gradual change in time:—
Not quite could I return 'till shore-bells chime.

Earlier then I plied again the oar:—
The sea dead calm,—no murmur on the shore:
More time did not the lack of speed improve,
On reaching shore, the oars I scarce could move.

To offset then the element of time,
I struck the oars ere gongs for toil did chime,
And made the fore-of-day the bigger part;
But on return no 'vantage from the start.

I changed my launching time from morn to noon;
And sought thereafter favor from the moon:
The setting sun, as in a race with night,
Left me a-sea with mind and waves to fight.

Then pondering over failure and mistake,
With me a lunch I took—more strength to make;
But tho I started early in the morn,
I never saw the shore nor heard the horn

Until the close or dying of the day,—
When on the shore I fell methought to stay:
Too weak and faint to anchor fast my boat,
I let her drift, to sink, perchance, or float.

How long I do not know, along the deep
I lay exhausted in a deadly sleep.
Nor would I from the surge of waves ashore,—
Which ever made me buoyant still the more.

I woke far in the night as from a dream,
And of my barque, afloat, I caught a gleam:
Faint-hearted, lacking strength to breast the foam,
O'er hill and vale I wandered feebly home.

Now I can see that life is but a span:—
Youth, prime of life, old-age, the end of man.
'Tis wasting time to try time to assuage,—
And say, "Hold back your markings of old age!"

The halt of time is not within our power.
We can not check one second of an hour.
Unsought it comes this wondrous precious boon,
And often makes our sun to set at noon.

Conclusion

I find that time-laid plans must end with time.
That plans well wrought, through God's Eternal Truth,
Employ the heart, the soul, it keepeth prime
'Till God calls back to us Eternal Youth.

(Note—The inspiration for the last verse came from reading L. S. Bauman's sermon, "A Message of Home."—H. A. Gossard.)
Lanark, Illinois.

Are the Young Men Safe

King David said to Cush, "Is the young man Absalom safe?" This is paternal love yearning for the welfare of a son, even amid filial disobedience. Absalom wanted to dethrone his father, David, and himself become king. War ensued, much to the father's regret. The forces joined in battle, and Absalom's life was the forfeit. The question about his safety was put to a messenger. Cush rejoiced because Absalom had been killed, and he thought David should do the same. Was Absalom not a traitor, and did not he seek the throne and the life of his father? By all the standards of ethics, David should be gratified. But his heart was pierced, and there is no better expression of poignant grief than the father's lament at the death of his wayward son.

Some modern sons are not safe today because they have rebelled against the morals of their father. One of the great gamblers had a Christian mother. He forsook the path of safety for himself, and led many other sons into sin. One of the great drunkards of our generation was the offspring of a Christian home. He started wrong, traveled the path at a reckless pace, but reformed while yet there was time. One young man lost his life on an Illinois gallows, son of Christian parents, but led away into sin. The man who tempted him to take the first drink was partly responsible for the murder the young man committed while intoxicated.

Could these illustrations be multiplied? Everyone knows numerous like cases. Evidently, modern Absaloms are not safe. They are covetous of possessions and powers to which they have no right, and set out to satisfy themselves by acquisition. They are unsafe before they start. They do not acquire greater safety along the path of wrong. They may make the final transgression, when they would turn—but it is impossible.

David was not wholly blameless. Happy is the father who is guilty of no thought, word, or deed which would harm a son if repeated by the son. Often, mean little things are said and done which injure a son beyond recovery. The dirty conversation, the slander of the church, the ridicule of the Bible, the slight of the Christ, the neglect of sacred things, the desecration of the Sabbath—all these on the part of a father make the way unsafe for the son. It is folly to inquire after a son's safety after the wages of sin have been paid and receipted for. Usually, son is safe if father is safe.—Religious Telescope.

THE BROTHERHOOD

A wounded Scotch Highlander lay upon a cot in a hospital in London, striking tenderly with his hand a German spiked helmet. A nurse, in passing his cot, stopped and looked at him and said: "I suppose you killed your man?" "No, indeed," he replied, "it was like this: He lay on the field badly wounded and bleeding, and I was in the same condition. I crawled to him and bound up his wounds; he did the same for me. I knew no German, and he knew no English, so I thanked him by just smiling. He thanks me by smiling back. By way of a token I handed him my cap, while he handed me this helmet. Then, lying side by side, we suffered together in silence till we were picked up by the ambulance squad."—Exchange.

"Affections should not bind the soul, but enfranchise it. Through them it should know larger, deeper, higher life. They should be to it wings by which to mount. A friend comes as an ambassador from the heavens."

THE BRETHREN PULPIT

On Holy Ground

By Rev. John A. McAfee

TEXT: Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.
Exodus 3:5.

The place whereon he stood was not touched with the blood of bulls and goats, near to the altars where sacrifice was wont to be made. He stood not in the temple area. Moses stood within the confines of no sanctuary, on ground made sacred by the rites of men. He had not come on a holy day to pay homage and to bow down before his God. The ground whereon he stood, and which the voice of God called holy, was that at the back end of the desert, whither, in the discharge of his duties as keeper of the flocks of Jethro, his father-in-law, he had led his flocks. It was the ground over which the daily and humdrum duties of life led him that was holy ground.

Just this is one of the great values given to us by the Christian message and conception, the assurance that the ground our feet tread when we are about life's duties, is holy ground. Religion has been defined as "the consciousness of the universe—that it is infinite, eternal, and that it is all God's." Such would not be far wide of the mark as a definition of Christianity.

If we think, as our Master taught us to think, of religion, not as services to be attended, rites to be observed, or ritual to be performed, but as a life to be lived, we shall then come to see life, not as a thing which is evil and from which we crave release, but as something essentially good and fine; we shall have caught the spirit which led Carroll Carstairs to sing:

"If death should come with his cold, hasty kiss
Along the trench or in the battle strife,
I'll ask of death no greater boon than this:
That it shall be as wonderful as life."

The hot and dusty paths, the rough and rugged roads our feet needs must travel will become glorious, as we realize that the ground whereon we stand is holy ground.

Even as it came to Moses of old, the voice of God is constantly coming to us, as in the heat and burden of the day we travel life's heartless highway, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

All ground is holy. It matters not where or when the voice comes to us, the message rings true.

For Moses, as for us, the presence of God made the ground holy. He had been wont to listen for the voice of God at empty tombs, to search for the print of immortal feet in dust of broken altars. If he would come into the presence of God, it must be by the performance of certain rites. God was to be found only at holy shrines and in sacred places. God was localized and manifested himself only at certain times. Theoretically we have long since out-grown any such belief; practically we have not. We are wont to feel the presence of God in gloomy cathedrals and musty churches. If we would hear his voice, we must put ourselves in certain places and in certain postures. To this day we are inclined to localize God and to confine him to places and times, thus losing much of magnificence of the vision. The ground our feet tread is not holy ground because we do not have the consciousness of the presence of God.

The Christian conviction is of an ever-present God.

"Does the fish soar to find the ocean,
The eagle plunge to find the air?"

In our better moments, we know with the Psalmist that we can not escape his presence. We need constantly to remind ourselves that God is ever present in all of life, in all places and at all times. He is just as much present in all of life, in all places and at all times. He is just as much present in the shop as in the church, in the home as in the cathedral. The Prince of the Prophets caught a vision of that which was to be: "Therefore the Lord himself shall give you a sign; behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." And Immanuel means, "God is with us!"

God is ever present in all of life to those who see. In a recent book, Clutton-Borck says that vision is not the seeing of different things but the seeing of things differently. The Spirit of Christ leads us not to see different things, but it does lead us to see all things differently.

To realize that the universe is all God's—not the big things alone but all—is to learn one of the great lessons of life. Professor Dallas Lore Sharp tells of being in the field one day with his twelve-year-old son. It was in the fall and the crimson was just fading into cold October gray. The lad was standing with a fork in his hand, as with upturned face he watched the flight of wild ducks across the sky.

"He who from zone to zone"

the man commenced, more to himself than to the boy.

"Guides through the sky thy certain flight"

the lad went on, as much to himself as to his father.

"Father," he added reflectively. "I'm glad to know that piece."

"Why?" the professor asked.

"I see so much more when the ducks fly over."

"How much more do you see?"

"I see the ducks and God flying over together."

Have you so learned to see God in life that you can see him in the flight of the wild birds? And in all things else?

There is no finer statement than that contained in the very familiar words of Mrs. Browning:

"Earth's crammed with heaven
And every common bush afire with God;
But only he who sees takes off his shoes."

God grant us grace to see!

Our thought thus far has been that all ground is holy ground because God is ever present in all of life. Now I want to add a second thing, one which may at first blush seem contradictory. We need frequently and systematically to turn aside from the routine of life to see this very thing, to see that all ground is hallowed by the presence of God.

Moses, busy about his appointed task, keeping the flock, saw the burning bush and said: "I will now turn aside, and see this great sight, why the bush is not burnt." And when the Lord saw that he had turned aside to see, God called unto him out of the middle of the bush. When we turn aside God will call unto us.

Whether we realize it or not, it is a necessity that we should turn aside.

It requires real insight; it requires vision; it requires a heart and mind touched by the spirit of the Eternal to keep ever clear the fact that we are on holy ground. It is hard—desperately hard at times—to see the connection between a column of figures and the Kingdom of God, between washing dishes and the New Jerusalem, between a lesson in history and the Holy City, between the minutia that goes to make up life and the cause of Christ. Yet, just this is the task that is set before us. For this we must turn aside, that we may have our sight clarified, our vision renewed.

Since the ground whereon we stand is holy ground we should tread reverently. The command came to Moses to put his shoes from off his feet. Such was the mark of reverence. Not in outward form but in inward reality we should tread God's universe with feet unshod. "Only he who sees takes off his shoes." We have seen the revelation of the Father in Jesus Christ, and should see that earth is crammed with heaven and that every common bush is afire with God. We should have in our hearts that true reverence for the Father that will not allow us to tread carelessly in his presence.

We should tread life's pathway joyfully. Perchance this entered not into the conception of Moses as much as it should into ours. His heart was doubtless filled with reverence partaking largely of the element of fear. We have seen more clearly the love and tenderness of God is our Lord. We should be filled with joy unbounded, as we realize we are on ground made holy by the Father's presence.

We should tread life's pathway triumphantly. I forget not that at the burning bush Moses was given a great commission, one which struck fear to his heart. At the same time he was given the assurance that God would be with him. We have a right to the comfort and strength which religion brings, yet, even in this message, which is primarily to lead us to devotion, I would not omit entirely that other note, the great ringing commission which comes to all who have truly seen God. If the ground whereon we stand is holy ground we must see to it that nothing shall be done which might pollute this sacred ground.

Jealously must we guard. In love we must make this world fit for the feet of the Eternal God, the God of infinite love and purity and tenderness. Our vision is ours to strengthen us, but to strengthen us for the tasks of service that lie ahead. Ever we follow One who came not to be ministered unto but to minister. With him, who has overcome the world, we can go forward triumphantly.

Today you stand on holy ground. Tomorrow, and tomorrow, and tomorrow you will be on holy ground, on ground made sacred by the presence of God. Horace Tracy Pitkin, that brilliant son of Yale who went out to China and there laid down his life for Christ, had been touched by the spirit of Christ and saw things in proper perspective. In his college days he used to don his flannels and go out each morning to play tennis, saying to his companions as he went: "One more set for China and for Christ!" There is the true spirit! Can you say: One more column of figures for Christ! One more case at court for Christ! One more sick call for Christ! Yes, why not? If we do it at all, it should be done for Christ. If we can not do it for him, it should not be done.

Thus Paul sums up the Christian attitude: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

Let us turn aside to see, to see and hear God, and to realize that the ground whereon we stand is in very truth holy ground. Let us walk reverently, joyfully, triumphantly.—Christian Herald.

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

"THE GOD OF HOPE"—Rom. 15:8-13. God is characterized by hope; it is a quenchless, eternal quality of his being. And so he is the source of hope, he imparts hope to men, he is "the great luminary at which we light all our lamps for our appointed ways." He enables us to see what God entertains for us, the wonderful vistas of possibility by divine grace. And this day of confusion and depression needs men whose faces glow with confidence and whose spirits are clothed with unquenchable hope.

TUESDAY

THE KINGSHIP OF CHRIST—Rev. 19:11-16. "A name written, King of kings and Lord of lords." But Jesus did not appear to be kingly; he had not a throne, no royal retinue or extravagant court. Where and of what sort is his kingdom? Let us remember that the greatest and truest kings have been uncrowned and their kingdoms have been invisible. A psalmist declared concerning the Messiah, "A scepter of righteousness is the scepter of his kingdom."

WEDNESDAY

THE MORE EXCELLENT WAY—1 Cor. 12:27. "And moreover a more excellent way show I unto you." Paul has enumerated and evaluated the various gifts and admonished Christians at Corinth to see earnestly the best gifts. Yet, he says, there is something vastly more important than these gifts, desirable as they are, and that is love. Rather than strive about talents and qualifications, let us love one another. That is what Paul points out as the "more excellent way", or rather, as the American Revision translates it, "a more excellent way".

THURSDAY

THE SECRET OF POWER—Matt. 6:5-8. "Pray to thy Father which is in secret." The man who has no secret meeting place with God has no power with God. There must be the utmost sincerity and genuineness before the heart can be clothed with power, and it is difficult to acquire and maintain that quality when we are only given to public prayer; we are so prone to pray to be seen of men, and to indulge in mumbled petitions and bloodless prayers.

FRIDAY

WALKING BY FAITH—2 Cor. 5:1-9. "For we walk by faith, not by sight." It is very largely true in all our relations in life—we walk by faith. We would not get far in business, in social affairs, in education or in the home without faith. But faith is indispensable in religion. Only by faith is the Christian enabled to feel assured that God is in the shadows, keeping watch above his own. It is faith that fills life with a confident, triumphant song.

SATURDAY

CHRIST'S COMMANDMENT—John 15:8-14. "This is my commandment, that ye love one another." Here Jesus at once sets forth the most difficult thing to universally do and yet the most vital thing in life. Love exalts and glorifies the humblest persons and the most commonplace things. If we were really to obey the commandment of Christ, we would possess our souls with a love passion like his own, set about making all men our brothers and discover the sublimity of life in the service of others.

SUNDAY

"FOLLOW ME."—Matt. 4:18-22; 9:9. Jesus saw behind the fishermen and the tax gatherer men of great and immortal worth. He saw the splendid qualities in these rough men with their fishing tackles and boats and in that despised publican. He did not upbraid Matthew for his dishonesty, nor Peter and his associates for their roughness, but he loved them and said, "Follow me". He still loves men in spite of their unloveliness and sin and invites them to follow him. To accept means to share his victories and glories through eternity, to refuse means to lose all.—G. S. B.

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THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for October 23)

The Call of the Prophet

Scripture Lesson—1 Kings 19:19, 20; Amos 7:10-15; Isa. 6:1-8.

Printed Text—1 Kings 19:19, 20; Amos 7:14, 15; Isa. 6:1-8.

Devotional Reading—Psa. 40:5-10.

Golden Text—And I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then I said, Here am I; send me.—Isa. 6:8.

LESSON LIGHTS

The Nameless Saint

What was his name? I do not know his name.

I only know he heard God's voice and came, Brought all he had across the sea

To live and work for God and me;

Felled the ungracious oak;

Dragged from the soil

With horrid toil

The thrice gnarled roots and stubborn rock;

With plenty piled the haggard mountain side;

And at the end, without memorial, died, No blaring trumpets sounded out his fame, He lived—he died—I do not know his name.

Is there some desert or some pathless sea Where thou, good God of angels, will send me?

Some oak for me to rend; some sod,

Some rock for me to break;

Some handful of his corn to take

And scatter far afield

Till it, in turn, shall yield

Its hundredfold

Of grains of gold

To feed the waiting children of my God?

Show me the desert, father, or the sea,

Is thine enterprise? Great God, send me.

—Hale.

Introductory

We speak of the "prophets" as if they were one class of men, and easily described as "foretellers of future events." But there were prophets of several distinct kinds. Foretelling was but one part of their work and not always an essential part of it. They were the ministers of God to their times; they spoke the message of heaven to the people of their day. Foretelling often entered into their message, but primarily their task was forth-telling the will of God to their age. The call of Elisha is said to have occurred B. C., 909, at Abel-meholah, northwest of Samaria; that of Amos about B. C., 793, at Tekoa, south of Bethlehem; that of Isaiah, B. C., 755, at Jerusalem.

Comments

1 Kings 19:19. Departed thence from Horeb where he had heard God's voice. Elisha. From this time the associate and pupil of Elijah. Twelve yoke of oxen. Not, as some think all attached to one plow, but twelve plows each drawn by one yoke of oxen. The possession of so many valuable animals and servants to drive them, shows Elisha's family to have been rich.

20. Left the oxen, in care of the servants, who could easily care for one extra

yoke. There was no hesitation in Elisha. He merely wished to bid his family farewell because he realized the danger in which a prophet stood under the conditions of the time and country.

Amos 7:14. Then answered Amos ... to Amaziah, the powerful priest of Bethel, who was threatening him. No ... prophet's son. That is, he was not a student in any of the prophetic schools. Herdsmen, Shepherd (Am. 1:1). A dresser of sycamore trees. Not our sycamore. The tree bore figs of a poor quality which must be punctured to let an insect which infested them escape, and so render them eatable.

15. Jehovah took me ... said unto me, I care not for your threats for I am doing Jehovah's work at Jehovah's express command, at the exact place where Jehovah commanded me.

Isa. 6:1. I saw. In a vision. Isaiah was standing in the court of the temple, looking toward the Holy Place and the Most Holy Place. High and lifted up. Far above all kings, all nature, all powers and principalities—in goodness, in power and in glory. The prophet in his vision saw no roof of the temple, but a glorious throne based upon the temple area and towering in splendor to the skies. And his train. His royal robes, resplendent and flowing, as an expression of his glory. Filled the temple. Solomon's temple.

2. Seraphim, "flame-bearers," "burning ones." Compare the cloven flames of the Day of Pentecost, the symbol of the Holy Spirit who sent out the disciples to convert the world. Each one had six wings. The first pair indicate reverence, hiding from their eyes the vision of Jehovah. The second pair signify self-forgetfulness. The third pair, upon which the seraph was poised (all the wings were used when the seraph went on an errand), signify active service.

3. One cried unto another. Their praises were responsive. Holy means perfectly righteous, the pure character of deity contrasted with the sinfulness of men. Repeated three times for solemn emphasis.

5. Then said I, Woe is me! Isaiah's vision of God is now followed by a vision of himself. For I am undone. The vision of God, that would have been a high honor if Isaiah had been worthy of it, was felt by him in his consciousness of sin to be a stern condemnation. A people of unclean lips. Even at the beginning of his ministry, Isaiah thought in large terms, not merely of himself but of his people. Their uncleanness befouled him, and he shared the responsibility of their sins. For mine eyes have seen the King, Jehovah of hosts. It was the belief of the Hebrews that no one could see God and live; see Ex. 33:20; Judges 13:22, 23, etc. Least of all could a being so sinful as Isaiah felt himself to be expect to live after a vision of the holy God.

6. A live coal, or "a glowing stone." "In the household where cakes had to be baked, or milk boiled ... or in fifty similar applications of fire, a glowing stone taken off

the hearth was the invariable instrument.

7. And he touched my mouth with it. This was a divine intimation of the mighty things that Isaiah was to do with his power of speech. And said, Lo, this hath touched thy lips. Isaiah's lips could not be laid on the altar and so sacrificed to God, but in the hot stone the altar was brought to his lips, which thus were sacrificed.

8. Whom shall I send? "God wants volunteers, not conscripts." Send me. Isaiah felt himself, with his sin removed, both fit and able for service, and wanted to show his gratitude for what had been done for him. —Illustrated Quarterly.

God Calls and Our Answer

We are apt to think that if calls came to us with the distinctness with which they came to men of the olden time we should readily and gladly respond. If anything as dramatic as the vision Isaiah had could be duplicated in our experience we, too, would be overwhelmed with a sense of God's presence and of our own unworthiness to be commissioned by him. If, again, as we were pursuing our commonplace avocations, a majestic and gracious person should appear beside our boats, our counters, close to our office desks, we, too, would be quite willing to drop our numerous interests and rise up and follow him. But are we right in thinking that the heavenly world does not press in upon our lives today, that the Son of Man is not walking through our streets as he went up and down the highway of Galilee?—Alice D. Adams.

"The love of God that acted so promptly on Isaiah's behalf has been better than prompt in dealing with you. Even now your sin, too, shall be done away, and your iniquity be purged. Then shall you too enter with calm confidence and happy anticipations upon your proper mission in life, and go forth to carry to others the blessing that has brought peace and tranquility to your own ransomed heart. You too with grateful love shall respond to the divine call, and consecrate yourself to the service of the Purifier, as you cry, 'Here am I, send me!'"

HOW LAZY CAN A MINISTER BE?

A recent survey of the ministry in one of the larger denominations and a collection of official opinions as to the principal reasons for ministerial failure reveal a surprising unanimity in the judgment that more ministers fail on account of laziness than for any other reason. The minister has no immediate boss to see that he puts in full time on the job. And if he is the kind of person who is disposed to be easy on himself, he can begin late and quit early and still comfort himself with the delusion that he is doing a great deal because he is doing a great many different kinds of things. Anyone who has had pastoral experience will be inclined to challenge the statement that the minister has no boss; he has as many as there are members of his congregation, plus the bishops, secretaries, and other ecclesiastical higher-ups in his area, plus all the boosters of civic enterprises and the promoters of good causes who want the support of the church. But though these bosses are many, they are not organized and neither any one of

(Continued on page 15)

E. M. RIDDLE, President
Bryan, Ohio
L. V. KING, Associate
New Lebanon, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Selected Committee Helps

ACTING CHAIRMAN

For Lookout Committees

How often we find in our Christian Endeavor societies a scarcity of chairmen to make up our committees! I suggest the following plan for the lookout committee to use, with the result that it will develop prospective chairmen.

The second month in the year (or, in fact, begin at any month) designate one member of the committee to be the chairman for the month. This will involve such duties as follow: keep record of attendance and participation at the Sunday and mid-week services; make a suitable poster for the month, one on which perhaps the attendance of the members can be continually kept before them; call for committee meeting; make out report for business meeting signed as "Acting Chairman."

The next month designate another member, and so on till each member has been chairman. Thus there can be a keen competition for good reports and practical ways of growth.

FORREST H. SPAULDING.

AN OVERNIGHT HIKE

President of the Virginia Christian Endeavor Union

The appeal of walking is still strong to many persons, and undoubtedly Intermediate Christian Endeavorers would be interested in an overnight hike. The idea is this: start from a given point early in the afternoon so as to make the destination by nightfall.

If the older persons who are to chaperon the party do not feel like taking the walk they can ride ahead in a car. Upon arrival of the hikers, at the cabin, bungalow, or what not, have a brief rest period. Then let the group turn to getting supper. After the meal is enjoyed have conversation and then outdoor games, closing with a Christian Endeavor prayer meeting of twenty minutes' duration.

Have a sunrise service. Then eat breakfast. This will enable the members to hike back to their homes by nightfall.

SANDUSKY CURTIS.

POWER IN THE CONSECRATION

Our Christian Endeavor consecration meetings ought to be the very best meetings of the year. They have the best themes—subjects that are varied and attractive, but all of them profoundly spiritual and inspiring. Then, they have the plan which is most certain to bring about good meetings, that is, they insist on some contribution from every member of the society. These two elements cannot fail to make a meeting shine.

Upon the leader of a consecration meeting rests a blessed responsibility. He should pray very earnestly that his meeting may lead all the members closer to Christ. He should not regard it as his meeting, but as Christ's meeting, in which he is only Christ's assistant. As he is led by Christ,

thus alone can he lead the meeting helpfully.

Get a bright plan for the meeting. Introduce some new feature, or at least some feature that has not been used recently, nothing bizarre, which would be quite out of character with the meeting, but some method which, while reverent, will lift the meeting out of the rut. In the United Society's pamphlet, "Our Crowning Meeting", a large number of these plans are described, and with every consecration meeting one of them is given in this paper.

Then, having formed your plan, advertise it. Begin announcing it well in advance, two or three weeks in advance, and announce it clearly in every later meeting of the society. Show yourself to be in earnest, and the other members of the society will come to be in earnest with you.

ELLA W. MORSS.

WRITTEN WORK

For Prayer-Meeting Committees

It adds much to the substance of a meeting and to the members' feeling that it is worth while if once each evening some written work is given. All our topics furnish fine themes for essays, and some of the society are good at writing essays. Be ingenious, however, in devising different kinds of written work. Now it may be a letter on the subject, written from some imaginary character to another. Now it may be a poem on the subject, if some member of the society is good at verses. Now it may be a set of original maxims on the theme of the evening. Again it may be a fable. At another time it may be an illustrative story. Keep these written exercises short, limiting them strictly to lengths appropriate to the size of the society and the time each member should occupy. And always let the leader introduce the written work by calling for it specially.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for October 23)

Great Bible Verses. I Cor. 13:13;
Ps. 23:1

Once upon a time a certain Sunday school teacher told her class of Junior boys and girls, "I will give a prize to the boy or girl who brings in the best story next week. I want you to use as many Bible verses as you can in your story. The person who uses the most Bible verses appropriately in their story will be given the prize."

When they came back the next Sunday each had a story. One of the boys read the following story and it won the prize.

"Once there was a little boy and his mother and father were missionaries. This little boy's name was Joseph. Joseph's father and mother knew a whole lot about the Bible and quoted verses from it nearly every time they talked to anyone it

seemed, so as soon as Joseph was old enough to begin memorizing they began teaching him Bible verses, too. Joseph learned many, many verses and even chapters from the Bible.

"One day Joseph's father and mother had to go on a long trip and Joseph was left to stay by himself. When his mother asked him if he was afraid to stay without either of them, he repeated a verse that he had heard her say so often, 'I can do all things through Christ who strengtheneth me.'

"The mother was so pleased with her little boy that she said to her husband as they started out, 'The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.' If we can keep faithful and believe all things will come out right for we are told, 'A faithful man shall abound with blessings.'

"Joseph watched from the door as his parents started on their journey, then he went back into the house. Everything seemed empty and lonely but Joseph said to himself, 'I am not alone for Jesus said, 'For, lo, I am with you always, even unto the end of the world.' I'll get my Bible and read some of the verses that I like. I'll read the verses of the 23rd Psalm first. It makes me feel good to read, 'The Lord is my shepherd.'

"Joseph had only read for a very short time when he heard someone at the front door. When he went to the door, he found a poor sick woman there. Joseph said to himself, 'If mother were here she would help this poor woman, I must not send her away,' and again he quoted one of his mother's verses, 'And the servant of the Lord must not strive; but be gentle unto all men.' So, Joseph smiled at the ragged woman at his door and invited her to come in.

"As soon as she was comfortable in the room where mother and daddy always took those who came to them in need, Joseph began telling her about Jesus. He quoted John 3:16, and told many of the stories about Jesus and his disciples. After he had told the story of Jesus, he repeated the twenty-third Psalm and then got his Bible and read to her.

"The poor sick woman was soon feeling better because the little missionary boy had helped her. When she was ready to go, Joseph told her to come back again so that his parents could talk with her. Then she told him, 'I'll come back to talk with your parents, but I do not believe that they could possibly help me any more than you have done!'

"So Joseph started, when just a small boy, to follow in the footsteps of his father and mother in obeying the great commission, 'Go, ye, into all the world and preach the gospel to all creatures.' And he was glad that his parents had taught him so many Bible verses so that he could tell others about Jesus."

Bible References

M., Oct. 17. The love verse. John 3:16.
T., Oct. 18. The gentle verse. 2 Tim. 2:24.
W., Oct. 19. The trust verse. Isa. 26:3.
T., Oct. 20. The work verse. Exod. 20:9.
F., Oct. 21. The forgiveness verse.
1 John 1:9.
S., Oct. 22. The "I can" verse. Phil. 4:13.
Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

An Introduction

By G. C. Carpenter

While this introduction is not necessary yet it is not untimely. At the recent conference at Winona Lake the Home Mission Board promoted the Vice President, Brother H. F. Stuckman, pastor of the First Brethren church of Goshen, Indiana, to the office of President. It was done on motion of the writer who has held the office of President of this board for a long period, perhaps since the occupancy by the late Samuel Lichty. (Of this we are not certain.) The new occupant of this important office needs no introduction to the brotherhood except as the holder of this office, and I bespeak for him the same loyal support as was enjoyed by us for many years. We have had the pleasure of seeing the work of home missions multiplied several times. The annual budget has been quadrupled and more. The interest in home missions has greatly increased until now there are very few churches that do not give an annual offering and many of the churches increase their offering each year.

Much of the increased interest and growth has been due to the faithful efforts put forth by our General Secretary, Brother Wm. A. Gearhart, who has served for a number of years at no small sacrifice. He has been painstaking and persistent and tactful, and far more credit is due him than the brotherhood knows. He was elected to serve another year. We have only praise and gratitude for the entire board has been loyal and ready to help.

A movement was launched by the home board and the foreign board looking toward effecting a merger of the two boards for the purpose of greater efficiency, the same to be accomplished if possible at the next conference.

Thanksgiving, the time for the annual offering for home missions, is only a few weeks ahead. The openings for new work and the pressing calls for help are many and the response this year ought to surpass all former records. We will hear from our new President, who is an enthusiastic advocate of missions, and from our General Secretary who is always alert to do his best and to lead the whole church to do her best, and let us pray that the response may be generous and in proportion to ability. May this year be the best yet.

LOST CREEK, KENTUCKY

Tyrol Noble, one of our seniors in the class of 1926, and who has attended somewhat one of the state normals, has gone to Ashland College. Tyrol has made for himself a most splendid reputation here, and we believe that he will also do that at Ashland.

One of the saddest deaths we have suffered here occurred the last week, when the six year old son of our assistant Sunday school superintendent, Zephia Landrum, passed into the great beyond, after a sickness of only a few days. Diphtheria was the cause. There had not been any cases of that nature about us for a long time, and the disease, before it became known what it was, had gotten too far for the anti-toxin to do its work. And for some reason,

or purpose, God did not intervene to save the boy's life. Many had prayed for the child to get well, and if that was not our Father's will, for the family to become reconciled to the will of the Father in the matter.

Brother and Sister McDonald, and little son, "Bobby", have arrived, and taken up their work. They are entering into their work enthusiastically, and their coming and work will lift a burden that was getting too heavy for some to bear, as well as taking up some new work that was needing **VERY, VERY MUCH TO BE DONE.**

The writer's sister, Mrs. L. E. Leiby, her



H. F. STUCKMAN

Newly-Elected President Home Mission Board

husband, Lorenzo, son Kermit, and friend, of West Salem, Ohio, and Mrs. Zoe Kime and David Garver, of Wooster, Ohio, cousins of the writer, have been recent visitors at Riverside.

The Men and Women's Bible Class of the Sunday school, have raised the money to enamel the chapel in which we worship. This we believe will add much to the room in different ways.

Brother and Sister McDonald have spent the week end with the Kinzie's at Krypton, and also are to be present with them in their communion there.

Last Monday 194 persons were given the first injection of the anti-toxin as a preventive of diphtheria. Most of the teachers took it, and while the physician thought there would be no reaction from it, in some cases it did give a reaction, making some a bit sick. Our Kermit who died, was a pupil in school.

The work on the new graded road is moving along nicely. It is approaching Lost Creek closer and closer, but none too fast, as all are eager to see it done.

We are now ready to begin our revival meeting beginning tonight. Brother James Cook, the founder of the Krypton mission,

will do the preaching. We are looking forward to a splendid meeting. Pray for us. The revival meeting will close with the communion service, Sunday the 16th.

We have now fixed up a room in which to handle the clothing. The floor is cemented, walls whitewashed, and we expect to have a good place for that work. We will dispose of the clothing every Saturday, and if you know where and how to get more of it for the missions, Lost Creek and Krypton, it will help very much both ways, and you are certainly doing a commendable thing in sending it to us.

Recently the writer was invited to address the Home Coming Day program of the Campbell's Brethren church at Lake Odessa, Michigan, Rev. Russell Humbert being the pastor. It was a great day and a great pleasure to us to be again in the home of the pastor, and to meet the splendid people of that church. Their liberality, and the attention which they gave to the messages indicate deep spirituality. It must be a real pleasure to work with such people, and we congratulate both people and pastor on their splendid work for the Lord.

At this same service, it was a great pleasure to meet again Brother and Sister Stephen Smith and family of Plainwell, Michigan, who once were associated with us in the work here. We also met a Mr. Wells, who had visited at Riverside. Meeting again those with whom we had labored, meeting the splendid people of the Campbell Brethren church, their kindness, and especially that of the pastor, made it a day long to be remembered, and we trust profitable in the Lord. G. E. DRUSHAL.

ANTI-CHRISTIAN CHINESE ANSWERED

Dr. Cleland B. McAfee, of the McCormick Presbyterian Theological Seminary, Chicago, talked to a group of anti-Christian Chinese students who inquired about the Christian movement in general, and Christianity in particular. He defined the Christian movement as the voluntary effort of Christian believers to make Jesus Christ known everywhere. As voluntary, it has nothing to do with governments or with social programs. It is a movement of ideas, forming its own institutions as it goes along in each land. The four details are:

1. It is an effort of Christian believers to fulfill the wish of the Founder of our Faith;
2. It is an effort to share with others the best that Christians think they have;
3. It is an effort to express the universal nature of the Christian Faith;
4. It is an effort to help in unifying the world.

A brief statement of the Christian faith also was in four items. It is a religion which teaches that:

1. God is a holy, loving Father.
2. In Christ he has provided complete forgiveness for all sins and a perfect example of life;
3. He calls us to a brotherhood around Christ which makes the world good and helpful and happy;
4. He has provided an eternal home of complete holiness and happiness to which he wants us all to go.

NEWS FROM THE FIELD

REPORT FROM LONG BEACH

It has been some time since I wrote from this part of the Lord's vineyard, and am glad to report that we are still progressing in spite of vacation time.

We notice that our Sunday school is not as well attended as it might be, owing to the fact that in California, and especially at our beautiful city, not only the wild, wild waves beck and call, but the close proximity of the mountains, with their many lovely canyons, make many alluring attractions for the vacation period.

We rejoice in the fact that seven of our boys from the young preachers' class with Brother Bauman as their teacher, have gone to Ashland College to prepare for real active work—in the service of our King.

How our church misses them because they were always so faithful in the choir and prayer circle.

Our Southern California Conference was the best I believe I ever attended. Every speaker had a timely message and all sessions were well attended. We are grateful that Dr. Jacobs could be with us, and I want the whole Brethren Evangelist family to know that we are proud of him for the wonderful testimony that he gave for our Lord and Savior Jesus Christ.

Our Mission in North Long Beach is progressing very nicely through the past summer. Brother Lienhard is doing a fine work there. The Sunday school attendance averaged about 130 which was very good for the vacation months. We ask an interest in your prayers for this brave band of workers.

We are now eagerly looking forward to the return of our pastor Dr. Bauman. During his absence V. V. Morgan fed us with real Bread from Heaven. Also Brother Homer Kent gave us a live gospel message during his visit to his parents, Brother and Sister A. H. Kent.

HARRY F. LORENZ.

HAGERSTOWN, MARYLAND

After a pleasant vacation spent at Atlantic City and points in Ohio and Indiana including Winona Lake, we are again busy on our field of service in "Maryland, my Maryland." Our General Conference was one of the best and augurs well for the future of the church. One of the most remarkable gatherings in many years preceded our conference at Winona, the World Conference Against Alcoholism.

While at South Bend it was our privilege to preach on Sunday evening at Ardmore to a large audience. Our home church used to be Fairview, but that has been moved and transformed into Ardmore. There were many new faces but a few of the former Fairview workers were present and are still faithfully at work. The new parsonage is one of which a much larger church could well feel proud. The church is fortunate in having a loyal and enthusiastic pastor in the person of Edgar Duker. Our visit to this church brought us many reminders of boyhood days when Fairview flourished. May the Lord continue to bless and prosper the Ardmore church.

Miss Mae Minnich, our faithful church visitor during the summer months, remained with the church here during the vacation time and rendered much help in many ways. The Sunday school enjoyed the largest average attendance for the vacation month in

the history of the school. We regret that Miss Minnich cannot remain with us as a permanent helper, as there is so much to be done.

Our communion service on the first Sunday in October was well attended and was impressive and helpful. May the effect be evidenced in greater fruit-bearing by the entire church.

Rally Day is just at hand with Judge F. G. Wagaman, District Judge, as the speaker of the day.

The service being rendered by our church choir deserves special mention. What a help in the church services is splendid music sung by consecrated men and women.

As we begin the seventh year of our labors with this loyal people we pray for divine wisdom and guidance for pastor and church that the will of the Lord may be done. May showers of blessing continue.

G. C. CARPENTER.

ANKENYTOWN, OHIO

The church at Ankenytown, Ohio, has recently had a very spiritually refreshing revival meeting. Brother J. C. Beal, until recently of Sunnyside, Washington, was with us for two weeks, September 19 to October 2. He has been holding meetings for the Evangelistic and Bible Study League in several churches over the brotherhood. His aim was to bring men and women to the Lord Jesus Christ through the preaching and teaching of the Word. The Holy Spirit always honors his Word and this time was no exception. Twelve lives were newly turned to the Lord and one was reconsecrated to his service. Among the twelve was one man seventy-two years of age. This was, indeed, a great victory for the Lord. The success of a revival meeting can never be estimated by numbers, because they are insufficient to express the real revival and help given to the faithful church members. Brother Beal's charts and fine expository Bible teaching served as extremely nourishing spiritual food, of which every Christian enjoys partaking. May God bless very abundantly Brother Beal's efforts in his work for the League and for the Lord. May those newly born into the Kingdom of God be ever sensitive of the in-dwelling Holy Spirit, and yielded to his guardianship.

LESLIE LINDOWER, Pastor.

WASHINGTON, D. C.

Dear Brethren:

Since last we wrote to the Evangelist family we have been in our new quarters well over six months. We are glad to report that during that time splendid progress has been made in all the departments of the church. There is a spirit of enthusiasm among the Washington people that bespeaks a bright future. The new building, though only the first unit of it is completed, is serving us well and we are pleased with it. We are crowded, however, for room and trust it will not be long until we can finish the entire structure. Last Sunday, October the second, was Rally Day. The blessing of the Lord was upon us. We had a merged Sunday school and church service in the morning at which the largest attendance was present since the day of dedication. A splendid program was given. At the close the pastor gave the appeal for

decisions for Christ to which two adults and a girl responded. Others promise to follow.

During the past months we have had a number of special services. The Christian Endeavor society took charge of one evening service last spring which proved helpful and interesting. The pastor's Bible class had charge of a men's meeting and one of the number gave a message that we cannot soon forget. On Mother's Day the Women's Missionary Society conducted a beautiful service at which Mrs. Kent gave the address.

We have recently organized a teacher-training class in the Sunday school which is proving its worth. It meets every Monday night. Last Monday night the first examination was given with commendable results. At the beginning of the summer we conducted a Daily Vacation Bible school. Mrs. Kent directed the school and with the cooperation of a splendid group of teachers and helpers the results were most gratifying. The Sunday night following the close of the school the scholars gave an exhibition of their accomplishments and the people marvelled at what little minds can do in so short a time. We look forward to an even better school next summer. During the time the school was in session Mrs. Shack, the Brethren Bible teacher in Kentucky, was here and spoke to the children. She also spoke at one of the Sunday services and at a prayer service. We appreciate more the Kentucky work since her visit.

On July 11 the pastor and his family left Washington for California to visit our home from which we have been absent for two years. Unfortunately on the way out I contracted the "Flu" and the results from that malady prolonged our vacation for over two months. We are glad to report that we are back on the job now feeling fit for the new season's work. Upon our arrival back in Washington we were most happy to find that the loyal folks here had kept the work going so well that the usual summer slump was almost altogether avoided. The Brethren report this the best summer yet. Looks like their pastor was quite unnecessary!

We missed Conference this year very reluctantly. We know that we missed a feast of good things. The Washington church had its quota there and they report a most excellent time.

Next Sunday night, October 9, we shall observe the fall communion. It is hoped that we shall have a splendid gathering present, for it surely means spiritual power to the church. Any visiting Brethren are cordially invited to attend this service as all the services of the church.

We look forward to an evangelistic meeting some time in January with Rev. E. L. Miller of Maurertown, Virginia.

Yours in Service,
HOMER A. KENT Pastor.

GENEVA'S GOLDEN RULE DINNER

"Sir", said Johnson to Boswell, "it is a great thing to dine, with the canons of Christ Church." So it seemed to a small group of Americans who were in Geneva on September eight, a great thing to dine with a goodly company representing twenty-two nations, gathered together because of an intense interest in some specific world problems for which they were endeavoring

to find a solution. For the fourth year they were having an International Golden Rule Dinner, and the general theme this year was the task of securing permanent homes for the refugees, who through all the years since the war and the deportation have had no other dwelling place than unhealthful refugee camps.

Among the speakers and guests of honor were Mr. Albert Thomas, who is director of the International Labor Office, one of the outstanding men of France; Senator Justin Godart of Paris, former Minister of Education; Senator Louis de Brouckere of Brussels; the Rt. Hon. Lord Radstock of London, and Charles V. Vickrey of New York. Other distinguished guests were Albin Peyron, Commander of the Salvation Army in France, Mr. Gentle Cackett of the Bible Lands Mission, Society for the Propagation of the Gospel, Dr. Paul Schutz, Secretary of the Orient Missions in Germany, Capt. Gracey of the British Society, "Friends of Armenia", and Mrs. Glarville of the Near East Relief of Australia.

Bishop James Canon, Jr., of Washington, D. C., Dr. and Mrs. Atkinson of New York, and Mrs. Percy V. Pennybacker of Austin, Texas, were of the American group.

The refugees for whose welfare Mr. Thomas, Lord Radstock and other speakers made eloquent pleas were those who had fled from their former homes in Turkey, southward into Syria. To provide homes for those who, following the Smyrna disaster, had sought refuge in Greece, efforts are already being made to redeem the waste lands of that country by draining swamps, and in other sections undertaking irrigation projects. Similar plans are now being made for Syria. The general program includes:

1. The installation at Beirut of a new Armenian quarter to replace the present miserable camp. A credit of three million francs has been granted by the High Commissioner from funds of the Lebanon loaned for this purpose. The site has been bought and housing plans are now being carried out.
2. Making healthy and improving the camps at Aleppo.
3. Draining the marshes at Alexandretta, where six thousand Armenians are camping in wretched huts and are being weakened and decimated by the ravages of malaria and other diseases.
4. The placing in agricultural centers of families of tillers of the soil at present grouped at the camps, with a view to promoting, not only the definite settlement of refugees as farmers or proprietors, but the early complete abolition of the refugee camps.

Experiments which have already been carried out in several agricultural centers have been eminently successful. With a small loan made to the individual families, sufficient to provide a team of oxen; agricultural implements, seeds, and a small "stake", the same result has been secured in Syria and the Lebanon as was proven possible in Greece as a result of the efforts of the Greek Refugee Settlement Commission.

Mr. Vickrey voiced America's interest in the efforts being made in behalf of the refugees as well as its interest in the care of the orphans for whom our country has felt primarily responsible, and who are still dependent on the friends of children. He also expressed his great pleasure at seeing that people of many nations, some of them widely separated geographically, were glad to come together for this simple Golden Rule

Meal. It seemed an evidence of the fact that those of all lands and all faiths believe that the world's political ills and physical sufferings and sorrows can be healed through the application of the Golden Rule.

The following Resolution, passed by the International Near East Association, which is composed of twenty-five national societies, was read by the secretary, Mr. Gordon L. Berry, and endorsed by the four hundred guests at the dinner: "Resolved: That we earnestly urge the continued and increasingly general observance of International Golden Rule Sunday (December 4, 1927) as a day when people of all nations, races and religions are asked to give practical expression to the world brotherhood of man, recognizing the eternal obligation of the strong to help the weak, the rich to share with the poor, the employed with the unemployed, and prosperous with those in adversity.

That, while we recognize the right of each donor or national organization to allocate funds according to special personal or national interests and obligations, we respectfully suggest that a substantial portion, if not all, of the Golden Rule contributions of 1927 be made available for child welfare work and the settlement on lands in Syria on a self supporting basis of the Armenian refugees driven from Turkey during the late war and now eking out a miserable existence in the refugee camps in or near Beirut, Aleppo, and other congested centers."

Reported by, MINNA McEUEEN MEYER.

FIRST THING AND LAST THING

Judge Taylor Decides to Make a Fresh Start with His Son

By Mary Merriam Sheldon

"Goodby, mother dear, I'm off to our Sunday night tea at the Sorority house. You know this is a regular feature now, but you and Dad look so cosy I almost hate to go."

"Never mind us, Margaret, have all the good times you can. You know your mother and I never get lonesome if we have each other," said Dad.

"Don't you ever miss me, Dad, when I'm out?" Margaret asked as she put up her face for a kiss. "You good old Dad, you always let me do as I want to."

"Well, you never want to do anything very bad, do you? I want you to have a good time—serious things later on, you know."

"Probably I'll beat Jack home. The Frat boys stay so much later than we girls do."

Judge Taylor closed the door after Margaret and came back into the library. "We don't see much of our children any more, do we, dear? Put down the shades and let's have our tea-table here by the fire—nothing like an open fire, I say, and a wife to help you enjoy it. How some men can stay bachelors all their days is a mystery to me."

It was in a thoughtful mood that the judge resumed the conversation a little later. "Sometimes, dear, I catch a too-serious look in your eyes of late, when I take you unawares. Is there anything in the world to make my wife unhappy? Is not your husband a good provider?"

"Oh, my dear husband! I have everything a woman could wish and so have the children."

"Then there isn't a thing in the world to

worry my wife, with a devoted husband and two such children as ours."

"That is just it. Margaret and Jack are so fine, I sometimes feel a terrible responsibility in regard to them. Jack was telling me the other day about a letter Phil Benton had written home from college. The only thing he didn't like was the fact that they had to go to church every Sunday, but he added that the professors were fine and let the boys smoke all they wanted to and they all had smokers together once a week.

He said one freshman fainted away, the smoke was so thick!

"You know I never objected to your smoking," she continued, "but with Jack it seems different. The boys seem to consider it one of the important things of life, especially college life—and then the dislike they have for a church service makes me feel that in some way the whole thought of religion does not belong to the young people of today. Jack used to go to church with Margaret and me, but now it isn't popular for any of the boys to go."

"Now, dear, I am afraid you are showing up some of my weaknesses and I don't want you to think I have any. How long has it been since I went to church with my beautiful wife?"

"Charles, dear, you know I never criticize you, even in my thought, but perhaps you will set Jack a good example now that you see he needs it and make him feel that religion and worship are not just for women and children but that big, fine men, like yourself, need it.

"I have been thinking of something I read not long ago. It was this: 'Religion is the first thing and the last thing, and until a man has found God and has been found by God, he begins at no beginning and works to no end.' That is what I want Jack to realize."

Judge Taylor looked into the earnest face of his wife in silence.

"You know the saying is that a boy can be only what the influence of his mother makes him," she went on. "I have been taking that to heart some, as Jack seems more and more indifferent to religious things. Take today, for example. While Margaret and I were at church he studied his lessons for Monday. After dinner he went for a long drive with Howard Town in his new car. Tonight he is at the Frat house. Nothing very bad about any of it, but the religious side of him has been neglected and I reproach myself for it. I feel that I am letting him drift away from it all and from me.

"I shall never forget when he was a little boy, how, one night, I asked him whom he loved most, adding, 'Do you love mother most,' for I loved to hear him say it. He looked at me and said 'I love Jesus most, then mother.'

"I would give anything in the world if he felt that way now. I believe little children are nearer to the Savior than any one else and I wonder whose fault it is that as they get older they lose that nearness to him."

In spite of her effort to prevent it, a tear rolled down Mrs. Taylor's cheek.

"My dear wife, our little tete a tete supper has certainly taken a serious turn, but I think my eyes have been opened to a few faults of my own, that in my happiness I didn't know I had. I thought I was a good husband and father, but I see I have been putting a pretty big burden on my wife, I am not sure just what my children do think of me. You know after a man has

been hearing cases in court all the week, a quiet Sunday morning at home is almost heaven.

"Really, dear, I have never thought much about the effect on the children. I suppose Jack may think he can stay, too, if Dad does. I can hardly blame the boy, either, most services are made to fit old people. I suppose it is hard to preach to children, young people, middle-aged and old and please them all. The young men and women would be my choice to please."

"Oh, Charles, you would have been a wonderful preacher."

"Well, this is what I have been, a very selfish man, giving of my substance, but not of myself. Hundreds of other men do the same thing, leaving their wives to represent them in all church activities. As a judge I can easily condemn myself, you see."

"But Charles dear, I do not condemn you, I love you too much. In only need your help. If we went to church really to worship and to identify ourselves as one of our Savior's disciples, without thinking of being entertained by the music or by the minister, it could be as if we were all alone there with him and come away stronger to do our work in the world. If the children could have the same desire to be recognized as belonging to the church as they have in belonging to the Sorority and Fraternity chapters, for instance, how happy I should be."

"Well," the Judge replied, "this is certainly not an age in which to be ashamed of Christianity, whether young or old. I call myself a Christian, but you are right, children do not ask to come into the world, I am responsible for two, if I neglect their training in any respect, I am not fit to be a father. I have been a lazy Christian, and it has become a habit, perhaps—but there they come!"

"We met at the corner, so I'll take it all back about the boys staying out so much later," said Margaret, as she and Jack laughingly entered the room. "Jack is starved, so I'm off to the kitchen to see what I can find to fill him up. I see only one sandwich left here. Does mother want to help?"

As Mrs. Taylor followed Margaret out of the room, Jack put his arm around her and opened the door for her. "Good mother," he said.

"Say, Dad, we had something new at the Chapter house tonight. Some big gun from New York, a preacher, gave us a talk on religion. Before he got through I must say I was in love with him. Say, Dad, if religion is what he says it is, I don't know but I want it; might as well have all that's coming to you in this world. But I've never heard you say much about it, Dad."

"Jack, your Dad has been a slacker. 'Religion is the first thing and the last thing in a man's life, and you and I are going to find it together.'—Christian Herald.

The motive may be greater than the deed. We may intend to do much better than we do. But what we intend to do may be the true measure of our manhood.

CONFERENCE OF PACIFIST CHURCHES

Members of the Church of the Brethren, the several Mennonite conferences and the Society of Friends are planning their seventh Conference of Pacifist churches for

the fourth, fifth and sixth of November next, at North Manchester, Indiana. President Otho Winger and the faculty of Manchester College have generously invited the Conference to the college.

The Conference is expected to further co-operation in work for peace, which is one of the essential principles of the three denominations. We differ about many things, but we are agreed that, as servants of Jesus Christ, we can have no part in war.

Oliver Dryer, secretary of the International Fellowship of Reconciliation, will give the address at the opening meeting, Friday evening, November 4th. He has had remarkable experiences in overcoming hatred and prejudices in Central and Eastern Europe.

On Saturday, the morning and afternoon sessions will be devoted to discussions of the work done during the past year, and plans for the future, with some reports of the activities of other organizations.

Public meetings Saturday evening and Sunday afternoon, November 5th and 6th, are being arranged. The speakers will be announced shortly.

This conference, five years after the Mennonites, Dunkers and Quakers began, at Bluffton College their cooperation in work for peace, is very important, and should be well attended. All members of our three churches are invited.

Further information may be secured from Richard R. Wood, 304 Arch Street, Philadelphia, Pennsylvania, the chairman of the Continuation Committee.

The members of the Continuation Committees are:

Church of the Brethren	
J. M. Henry	Wilbur B. Stover
Mennonites	
N. E. Byers	H. P. Krehbiel
A. J. Neuenschwander	
Friends—Five Year Meeting	
Norval E. Webb	
Orthodox	
William B. Harvey	Richard R. Wood
ELMER E. S. JOHNSON,	
(Schwenkfelder)	

HOW LAZY CAN A MINISTER BE?

(Continued from page 10)

them nor all of them together can keep tab on the minister's working hours. In fact, the very multiplicity of bosses of this sort may convince even the most indolent parson that he is worked to death, just as the frequency of appeals for money may give a man the impression that he is very generous even though he never gives anything in response to any of the appeals. But this is only a one-sided statement of the case. Doubtless preachers can be lazy, doubtless some preachers are lazy, but are preachers in general lazy? A writer in one of the Christian Advocates comes to the defense of the profession by reciting a tabulation showing that a minister's year's work requires 379 days of twelve working hours each. The largest single item in this table is 2592 hours for the preparation of 144 sermons. Few preachers, we imagine, preach that many sermons in a year—at least that many upon which they have to spend eighteen solid hours of preparation. But as a matter of fact, there is something radically wrong about any estimate of ministerial activity which puts punching a clock in the foreground. A minister is often most profitably employed when he is just "sitting thinking"—provided he is not just sitting.—The Christian Century.

FOR OUR BOYS AND GIRLS

AN OCTOBER DAY

October day, opal day,
Flash of blue, and mist of gray
Color-shot clouds caught over you,
A maple flame in the heart of you,
Gold in the sunshine and gold in the leaves.
Gold and gray in the fields and sheaves:
An opal alive in the flying year,
Beauty, eternity now and here.

—New Outlook.

TWO WISHES THAT CAME TRUE

By Emma Florence Bush

One day Esther's big brother Don asked her to go to ride in the automobile with him. He was going on a long trip into the country and, expected to be gone all day. He did not want to go alone. Esther did not care about the ride, for her father was an automobile man and sold cars, and she had lots of rides all the time; but she liked to be with Don. So she ran for her hat and coat, and soon she was sitting beside him on the front seat, and away they went.

Soon they left the city behind them; and when they reached the country, Esther began to be interested. They passed big pastures with cows and horses grazing, now and then they saw a flock of hens beside the road, and sometimes the wagons loaded with things for market and drawn by horses would pass them.

At last they came to the house where Don had business. "I won't be gone long," he said to Esther. "Just climb through those bars and pick the goldenrod and asters you see there. You will have a beautiful bouquet when I come back."

Esther squeezed through the bars and began to pick the flowers. She picked and picked; still Don did not come. At last she had all the flowers she wanted, so she squeezed through the bars again.

"O! O! O!" she said under her breath. Fastened to the branch of a tree was a nice brown pony and a little wicker cart. The pony was old and fat and the cart shabby; but Esther clasped her hands together and said: "O, how I wish I could have a ride behind him!"

She reached through the bars and gathered up her golden-rod and asters and went to put them in the car. When she opened the door she gave a jump, for the automobile robe was moving. Quickly it was pushed aside, uncovering a very red-faced little girl who sat on the floor of the car.

"O, I am so sorry," she said as Esther jumped back. "I didn't mean any harm really. I never had been in an automobile, and I thought I would just sit on the front seat and play I was riding in one. I have always wished to ride in one, you see. Then I heard you coming, and I slipped under the robe and hid. I thought you would go after your brother."

Esther gasped. "And I" she said, "was wishing that I could ride behind a pony, a real live pony."

"Would you like to have a ride?" asked the little girl. "My name is Marguerite Dowling, and it is my own pony and cart. We could ride up and down the lane, and

you could see your brother when he comes. I think he will be some time, for I heard him telephoning when I left the house, and he promised some one over the telephone that he would wait at my house for them."

So Marguerite helped Esther into the cart, took the reins and away they went up and down the lane. He was a beautiful pony. He ambled along, stopping every now and then for a mouthful of the long green grass by the side of the road, and after they had been up and down the lane once or twice Marguerite let Esther take the reins. What fun it was to cry "Get-up" and "Whoa" and guide him when they turned.

At last when they approached the automobile they found Don there. He smiled at them as Esther stopped the pony beside the car.

At last when "Oh, Don," she cried, jumping out, "I have had such a beautiful time. I have always wished to drive a pony and now Marguerite has made my wish come true. I wish we could make hers come true too. Just think, she has always wanted to ride in an automobile and never has."

"We can make her wish come true as yours did," laughed Don. "I find I have to drive fifteen miles farther to meet some people who were supposed to meet me here. If Marguerite's mother is willing we will take her with us. I will wait here and you may ask her."

Esther and Marguerite took hold of hands and away they flew. In a few minutes they were back again. Marguerite could go, and Don helped her into the car. The front seat was broad and plenty big enough for all of them. Marguerite's eyes shone like stars and she held Esther's hand tight, while she almost held her breath for joy.

At last the ride was over and they were at Marguerite's home again. But that wasn't the end of the wishes, no indeed, for Don promised that all vacation, once a week he would bring Esther to Marguerite's and they should have first a ride in the pony cart, then a spin in the automobile, so both little girls' wishes would be coming true all summer long.—Christian Advocate.

ANNOUNCEMENTS

CONEMAUGH, PENNSYLVANIA

The Love Feast and Communion services will be conducted at the Conemaugh Brethren church Sunday evening, October 23rd, at 7:30. All of like faith who can, are invited to enjoy this holy ordinance with us.

AUSTIN R. STALEY, Pastor.

ASHLAND, OHIO

Ashland First Brethren church invites the Lord's people to the tables of the Lord in their Communion Services, Sunday evening, October 23rd at 7:00 P. M. Preparatory service in the morning. "As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come."

CHARLES A. BAME, Pastor.

OPEN FOR REVIVAL WORK

Any church desiring the services of a pastor for evangelistic meetings for a period of two weeks, can see or write me, as my churches have granted me the privilege

to hold one or two outside meetings.

So far we are engaged for the months of December and January.

W. R. DEETER,
123 S. Main West Alexandria, Ohio.

IN THE SHADOW

WILLIAMS—Richard Williams departed this life June 29th, at the age of fifty-two years. Death resulted from injuries sustained in an automobile accident in which his back was broken. He suffered intensely for almost three weeks during which loving hearts and scientific skill struggled to save his life. During this long vigil, Brother Williams "learned obedience through the things which he suffered" and made a confession of faith in his Lord and Savior. Surviving are his widow and eight children, an aged mother, three sisters, two brothers, and numerous other relatives. Funeral services were conducted by this writer from the Raystown church near Saxton, Pennsylvania.

W. S. CRICK.

CESSNA—W. Watson Cessna died August 31st at the age of seventy-three years, and after an illness of six years. Brother Cessna was a charter member of the Fairview Brethren church, organized in 1896, and which later became the Yellow Creek Brethren church. He was a deacon for many years. He served acceptably two terms as Director of the Poor for Bedford County, Pa., and had a wide acquaintanceship. Four children born to his first wife survive, and his second wife with six children and a stepchild, also survive. Funeral services were in charge of this writer assisted by Rev. Jacob Stayer, elder of the local Church of the Brethren from which the funeral services were held.

W. S. CRICK.

NUNAMAKER—On September 25, 1927, Mrs. Ellen Nunamaker was called home to glory. She was in her 79th year and had lived happily in the home of her daughter, Mrs. James Keadle, since the death of her husband in 1919. When a little girl she confessed Christ and was always loyal to her church, being for many years a faithful member of the First Brethren church of Hagerstown, Md. She leaves her daughter, one sister, four grandchildren and three great grandchildren. She was a good mother and a true friend. Little children loved her sincerely. The funeral service was conducted by the writer assisted by Dr. J. M. Tombaugh and Rev. W. C. Wachter. Interment was made in the Fairview church cemetery.

G. C. CARPENTER.

WOLF—On August 11, 1927 Henry C. Wolf passed to his eternal reward. He was 72 years of age. He leaves his wife, who has been afflicted for a number of years and with whom he had walked nearly fifty years, and one daughter, Mrs. Maud Funk, in whose home he and his wife had lived since leaving the farm a few years ago, also three grandchildren, and two brothers, Jacob and Joseph. For more than thirty years he has been a faithful Christian, most of that time as a member of the First Brethren church of Hagerstown, in which for a number of years he has held with honor the office of deacon. He was a kind and loyal husband and father and a friend to many. He will be greatly missed in the home and in the church, and in the community where he was a highly respected citizen.

In the absence of the pastor, Dr. J. M. Tombaugh conducted the funeral service. Burial was made at Beaver Creek.

G. C. CARPENTER.

JOHNSON—Miss Lillie Johnson, 10 years old, passed to be with her Lord whom she dearly loved on Sunday, October 2, last. Little Lillie has for many years been a regular attendant of the Brethren Sunday school of Washington and was known for her devotion to the school and for her remarkable interest in spiritual things. She has suffered much during the past two years but she endured patiently and to her always during those trying days heaven was not a far off place. She leaves to mourn her passing a devoted mother and father and an elder brother. The writer had charge of the funeral services.

HOMER A. KENT.

BROWN—Mrs. David H. Brown of Washington, D. C., passed to be with her Lord September 11, after a period of several months' illness. Mrs. Brown was born in Washington October 3, 1872. She was united in marriage to David Brown in May, 1891. To this union two children were born, Laura and James, both of whom survive. There is also an adopted daughter, Marion. These all survive the deceased, together with her husband and a great host of friends. Mrs. Brown has long lived a consistent Christian life, for a long period being a member of the Washington Brethren church, where her presence was an inspiration to so many. In the closing days and hours of her life her faith remained strong in the Lord Jesus. Surely her reward will be great for she was faithful unto him who has promised. HOMER A. KENT.

CLEMMER—Oren Wells Clemmer was born near Sidney, Indiana July 3, 1870 and died at his home in La Verne, Calif., September 6, 1927, aged 56 years, 2 months and 4 days.

He grew to manhood in the vicinity of the place of his birth, sharing the experiences common to the boys on the farm. The first great sorrow which came into his life was the death of his mother when he was a young man. After completing the high school course at Sidney he entered Purdue University and graduated with honor. He taught school for a number of years and assisted in the surveyor's office for twelve years more. The last years he operated a thriving electrical business in La Verne, California.

July 9, 1893 he married Miss Elizabeth I. Fisher. They made their home in Indiana until 1918 when they removed to California. Mr. Clemmer is the last of the family by the name of Clemmer to survive except his beloved companion.

He and his wife united with the First Brethren church of Sidney, Indiana, March 21, 1904 and have always been active workers in the churches where they lived, at Sidney and Warsaw, Indiana and La Verne, California.

As a husband he was kind and thoughtful, a real companion. As a citizen he was loyal to the best interests of the community and nation. As a business man he was honorable in all his dealings. He was active in the local Chamber of Commerce and a member of the community committee which provides the annual lecture course. His early passing is sincerely regretted by all who knew him. In the absence of the pastor the services were conducted by Rev. A. V. Kimmell of Whittier, assisted by Elder Rothrock of the Church of the Brethren, of La Verne.

FOR YOUR INFORMATION

CALENDAR OF SPECIAL OFFERINGS

Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana. **General Home Mission Offerings**, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.

White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Pnterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio.

Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.

Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.

Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Beaman, 1330 E. Third St., Long Beach, California.

Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmell, per dozen, 25 cents.

Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp.) by Miller, per dozen, 75 cents, single copies, 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.

Advantages of Being a Member of The Brethren Church, (18 pp.) by Rensch, per dozen, 25 cents.

The Brethren Church: Why? (4 pp.) by J. Allen Miller, per 100, 30 cents.

A Brief Sketch of the Brethren Church, (6 pp.) by J. Allen Miller, per 100, 60 cents.

Christian Baptism, (8 pp.) by J. F. Garber, per 100, 50 cents.

The Law of Baptism, (12 pp.) by J. B. Wampler, per dozen, 10 cents.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, who have no clear idea of the peculiar doctrinal teaching of the Brethren.

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The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

The Proclamation of God's Revealed
Will and Grace
Is the Missionary Task of the Church



Multitudes of People
And Countless Communities in the Homeland
Have never heard that Revelation
In all its purity and completion



What Will You Do
FOR CHRIST'S SAKE
To help the Church do it's task?



*"I gave my life for thee
My precious blood I shed
That thou might'st ransomed be
And quickened from the dead.*

*I gave, I gave my life for thee
What hast thou given for me?"*

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

The Changing Times

Every day we are hearing from pulpit and press about the changing times, and of course the fact is as indisputable as it is self-evident. One of the changes most widely commented upon in religious circles is the change in the attitude between the denominations. Within the memory of many now living the different churches spent more time fighting one another than they did in fighting the common enemy of all righteousness. Bishop Joseph F. Berry of the Methodist Episcopal church recently brought out this point in an address before the Detroit conference by the following quotation from a hymn of ten verses which the fathers used to sing:

"I'd rather be a Baptist
And wear a shining face,
Than be a dirty Methodist
And fall away from grace.
"I'd rather be a Methodist
And talk about free grace,
Than be a hardshelled Calvinist
And damn near half the race."

Many rejoice with the bishop that the times have changed in this regard, and that now we are singing with much truth and understanding:

"We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

We do not go so far however in expressing approval of this tendency as to advocate the uselessness of denominations and the union of all God's people in one great church. We believe the disadvantage of such a procedure would greatly outweigh the advantages. At present it is evidently very impracticable, and we doubt if it will ever be otherwise. Moreover we believe Christendom would stand to lose considerably of its richness and variety of experience, of its sum total of highly valuable religious truth conserved by means of denominational pleas and polity, and of adaptability to various types of people. There are some communities where fewer denominations, or possibly only one, would be a god-send, but to advocate such a policy as a general practice is to waste effort on an ideal that is neither practicable nor desirable in this present age.

Let us thank God that the spirit of fraternity and cooperation has largely supplanted the spirit of bitterness and competition among the churches, and that it is destined more and more to do

so. But let us not be deceived by the much talked of advantages of greater audiences, economy of equipment and the increased power of a united front on the world. There might be a few audiences somewhat increased in size, but taking it in the large the number of worshipers would be greatly decreased. The variety of appeals would be lessened and the stimulants to church activity would be decreased. Economy there might be in equipment, but it might be at the expense of spirit of sacrifice and the practice of the grace of giving. On the other hand it might result in bringing forward the desire for luxury and extravagance in church equipment.

And as human beings are at present constituted it is not likely that a more effectively united front could be presented to the world with all churches formed into one organized body. Differences in belief could not be settled by a vote to unite. Compelled conformity of belief would result in dissension, and if no conformity of any sort were required the church would soon stand for little or nothing. The line of demarcation between it and the world would be gradually dulled and the church would ere long lose all sense of its divine mission and power. Let us seek to promote the finest spirit of brotherhood and the most effective cooperation on the part of all the forces of Christ, but let us not try to herd all the sheep into one flock; the Master will do that himself in his own good time, even as he has planned. Men cannot do it here and now. Even if it were thinkable that these changing times might make it possible to get all the people of a community into one house of worship regardless of whether they fit together or not, that would not necessarily unite them and make of them an effective working church. It takes more than a group of people to make a church as it takes something more than a bundle of boards to make a barrel.

"Bootlegged Marriage Licenses"

That is what the Cleveland Plain Dealer recently dubbed the marriage licenses granted by Ohio officials to Michigan residents who come to Ohio to avoid the five day delay required in their own state between the application and the granting of the license. And in reality that is what such licenses are, for Ohio law requires that a license to wed must be issued in the county of which the prospective bride is a resident. This metropolitan daily points out that Ohio officials are violating the statutes of their state by the granting of marriage licenses to non-residents of the state, and we would like to add that Ohio ministers who officiate at the weddings of such non-residents become accomplices in the violation. And that is not all, for in case the non-resident couple is from Michigan, or other state having a similar restraint on hasty marriages, the officiating minister is morally responsible for aiding such couple in nullifying a perfectly good statute of their state. The Ohio minister is therefore doubly guilty when he performs a marriage ceremony for Michigan residents who secure bootlegged licenses from Ohio courts—a party to the violation of Ohio law on the one hand and to the evasion of Michigan law on the other.

It might not be worth while mentioning this situation if it were the only place in the United States where it obtains, but it is not. Other parallel or similar situations are numerous, and there is need of warning that ministers shall be cautious in the exercising of their state-appointed right to solemnize marriages. It is as officers of the state that they perform such rites and they should above all other officials show a jealous regard of law enforcement and be examples of law obedience, avoiding even the appearance of violation and never taking advantage of a technicality for the sake of gain.

It is no excuse for a minister to say that he does not know the law regarding the granting of marriage licenses. He is inexcusably negligent if he does not inform himself regarding the law of his state on such matters before he takes upon himself the responsibility of pronouncing a couple "man and wife." And knowing the law, he should insist on knowing that any and all who seek his services have conformed to the law. This is the least he should do as a citizen and officer of the state, and as a Christian and minister of the Gospel he should see to it that the still higher law of Christ regarding marriage and divorce is not violated where his services are to be had.

Is the Ministry an Easy Job?

Many laymen who are not very close to the minister's life often imagine that he has an easy job, and wonder if he really earns a respectable salary. Now infrequently we hear such expressions "How does the preacher spend his time? What does he do between Sundays?" As if preaching two sermons each Sunday was the whole of his task, and they came without effort. It is difficult to make people understand how multitudinous are the duties required of him and how exacting and trying is his work, but they need to be told occasionally by men who know that the ministry has no "snap." Moreover the young man who purposes entering the ministry ought to be made to understand somewhat the nature of the calling, that it is one of the most strenuous kinds of life work. That in no way carries the suggestion that it is a life of drudgery and unpleasantness, for we dare say that the minister who is making a success of his calling finds it most enjoyable, and the sacrifices he is called upon to make bring a deep satisfaction and rich reward. It is safe to say that no man is happier, even though none is harder worked, than the faithful, conscientious minister. It would help to make his work more generally appreciated, however, if it were more widely understood that the preacher rather than being a parasite on society, is one of the most hard-working of its members.

On this point the following words of Dean Charles R. Brown spoken at the opening exercises of Yale Divinity School are confirming. He insists that the pastor of a city church works harder than any other man in the community, and if his life had been thrown more in the rural pastorate he probably would have said as much for the rural church preacher. Especially would it be true of the modern country preacher, the compass of whose task has been greatly enlarged and whose problems are as exacting as those of the city parson. Dean Brown said:

"As a city pastor for many years and now entering my seventeenth year as a member of this faculty, I have naturally rubbed elbows with hundreds of men in law, in medicine, in business, in the work of education, of engineering and of transportation. I would say without a moment's hesitation, and stand ready to defend my claim against all comers, that, comparing averages with averages and exceptions, the faithful, efficient minister in charge of a church works harder than any other man in the community."

And then he warned the young theologians:

"The man who thinks of the ministry as a pious, respectable, but withal rather an easy job had best stop, look and listen. If any man has come to the divinity school with the idea that he will find the work of a minister much less exacting than that of a lawyer or a doctor, a merchant or a manufacturer, a college professor or an engineer, let me stop the car right here and allow him to get out and go back before it is too late. If he goes on with that expectation he is in for a big, thick slice of disappointment."

EDITORIAL REVIEW

Inquiries have been received regarding form letters for the transfer of church membership. The Publishing House has a supply on hand and they are to be had at the rate of 60 cents per hundred by writing the Business Manager, Dr. R. R. Teeter.

We call the attention of Brethren to the Conference of Pacifist churches to be held at North Manchester, Indiana as a guest of Manchester College. We ought to have representation in that conference. We shall be glad to have a report from some brother or sister who may find it possible to attend. The date is November 4 to 6.

Don't follow example blindly. If it is good, it is well to follow it and be inspired to nobler life and conduct by it. But if it is bad, it is inexcusable for us to follow it and by so doing be dwarfed, weakened and handicapped the entire future.

The Christian Endeavorers will find something of special interest on the page devoted to their work this week. The president, Brother E. M. Riddle, sets forth the program for the months of the immediate future, and Miss Price of the Nappanee, Indiana, society gives an excellent report for the Intermediates of that church.

The Evangelist office is in receipt of an announcement of the birth of a little son to Rev. and Mrs. W. S. Crick at New Enterprise, Pennsylvania, on October 9th, 1927. He is to be known by the name Donald Eugene. We congratulate Brother and Sister Crick on this favor of God—all children are that—and pray that the child may grow in strength and stature and in favor with God and man.

The Indiana Brethren evidently enjoyed a great district conference at Loree, as the testimonies in this issue indicate. The secretary, Brother N. V. Leatherman, also supplies us with a copy of the minutes which we gladly publish for the perusal of all interested. A beautiful spirit is said to have pervaded the conference and the Loree people seem to have done themselves proud as entertainers. The conference goes to Goshen next year.

Sunday baseball is a "worldly employment", according to a recent decision of the supreme court of Pennsylvania, and comes under the ban of statute of 1794, prescribing worldly employment on Sunday a misdemeanor and subject to a fine of \$4 for each act of violation. But with a fine no larger than the price of a good seat, the statute is not likely to exercise a restraining influence on Sunday playing, unless perchance the state should become really in earnest and threaten to cancel the club's charter for violating it.

Brother S. E. Christiansen, pastor of the church at Allentown, Pennsylvania, where he recently went from the Fairview church near Washington C. H., Ohio, writes of his experiences en route by auto. The Fairview church has suffered a great deal by removal and death, so that there are only a few left, but they are faithful. Brother Gearhart is acting as supply pastor, making the trip from Dayton every two weeks. Brother Christiansen tells of a trip to the Mount Zion church out from Logan, Ohio, where he found the little group of Brethren faithful and aggressive in the Lord's work.

Perhaps Ohioans have not realized that they have a wet and dry fight on their hands this fall in the reference of the Marshall bill to the vote of the people. There has not been much stir about it. It is time the good people were waking up to the fact that the liquor interests were working hard to defeat the bill, which corrects the defect in the Justice of the Peace courts and Mayor's courts as pointed out by the United States Supreme Court, and saves those courts for the protection of the local communities. These courts have proven quite essential to the effective enforcement of Prohibition, and that is why the bootleggers, divekeepers and wet politicians are against them. All friends of good government and law enforcement ought to rally to save the law by ratifying it at the November election.

Communion announcements received too late for inclusion in the classified department are as follows: A change in the date of the Ashland communion service from October 23 to October 30th has been made. This brings the communion service on the Sunday immediately following the College Homecoming Day, the 29th, when many friends of the college will doubtless be present and it is hoped that some will remain over Sunday and enjoy this service with the Ashland brethren. On the same date, October 30th, the church at Sunnyside, Washington, will hold their communion service, beginning at 6:30 P. M. The Ashland meeting is to begin at 7 o'clock. Also the Fairview church and Washington C. H., Ohio will hold their fall communion on the evening of November 6th.

The Evangelist readers will be pleasantly surprised, as was the Editor one day this week, at the receipt of an interesting and fine spirited letter from Dr. J. L. Gillin of the University of Wisconsin. Brother Gillin and wife and only son have entered upon a year of travel around the world, and he very kindly offers to favor us with reports of his observations en route. We shall be increasingly indebted to him for thus sharing with us a portion of what we are sure will be to him a rich experience. While Dr. Gillin has not appeared very frequently in the Evangelist pages in recent years, he has nevertheless kept up his writing until it seems to have become a habit. Just before leaving New York he finished his sixth book since leaving Ashland College in 1907, twenty years ago. We appreciate his remembering Evangelist readers during this period of relaxation and travel.

GENERAL ARTICLES

The Christian's Ideal

By A. B. Cover

The Christian life is a constant challenge. It demands the contribution of the highest and best that mankind can produce in the light of its revelation. Peter recognized this truth and in his epistles gives practical admonition whereby response may be made to its appeal. His own life is an example in which the Master Builder takes "loose sand", implied in the name, Simon, and builds it into, Peter, the Rock. When Jesus looked upon his life he saw the possibility wrapped up therein. What he became is expressed in Matthew 16:18, "And I say unto thee, thou art called Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." Peter, the man, was not unlike humanity in general; he had his human weaknesses as "loose sand" implies but these could be moulded and fitted for the Master's use. We may think of him as representative and in him see the reflexes of our human frailties but take courage that under the influences of the same great Master we may be fitted and moulded into channels of usefulness and blessing. Reaching the Christian ideal implies character building and is therefore an arduous task. It is not accomplished in a day but a process that extends through the years. But the ideal of the Christian life and the steps through which it may be attained is expressed in 1 Peter 1:13-21, which we purpose to notice.

In the first part of the Epistle is set forth the character of the Christian's election which gives large assurance for hope—they are begotten by the resurrection of Jesus unto a LIVING HOPE. This hope they are admonished to hold and which we do well to emulate. The exceeding glory of the Christian's inheritance is proclaimed and is attained by faithfulness to him who is the Giver of all Grace. The glory and nature of this inheritance has been foreshadowed in type and prophecy, and from it turns to the way in which it may be attained. Such glorious privileges cannot be looked forward to without awakening a sense of corresponding duties: "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought to you at the revelation of Jesus Christ." No doubt he has in

mind the words of the Master, "Let your loins be girted about, and your lamps burning; and be ye yourselves like men looking for their Lord." The coming of the Lord may be sudden; those who would be of his train must be prepared for their summons. Their lamps must be burning with the extra supply of oil, for the unexpected delay, if they would enter with him into the Marriage Supper. "To be girt" in body is a token of readiness for coming duty. Today, are we ready for the sum-

mons? Do we witness the evidences of readiness in Christian hope? Without girding, the Oriental with his flowing robes is encumbered; he is not prepared for active work. This is true of us when material things encumber our path of spiritual attainment. The heart of the Christian must be untrammelled with the cares, the affections and the pleasures of the world. He must be free to run the race that is set before him. The Christian's life is no light care; it is serious. The mind is to be trained to exercise self restraint, "be sober." How easily men may be carried into excesses both in word and action! How easy it is to let freedom degenerate into license! So the apostle urges "sobriety" of mind to be cultivated and that it find expression even in their prayers. This is the frame of mind to maintain sound doctrine, "Wherefore gird up the loins of your mind." This

is the practical side of truth; the power of things revealed acting upon us in daily life. The power of glory is to make us "gird up", not having a bit of our mind set upon heavenly things and a bit on things below. Whatsoever is not according to the truth, not in the Word, do not love it; cut it off, give it up. Rein in your desires and do not soil your garments in the scene through which you are passing. Shut your eyes to all that dazzles or enchants them here; "watch", keep your eye on the future. He is saying that we are heavenly and shall not let earth's cares or opinions or judgments warp our minds. Be established in the Word, get your thoughts from it regardless of what men may say or think to the contrary.

This is followed by another step which makes believers steadfast. "Set your hope perfectly on the grace that is to be brought unto you." In the early days of Christian-

MORE LIKE THE MASTER

*More like the Master I would ever be,
More of his meekness, more humility;
More zeal to labor, more courage to be true,
More consecration for work he bids me do.*

*More like the Master is my daily prayer;
More strength to carry crosses I must bear;
More earnest effort to bring his kingdom in;
More of his Spirit the wanderer to win.*

*More like the Master I would live and grow;
More of his love to others I would show;
More self-denial like his in Galilee,
More like the Master I long to ever be.*

—Charles H. Gabriel.

HIS GRACE IS KEEPING ME

*I'm in the path of peace where pleasures never cease,
And where my soul delights to be;
All worldly loss is gain,—with Jesus I remain,
For saving grace is keeping me.*

*I lean upon his arm, he shields from every harm;
Sweet songs I sing because I'm free!
His glory lights the way to everlasting day,
Praise God, his grace is keeping me.*

*I know that I shall sing hosanna to my king
When I his blessed face shall see.
I'll dwell forever more on that eternal shore
With him whose grace is keeping me.*

—James Rowe.

ity there were many enticements to cause wavering; there were many trials which made the firm hold on faith difficult to maintain. So they were given the helpful instruction in this Scripture. The hope must be perfect in its nature, unshaken in its firmness, persuaded of the certainty of the future grace, and strengthened by the working of the Spirit. Hope ever brings grace nearer. The revelation of Jesus Christ is progressive to the believer. We get something of grace when we accept Jesus as our Savior, but we learn still more of the boundless store of grace as we grow therein. What is here implied is the free gift of God's grace. It is not a blessing to which the believer can attain by his own power; he can hope for it; he can feel assured that God will bestow it. But when it is received either as present grace to help in present trials, or future grace to be revealed, it is given, brought, bestowed as a gift and its full fruition will be reached at revelation of Jesus Christ. May we then realize his grace in our daily Christian experience and grow into its fulness at his unveiling.

Next upon the ladder of attainment, is that followers of Jesus become children of **obedience**—the obedience not of slaves but that of children. They are children by virtue of THE NEW BIRTH and obedience gives them a claim upon God's Fatherhood. How often this is overlooked! Dutiful children implicitly obey earthly parents. Christians must seek the docility and trustfulness of the child-like character. They must obey a law other than that of their own wills, for they have taken the "yoke" of Christ. In Ephesians, second chapter and second verse, the unregenerate are called "children of disobedience." Sin is lawlessness, wilfulness, acting apart from God. Those who are begotten of God have his nature and the desire of those should be to obey him. What God looks for in his children is obedience. What God values in his children is subjection; he does not own the kind of love that does not obey. "If a man love me he will keep my words, and the Father will love him" (John 15:23). Obedience pleases our heavenly Father and it marks the pathway that leads heavenward. The power of God within works a mighty change. A change that divorces them from the world, "not fashioning yourselves according to your former lusts." Those addressed sought no further than their own perverted desires for a guide and pattern of life. Now as Christians they must school themselves to say, "Do with me as thou wilt, for I am thine." And he whose grace has begotten them again unto a living hope will help them frame their lives by his rule. He knew that sin had blinded their moral and mental vision and being thus blinded they would sink deeper and deeper into sin; but in Christ they had gained the light that would raise them up. To yield to sin, as is implied in "yielding to former lusts", is to learn to love it, and to be moulded by it. Before knowing God, the unregenerate nature desires other things than those that are Godly, and seeks satisfaction at cisterns that hold no water. Now the desire of the new nature is after God and the indulgence of the flesh is sin. So the Christian is impelled to live the separated life—a changed life, a new life, "not fashioning yourselves according to your former lusts."

Thus far we have followed the Apostle's teaching in the steps that lead to the ideal life, now let us note the high standard set: "Like as he who called you is holy, be ye yourselves also holy in all manner of living." This reminds us of the standard set by Christ, "Be ye therefore perfect even as your Father which is in heaven is perfect." Does the high ideal discourage attainment? No, but with the command he is willing to grant the power

to make realization possible. He knows our human frailties. He knows what is in man both of strength and weakness. Here is portrayed what God expects us to become. He desires to restore us again to his likeness which has been marred by sin. "What is man that thou art mindful of him?" That which was God's at first, shall be made God's once more. The marred image on which not even the superscription can be traced, shall again be revealed in full clearness and the believer purged from all defilement of sin by the grace and help of him who says, "Be ye perfect", because he loves to make them so. "Because it is written, ye shall be holy; for I am holy." The Incarnation has brought God nearer to man. God is holy, absolutely so; he dwells in light. When he says, "Become ye holy", it is implied that he intends that we shall be fitted to live in his presence as his companion. This is a high and holy Christian ideal and before we can be holy in practice, we must be so in principle. Before we can have communion with God we must put on his nature. He cannot come down to our level but he can raise us up to his. Or as another put it, "He cannot accommodate himself to the evil propensities of my flesh but he can give me a nature to enjoy him, and set me in the light where he is." This is what God has done for us in the revealing of himself in Jesus Christ, our Lord and Master. In him the believer is sanctified, for "Christ is our sanctification."

The standard set for the Christian implies growth. God gives us his nature, lifts us up into his light, the very light in which he dwells. To live there under his smile, to dwell in his love and thus to assimilate him and become like him. The blood of Jesus is our title to be there; the Holy Spirit our qualification and thus we need not grope in darkness. There are three reasons why saints should be holy: the Father who hath called us is holy; the Son whose blood hath redeemed us is God's holy Son; and the Spirit who indwells is holy. In proportion as the follower lives in the light of God, feeds on Christ who is the source of holiness, and walks in the power of the Holy Spirit will he attain the Christian ideal herein portrayed.

Holiness of life will manifest itself in deepened relationship with the Father, "And if ye call upon the Father." It is a Father you invoke. Who would not try to please a Father who has loved and cared for you? Here God is represented in his Fatherly character as "Judge." He is looking on, taking notice of all, whether there is integrity of purpose, intelligence of mind and desire of heart to please him. He marks each real endeavor to walk uprightly, and where others may misunderstand he cannot. And here we note that those who may call upon him as Father are the children of Obedience. About the Father's will and HIS power to make you holy there need be no fear. He had called us and bidden us strive after holiness. The way is steep but he has promised help for every true need; why fear then of attaining the goal. For the hope realized by Peter when in the house of Cornelius will arm us for every endeavor. "Now I see that God is no respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted with him." Our Judge knows that our lives will be full of faults but fear of him will nerve us to make the effort to attain righteousness. The gospel is a message for all the world alike, the poor and lowly to whom no great deeds are possible may truly live the life of hope. It is not great gifts poured into the treasury from an abundance that have value in his eyes but the gifts which come with a heart's sacrifice—these are precious and receive the blessing. "Pass the time of your sojourning in fear." We are in an enemy's country, but passing

through, we shall not be here long; it is not our home. Children of God are not to look upon their lives here as more than a brief pilgrimage—it is a time of sojourning. That which the Christian must guard against is the lure of worldly attractions so that they may not desire to linger in the house of bondage and to think lightly of the peril which constantly surrounds them.

How may the sojourner be preserved from this danger? To hold before them constantly the greatness of salvation. Be in fear of the world and its allurements, "knowing that ye were redeemed not with corruptible things, as silver and gold from your vain manner of life handed down from your fathers." The redemption price for sin has been paid for all men; shall any be willing to tarry in slavery? Ye were redeemed; the work is completed; it is finished. The redemption was made possible by the "precious blood of Jesus." What an appeal this makes for holy living! The cost of redemption was the life of Jesus Christ, the blood of the Son of God. That gives our redemption value; faith gets its preciousness from the blood. For ages the sacrifices had kept before Israel the need of redemption, but in Christ the true fountain was opened. When sin came God provided a sacrifice. In the sacrifice God manifested the true value of souls. Christ "was foreknown before the foundation of the world" as the Lamb to be offered for human redemption. The Word became flesh whom God had appointed to be the sacrifice for sin, and this was the foundation stone of a new creation which is precious in God's sight. We share in the new creation by having the new life and new nature, both derived from Christ. He showed by the signs that he wrought that he was the Savior draw-

ing near to men that they might draw near to him. His lifting upon the Cross spake of the true healing of the souls of all who would look unto him. And when death had done its work upon the human body he was manifested by his resurrection from the dead as the beloved Son of God. So the sojourner with his eye upon the preciousness of redemption, may be preserved from worldly danger.

For whom is this ideal life in Christ Jesus? We aimed to portray the steps thereto as well as the content of the ideal life; now for whom is it? The Scripture considered also answers: "For your sake, who through him are believers in God, he raised him from the dead, and gave him glory; so that your faith and hope might be in God." The believer is made here in a special sense the recipient of grace, he died for "you who believe." "He gave his life for the sheep" (John 10:11). It is through the Lord Jesus Christ that we are brought to believe in God. And so Christ receives and will not cast out those whom the Father has given him. "No man cometh unto the Father but by me." I am the Way, the Truth and the Life." Jesus trusted God in the darkest hour; suffering, shame and death gathered about his path because he proclaimed God in a world where he was dishonored. God submitted him to go to the Cross to suffer and to die as though he were not noticing. His trust. But in that darkest hour, God shone out from his glory and raised him from the dead. He, our Savior, is also our Ideal. May we his followers walk worthily of the high calling we have in Christ Jesus and strive to attain the Christian's ideal, exemplified in him.

Los Angeles, California.

Some Facts About Spiritualism

By Rev. W. H. Watson

The beginnings of spiritualism are nearly as ancient as the recorded history of the human race. Egypt was familiar with the magician and probably not unfamiliar with the spiritualistic medium, for Moses, trained in an Egyptian court and acquainted with the learning of the Egyptians, gave the following commandment to Israel: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of the times, or an enchanter, or a witch or a necromancer. For all that do these things are an abomination unto the Lord." Deut-18:10, 12.

Saul consulted with a spirit medium after his disobedience had led to abandonment by God. Among the Babylonians, Greeks, Romans and other ancient peoples spiritualism is found in varying degrees of prominence. So down through the ages spiritualism has maintained itself, enjoying periods of prosperity and at other times being largely in eclipse.

Modern spiritualism had its beginning in America in 1848. At Hydesville, near Rochester, New York, the famous Fox sisters, Margaret and Kate, living with their parents in a "haunted house", began their activities as spiritualist mediums by claiming to communicate, through mysterious rappings, with the spirit of a murdered man, a certain Chas. Rosma. Excitement in the community ran high, and soon the Fox sisters were in such demand that at their seances they could charge a dollar per "sitter." Following their lead came such prominent mediums and sponsors of the cult as Rev. Stainton Moses in America and Mr. F. W. H. Meyer and Mr. D. D. Hume in Great

Britain. Other later leading lights in spiritualism were Mrs. Fay, Mrs. Piper, the Famous Bangs Sisters of Chicago, Eusopia Pallodina, Slade and others. In addition to these far-famed priests and priestesses of modern spiritualism, a great host of lesser lights have plied their wiles with more or less success. If the figures before us are reliable, the adherents of spiritualism are numbered by the millions.

The opportunity and occasion for spiritualism is laid in the almost universal hope for and belief in immortality. The absolute destruction and annihilation of the personality is not a pleasing prospect to the human heart. The eye of the soul is fixed on vistas beyond the tomb. A message from beyond the veil possesses cogent appeal for the mind of man. The passing of our loved ones with the attendant rending of tender ties gives us a deeper interest in the region beyond. The primitive savage and the cultured person of higher civilization with but comparatively few exceptions indulge themselves in a hope of immortality. The belief in spirits, involving the unwarranted fears of ghosts and hobgoblins, superstition, astrology, fortune telling, clairvoyance, crystal gazing, shell hearing, relics and shrines, the work of the magician, dreams, and their interpretation, telepathy, hypnotism, Christian Science, theosophy and the teachings of the psychic research societies all aid in the preparing of the public mind for the teachings of spiritualism. These agencies are the forerunners, the advance agents of spiritualism. Add to these preparatory agencies the mourning millions following the world war and the stage is all set for a great spiritualistic invasion.

Investigators of the cult are likely to differ widely on some points in their attempt to justly appraise the demonstrations given. Some boldly and frankly declare the whole thing to be of satanic origin, deriving its powers from satanic sources. Some account for a large part of the phenomena through the peculiarities of persons psychologically abnormal. Some who have carefully investigated the claims of spiritualism are not ready to categorically deny the possibility that the spirits of the dead may communicate with the living. While they are not ready to deny absolutely such a possibility, they are convinced that the vast bulk, probably 99%, of the phenomena of spiritualism are accounted for by mechanical forces employed, or by conditions of abnormal psychology. In other words, the great bulk of the phenomena is humbug, pure and simple, so proven, by investigation. As evidence of this fact note the following: Margaret Fox (Kane) of the famous Fox sisters confessed, September 24, 1888, that she and her sister Kate had discovered the power of making rapping noises with their toe joints and that the mysterious spirit-rappings had been made in this manner. Rev. Stainton Moses, in giving a seance was most unfortunate in breaking a bottle of phosphorus which accounted for the mysterious lights that frequently floated around the room during his seances. Mrs. Fay, when exposed and reduced to dire straits, offered to go on the stage, and for a satisfactory fee explain all the tricks she had employed in deceiving the thousands who had been converted to spiritualism through her activities. Mrs. Piper gave a certain gentleman extended information about an uncle he never had; information she had taken from an encyclopedia and was written of another man of the same name. Mechanical devices, chemical compounds, the radio, legerdemain and ingenious devices are among the agencies used to fool the unsuspecting victim. In spite of the subtle scheming on the part of the mediums, Dr. Wm. S. Sadler, who has made extended investigations of spiritualism, declares that sooner or later practically every medium is trapped and exposed. But the pathetic thing about it is that thousands of people are duped and trust in this web of fraud, deceit and moral corruption as their religion. They come to be motivated by its low ideals and hoodwinked by its spiritual pretensions.

It is significant that spiritualism has made no great contribution to the moral and spiritual progress of the world. In fact the opposite has been doubtless true. The lives of many mediums have been morally corrupt. With little exception they have succeeded only as they deceived. Then spiritualism has openly taught immorality and has glorified crime. Mr. T. L. Harris, once a spiritualistic medium, testifies that the marriage vow imposes no obligation on the spiritualistic husband. They have been known to abandon their wives, and prefer the company of those of whom the spirits said that they had a closer spiritual affinity to. Mrs. Woodhull, elected three years in succession as president of the Spiritist Societies in America, often lectured in favor of free love; and advocated the abolition of marriage, stigmatizing virtue and responsibility as the two thieves on the cross. She said, "It was the sublime mission of spiritism to deliver humanity from the thralldom of matrimony, and to establish sexual emancipation." The following quotations are from a spiritualistic book, entitled, "Whatever Is, is Right."

"What is evil? Evil does not exist, evil is good."

"What is a lie? A lie is the truth intrinsically; it holds a lawful place in creation, it is a necessity."

"What is vice? Vice and virtue are beautiful in the eyes of the soul."

"What is virtue? Virtue is good and sin is good. There is no difference between Herod the murderer of babes in Bethlehem and Christ the Savior of men."

"What is murder? Murder is good. Murder is a perfectly natural act."

"What are evil spirits? There are no evil spirits. There is no devil and no Christ. Christ and the devil are both alike."

"For not a path on earth is trod
That does not lead the soul to God."

"No matter how bad the path may be, whether it be the path of the liar or the murderer: it is the path of Divine Ordination and Divine Destiny." This is the teaching of spiritualism as set forth in a book circulated among certain advanced spiritualists.

The spirit utterances as given through spirit mediums have contained no great messages such as one might expect from the spirits of great men. It does seem strange though modern mediums profess to get great men like Sir Isaac Newton, George Washington, Abraham Lincoln and Theodore Roosevelt in their seances they never receive any great deliverance of truth. Nothing such as might be expected from these men is ever received. Why do they not express themselves in the terms in which they thought while living. The folly of it all is evident.

Spiritualism is unscientific, for few mediums, if any, will submit to the most exacting scientific tests. They cannot and dare not meet the exactions of scientific investigation.

Spiritualism is anti-Christian. The Scriptures do not countenance spiritualism. Moses condemned it. Deuteronomy 18:10, 12. Isaiah condemned it, Isaiah 8:19, 20. Saul was condemned for consulting the witch of Endor, and the fear of the witch reveals the general attitude toward the practice. It is decidedly opposed to the spirit of Christianity. With them Jesus is a medium instead of a mediator. They repudiate the Bible, admitting that those who reply to them with Scripture are hopeless and they cannot teach them. To gain the confidence of a beginner they may recommend reading the Bible and praying, but the finished product is practically if not entirely an infidel. If demon possession and divination in the New Testament are synonymous with spiritualism, then the New Testament condemnation is sweeping and complete. It is anti-Christian because it denies the inspiration of the Scriptures, the fall of man, the deity of Christ, the atoning value of his death, the existence of a personal devil, and other fundamentals of the Christian faith. Christianity has ever pointed to the highest moral, social and ethical standards and this prince of Ananias can claim no kinship with it. The teachings of spiritualism are a perversion of Christian doctrine; its practices a travesty on Christian ethics.—Evangelical Messenger.

THEIR FATHER'S RELIGION

Charles Lamb once said playfully, "I am determined that my children shall be brought up in their father's religion, if they can find out what it is."

There are a great many modern parents whose children are much more real than the dream-children of Charles Lamb, but whose program for their children's religious education coincides exactly with this remark of Lamb. Their children being unable to discover just what the parent's religion is, naturally adopt the same religion for themselves!—L.—The Northwestern.

THE BRETHREN PULPIT

Fellowship

By D. A. C. Teeter

TEXT: If we walk in the light, as he is in the light, we have fellowship one with another.—1 John 1:7.

Fellowship means fellow-interest and with the Christian the interest is traced to oneness of life, or spirit, of purpose and aim, through Christ our Lord.

A loving spirit is necessary to fellowship. 1 John 4:12. "A friend loveth at all times, and a brother is born for adversity" (Prov. 17:17). "There is a friend that sticketh closer than a brother" (Prov. 18:24). "Call his name Jesus" (Matt. 1:21). "Behold—a friend of publicans and sinners" (Luke 7:34). Many people today do not appreciate Jesus the friend. He has taught multitudes of men what it is to love with friendship-love. It was thus he revealed the love of the Father. "God so loved the world that he gave his ONLY BEGOTTEN SON" (not a thing, but a person) "that whosoever believeth in him." If we just seek now to love him more and more, then I am sure the believing will spring up and grow stronger.

Christ himself is the foundation of true friendship. We must cherish the thought of him with loyalty. It was so with the Apostle Paul, the persecuting Saul, "who was before a blasphemer and injurious," but having obtained mercy and redemption, he says: "The grace of our Lord was exceeding abundant with faith (toward God) and love (toward men) which is in Christ Jesus." The benefits of friendship with Jesus show themselves in Philipians 4:4-19, which might be called Paul's "Recipe for Joy."

I. Fellowship of Rejoicing

"I rejoice in the Lord greatly," (Phil. 4:10) and I exhort you to "rejoice in the Lord alway" (v. 4). We cannot always rejoice in our circumstances, nor in our Christian work, but we can rejoice in the Lord alway. This epistle was written in prison, yet Paul mentions his joy, or rejoicing, eighteen times. No one has any more right to go about unhappy than he has to go about ill-bred. He owes it to himself, to his friends, to the community in general to live up to his best spiritual possibilities, not only now and then, once or twice a year, or once in a season, but every day and every hour.

"Again I say, rejoice" (v. 4). We ask God to forgive us for our evil thoughts and tempers, but rarely, if ever, for our sadness. Joy is regarded usually as a happy incident of the Christian life, rather than a duty.

The rule by which we may overcome our sadness is to "Rejoice in the Lord!" Not in sin, but "in the Lord," that if we sin "we have an advocate with the Father, Jesus Christ, the righteous" (1 John 2:1).

Not in sickness, but in "HIMSELF", who "took our infirmities and bore our sickness" (Matt. 8:17).

Not in affliction, but that it is but for a moment and "worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

Not in persecution, but that we are "counted worthy to suffer shame for his name" (Acts 5:41).

Not in poverty, but in him, that "all things work together for good to them that love God" (Rom. 8:28).

Not in nature, but in the God of nature who promises, "The mountains shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my peace be removed" (Isa. 54:10).

Not in friends, but in the unfailing friend, "Christ Jesus," who has said, "I will never leave thee nor forsake thee" (Heb. 13:5).

Not in the uncertain riches of this world (1 Tim. 6:17), that certainly make themselves wings and fly away (Prov. 23:5), but in the riches of his goodness (Rom. 2:4), the riches of his glory (Rom. 9:23), the riches of his grace (Eph. 2:7), which are from everlasting to everlasting.

Not in Christian work, for thou knowest not which shall prosper, but in "God who giveth the increase" (1 Cor. 3:7).

II. Fellowship of Contentment

"I have learned, in whatsoever state I am, to be content" (v. 11). Content to be abased for Christ's sake (v. 12), content to abound with social fellowship, content to be "full" of temporal blessings, or content to be "hungry" for food, and alone (2 Tim. 4:16, 17).

Happiness is not dependent on outward circumstances. "I wish you a good day," the divine said to the peasant. "Every day is a good day to me, for God sends it," he replied. John Wesley did not always sleep on a bed of down. Jesus had "not where to lay his head." Wesley and Nelson visited Cornwall before Methodism was established there. Nelson in his own laconic style, gives an account of their lodging. "All this time," he says, "Mr. Wesley and I lay on the floor: he had my great coat for a pillow, and I had Burkitt's notes on the New Testament for mine. After being here nearly three weeks one morning about three o'clock, Mr. Wesley turned over, and finding me awake, clapped me on the side saying, 'Brother Nelson, let us be of good cheer. I have one whole side yet, for the skin is off but one side.'"

As they were returning Mr. Wesley stopped his horse to pick blackberries, and said, "Brother Nelson, we ought to be thankful that there are plenty of blackberries, for this is the best country I ever saw to get an appetite, and the worst place to provide means to satisfy it."

III. Fellowship of Strength

"I can do all things through Christ which strengtheneth me" (Phil. 4:13). How capable was this man of God, surrounded as he was by his enemies of the fiercest character, expecting a violent death at any moment, and yet untroubled among all his dangers and cares, of exhorting his brethren and us, to "be strong in the Lord, and in the power of his might" (Eph. 6:10). You are to measure your possibilities not by what you find in yourself, but by what you find in the Lord, it is Christ which strengtheneth.

Lady Hope says, "Traveling in the west of England, I was very much surprised at one of the stations to see the guard of the train surrounded by seven passengers, each one of whom was plying him with questions which seemed to me difficult to answer. I was amazed at his self-possession. One after another he dealt with, and satisfied them all. When it was over I said to him, 'Well, you must be a wonderful man to keep yourself so calm amidst all this excitement.' 'Not at all, madam,' he answered; 'the peace of God which passeth all understand-

ing, keeps my heart and mind, and I can manage easily enough.' What a testimony! Truly this railway guard knew the secret of quiet amid the whirl of business."

IV. Fellowship of Union

"That ye did communicate with me" (v. 14). This is the friendly fellowship of the church. These who wear the uniform are comrades, rejoicing in their joys and helping by prayer and kindness in all their trouble.

One of the beautiful church hymns sings of this loving fellowship:

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.

Before our Father's throne,
We pour our ardent prayers,
Our fears, our hopes, our aims are one,
Our comforts and our cares."

For this spirit of Christian fellowship we need to often and devoutly pray. Spotless indeed will the churches of Christ appear to the world if we shall truly live each for the other. And all for Christ and the sorrowing, suffering, sinning ones whom we can serve in his name.

Winona Lake, Indiana.

ADMIRATION AND ADORATION

(Mark 7:37. They were beyond measure astonished)

Christ's miracles created a three fold reaction in the minds of his audiences. They were astonished, we are told. There is much in nature and life to make us wonder. We speak of the wonders of science—airplanes, movies, surgery, industry, astronomy, biology, etc. It is an age of wonders. There is much to make us pause and think.

The value of wonder is that it excites curiosity. It stimulates enquiry. Carlisle was right when he said that no matter how much a man may know if he loses that sense of wonder his learning is only spectacles with no eyes behind them.

We still wonder at Jesus for he is the miracle of the centuries. We still enquire, for more books are being written about him than upon any other subject in this intellectual age. Yet astonishment is not enough. Many in his audiences soon forget about him.

Some admired him. Wordsworth says we live partly by admiration and this is the message of his poetry, full of the beauty of the earth and sky. To lose the power to admire he says is to die intellectually.

Admiration is more intelligent than wonder. It is to faith what respect is to love. It is more definite also for while wonder is speechless admiration analyses its feelings. It describes the object and acknowledges its power. Moreover it is more personal. We admire an individual when a generalization leaves us cold.

But even admiration is not enough in dealing with Jesus. It is too cold and distant. It is often transient and it does not sufficiently understand. The crowd saw a miracle but were blind to its purpose.

Only a few adored him. It took a long time for the infinite worth of Christ to dawn upon his contemporaries. Mary, Peter, John, Thomas led the way. What is your reaction to Jesus? He asks of you—acceptance of his will, surrender to his claims, and identification with him for service. The Savior of the world can ask no less.—Robert MacGowan.

I call, therefore, a complete and generous education that which fits a man to perform justly, skillfully, and magnanimously all the offices, both private and public, of peace and war.—Milton.

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

IMPOSSIBLE DECEPTION—Acts 5:1-5. "Why hath Satan filled thine heart to lie to the Holy Ghost Thou hast not lied unto men, but unto God." It is impossible for men to deceive God. He knows the very thoughts and intents of the heart. He knows us better than we know ourselves. And yet we are continually undertaking to do this impossible thing—lie to God. Every time we attempt to deceive men with our words or acts, we have first outraged God with our evil thoughts. And the pity of it is that we only work havoc on ourselves and deceive no one.

TUESDAY

BOASTING OF SUFFERINGS—2 Cor. 11:21-30. "If I must needs glory, I will glory in the things which concern mine infirmities." There is seldom any excuse for boasting, but Paul was here accommodating himself to his enemies. They were boasting of their attainments and greatness; he says he will boast only of his sufferings for Christ's sake. He boasts not of the things which few may have, but of those things in which all Christians may share. Opportunities for vicarious suffering, sympathy, and spiritual service are on every hand.

WEDNESDAY

IMPROVING THE TIME—Psa. 89:47; Mark 13:32-37. "Remember how short my time is." The Psalmist pleads for help and strength to do God's will in view of the brevity of life. Time is short even for the longest-lived in view of the momentous responsibilities resting upon us. How important that we improve it! It will mean enrichment and service here and glorious and abounding possibilities in eternity.

THURSDAY

STRENGTH FOR THE WAY—Acts 10:34-38. "Who went about doing good." In Peter's sermon before Cornelius he portrays the kindly hearted Son of Man going about Galilee with his eyes beaming with compassion and his heart full of pity, and in an unostentatious way his hands were performing deeds of love and mercy. For this purpose God had anointed him "with the Holy Ghost and with power." The same infinite source from which Christ drew is upon us so that we may go about doing good even as he did.

FRIDAY

DOORS OF OPPORTUNITY—Rev. 3:7-13. "Behold I set before thee an open door." God is ever opening doors before us, and the present is the time to enter them. "Lord, for tomorrow and its needs I do not pray; keep me, my God, just for today." If we are strong for today, we shall be able for tomorrow's tasks. If we are faithful for the immediate duty, we shall be ready for the wider obligations when they come.

SATURDAY

THE BLESSING SUPREME—John 8:12; Matt. 5:13-16. "I am the light of the world." There is nothing that the world needs so badly as the light of the knowledge of God that shines from the face of Jesus Christ. That is the blessing supreme. And the church is become the custodian of that great boon. "Ye are the light of the world," said Jesus. We are to communicate that blessing to the world by magnifying the infinite love of him who is the light of the world.

SUNDAY

TRIUMPHANT FAITH—Daniel 6:10, 11, 20-23. "They found Daniel praying and making supplication before his God." He was warned and threatened with penalty by the highest authority in the land, yet he prayed to his God. It was not stubborn defiance to authority; it was faith in and devotion to God. He had respect for the king, but his heart was attached to God and he trusted him utterly. Such faith is ever triumphant.—G. S. B.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for October 30)

Amos Denounces Sin. (World's Temperance Sunday)

Scripture Lesson—Amos 2:4 to 3:15.

Printed Text—Amos 2:4-12.

Devotional Reading—Psalm 15:1-5.

Golden Text—Seek good and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say. Amos 5:14.

LESSON LIGHTS

Lesson Poem

Write it on the church-yard mound,
Where the drink-slain dead are found;
Write it on the gallows high;
Write it for all passers-by;
Where there's drink there's danger.

Write it underneath your feet;
Write it on the busy street;
Write it for the great and small,
In the mansion, cot or hall;
Where there's drink there's danger.

Write it always in the home;
Write it where the drunkards roam;
Year by year, from good and right,
Roving with resistless might,
Where there's drink there's danger.

Write it for the rising youth;
Write it for the cause of truth;
Write it for our fatherland;
Write, 'tis duty's stern command;
Where there's drink there's danger.—Ex.

Introduction

The Prophets are dull reading to many lovers of God's Word. This is because they have very vague ideas of the way in which these prophecies originated and the circumstances that called them forth. With rare exceptions (as of Jeremiah in prison) the prophets first spoke, and afterward wrote their prophecies. Take Amos as an example of this: Amos was from the kingdom of Judah; but his message was not to his own people, but to those of the northern kingdom of Israel. The hostility between these two kingdoms was one of long standing, and made it all the more difficult for Amos to deliver his message in such a way as that it should be accepted. He had to use all the legitimate arts of the true orator to get so much as a hearing.

Read Am. 7:10-13; 1 K. 12:32, 33; 13:1. At the time that he was sent to Bethel, the chief place of idolatrous worship in Israel, the outward condition of the realm of Jeroboam was most promising. Things seemed to go well, and the nation was elated because of its temporal prosperity. No one was inclined to look below the surface of things, to see the corruption, the bribery, the intemperance that prevailed. "Denmark was rotten", but no one wanted to have this rottenness exposed. But the very errand of the faithful prophet was to expose this state of things. It was an ungrateful task at the best, and for one not of that kingdom to perform the task was most difficult. His mission was as delicate as would be that of an Englishman who essayed to show to us our national deficiencies. Remembering this, it is extremely interesting to see how cleverly Amos gat him to his work.

Imagine him, therefore, arriving at Bethel. He wants to reach the people, and have them listen to his words of warning. But to do this he must first win them to his side, if that be possible. So he begins his series of discourses, not with any denunciation of their own sins, but with another part of the general message that God had given him. In a series of discourses (of which only the briefest outlines are given to us), he sets forth God's attitude towards sin, wherever it is found. I imagine that, for example, Amos 1:2-6, inclusive, are the outline of one day's address. This was, of course, elaborated according to circumstances.—Rev. A. E. Schaffer, D. D.

Benefits of Prohibition

"There is probably less violation of the liquor law today than we have had in America for 140 years. Forty-nine fiftieths of all the property that was engaged in the manufacture and sale of liquor is now used for other purposes. Nineteen-twentieths of all the people who used to be engaged in the sale of liquor are now employed in other trades. We hear more about one bootlegger with a single bottle of whiskey in his pocket than we used to hear of hundreds of wide-open saloons plying their trade night and day and all through Sundays in violation of law.

"Will Rogers says, 'The great national question today is, Where are we going to park our cars?' And so it is. Prohibition has brought to the front the average man; has built him a home such as he never saw in his dreams before 1920; has put a modest car at his door and built thousands upon thousands of miles of boulevard to open his way to the fields and flowers; has taken his wife from the washtub and allowed her to rejoice in a washing machine, a vacuum cleaner, and a hundred small conveniences which a few short years ago were the marks of moderate wealth. The prosperity of the sober workman who a few years ago was an object of pity has drawn thousands to his side."

A Straw in the Wind of Prohibition

Remarking that it is "a significant strain to indicate certain tendencies in the prohibition wind," a correspondent sends "The Congregationalist" the circular announcing a great Greek Letter Fraternity Convention to be held this month in New York, calling attention to a paragraph concerning hip flasks.

The paragraph is significant not only for the fact that it suggests a tendency toward better customs, but because it emphasizes what has been repeatedly stated in these columns, that the public press makes a great deal today of incidents that seem unfavorable to prohibition, where in the days of free and open drinking such incidents were hardly noticed and would certainly never have been regarded as public news.

We reproduce the paragraph exactly as it appeared with its strong headline, omitting only the name of the fraternity.

Park your Flask at Home! In the past it had to be an unusually gay party for the

newspapers to take notice of it, but nowadays the slightest irregularity in an affair is looked upon as news. Excessive drinking seldom received attention unless other factors were involved. Today the whole world knows of the party where a Greek letter Fraternity is involved, if it is slightly off color. Let us not bring discredit to—and to Fraternities in general! Therefore park your flask at home and "Drink to me only with thine eyes!"—From the Congregationalist for February 10, 1927.

Non-Poisonous: Non-Explosive

"There is subtle point in the letter contributed to a Boston paper, with reference to the serious explosion of a still, involving loss of life.

"Senator Reed of Missouri, and other prominent wets, has discovered that denatured alcohol, as it has been made for twenty years under statute regulation, is now 'wholesale murder', because it does not permit the bootlegger and other criminals to re-distill it, and palm it off as pure whiskey, without endangering the lives of their customers. But these statements have not gone far enough in their philanthropic efforts to protect life and property. This is not the only way in which murder is committed by the bootlegger. They should insist that the law be so changed that denatured alcohol, when redistilled for illegal purposes, shall be non-explosive."

Why Total Abstinence

"We have advanced from the age of the easily controlled horse and vehicle to the powerful gas-driven motor car and are entering the era of the even more dangerous aircraft. As ever mightier machines and forces are brought under the manipulation of individual men and women, ever steadier brains and more sober nerves are needed, not alone for the safety of those who handle such terrific mechanical power, but even more for the mass of their fellow-beings.

"Alcohol is the arch-enemy of the steady nerve and clear vision. . . . The rules of our railroad companies that long before prohibition required their engineers to be total abstainers now apply to the majority of our citizens and will require closer application as science progresses."—Illustrated Quarterly.

OUR DAILY PRAYER

By R. L. Lewas

Shall any pressure, any care
Keep us from our daily prayer?
Shall we grudge the time we spend
With our best, our strongest Friend?
Shall we joy in anything
More than the audience with the King
Let us ample time afford
To this converse with our Lord.
Let us count that pleasure dear
Over all we see or hear;
Need no promise to be true
To the glorious rendezvous;
Keep no watch upon the time
In that interview sublime;
Till—not only once a day—
Ceaselessly we watch and pray!

We live in a world where anybody can start a war which we may have to finish.—
Newton D. Baker.

E. M. RIDDLE, President
Warsaw, Indiana
L. V. KING, Associate
New Lebanon, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Christian Endeavor for November and December

We are desirous of presenting a few words relative to Christian Endeavor's program for the remaining two months of this year. First, we should keep before us the slogan of this world wide organization, "Personal Acceptance of and Allegiance to Jesus Christ." While seeking to apply this slogan, we will be using the monthly themes to which we are directed by the International Society of Christian Endeavor.

Theme, "Stewardship and Service", for November and December.

1. Emphasize the three-fold meaning of Stewardship, Self, Substance, Service.

2. Study Stewardship. Text—"The Way to the Best", cost twenty-five cents. Order now, have a report made or class organized.

3. Dramatize stewardship. Get list of dialogues from International society. Free to C. E. World subscribers.

4. Enroll Tithers during these two months.

Every society that tries to use this outline, which is only suggestive, will be making a real contribution to the life of their church.

E. M. RIDDLE, President.

The Nappanee Intermediates

The Intermediate Christian Endeavor of the Nappanee church reorganized just recently after having disbanded for nearly a year. The following officers were elected:

President, Helen Price; Vice-President, Marjorie Yoder; Secretary, Recording, John Sechrist; Secretary, Corresponding, Dorothy Price; Treasurer, Gwendolyn Richmond.

There is an approximate enrollment of twenty-seven members and various plans are being made to gain new ones. For instance a "Tag Day" is being arranged for soon, and a contest will begin Sunday evening, October 7, 1927. This contest will consist of two different sides each having a leader who will pilot his members to the end, endeavoring by aid of the others to make his side the winners. Points will be awarded to the different sides for gaining new members, taking part in meetings, extra Bible reading and things of that sort.

The society has not been able as yet to make many definite plans on account of just organizing. However, a great future is prophesied for the Nappanee Christian Endeavor and will be able to send in a more complete report of the work later.

HELEN PRICE.

A MAP THAT TALKS

For Missionary Committees

You've heard map-talks, but here's a map that talks and gives a message not soon forgotten.

Any missionary committee can arrange for this talking map, announce it ahead of time as a feature, and have every one tip-toe with expectation.

Make wooden frame six feet square; cover with wrapping-paper pasted together. Draw on this a rough map of Asia. Cut flaps slightly larger than the human face in

each country, such as China, Siam, etc. Paste little strips on backs of flaps to lift them at proper time.

Assign to as many Endeavorers as countries to be heard from interesting bits of missionary information concerning those countries. Station them behind map previous to the meeting, unless concealed ingress is possible. Then at the proper time each will lift his flap, place his face in the opening, and give the information concerning his country, always as though the country were talking as, "This is Japan speaking, with her forty million people and forty thousand heathen temples," etc.

This can be applied to any continent, to home missions in America, to the benevolent work of any denomination with several scattered stations, etc. I have twice used it effectively.

CHARLES L. MASON.

My land is God's land, mountains, rivers wide;

God built it, blest it, gave it, to be the whole earth's pride,

With lofty silent places and prairies for the free—

My land is God's land that goes from sea to sea.

—Annette Wynne.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for October 30)

Being Helpful in Our Home Town Rom. 13:7, 8; 15:1, 2

Once upon a time there was a beautiful little town right in the midst of some of the most beautiful hills that ever were. The houses were nice and homey, the little church just seemed to say, "Here you can find lots of friends among my reverent worshipping people", and the hills seemed to say, "Our beauty will help to make you happy, look at us or come up and picnic and frolic over our brows."

Wouldn't you think that such a town would be just perfect? Well, it wasn't quite, and I'll tell you what was wrong. The thing that kept this town from being perfect was its girls and boys. Now isn't that terrible? The trouble was not that the boys and girls were wicked. No, they weren't wicked and they weren't dumb. This is what was wrong with the boys and girls, they couldn't see the beauty of their town or learn to love it. As soon as the boys and girls reached the age of twelve or thirteen, they began saying, "I don't like Forestville. I don't want to stay here. As soon as I am old enough, I am going out into the world to live." And that is what happened, too. Each high school graduate and even sometimes the boys and girls who weren't through high school, packed their belongings and almost broke their parents' hearts by saying, "We'll come back to see you but we will never come back to live. We want to be out in the big world."

So it went for many years. Some of the nicest little homes looked dreary and un-

happy for their owners had died and there were no children in the home to keep it beautiful—they had all gone to the cities. If it hadn't been for the strangers who came in, a few each year, and bought houses, the town would have been almost entirely deserted.

And then one day, a beautiful little boy baby was born in one of the homes, and the mother said, "Can it be that this dear little boy will grow up and leave our pretty little town as all the other boys have done?"

The father replied, "How can we keep that from happening?"

The mother looked at the baby and thought and thought, then she said, "I know what we will do, we will teach our boy to love our little town. We won't spend so much time on making money and keeping our house spotless as some have done. Instead we will spend a great deal of time with Jimmy. We will take him up on the hills until he loves them as we do. We will take him to our church and have him feel the beauty of reverence and friendship there. Then we'll share him with these mothers and fathers who have lost their own children so that he will learn to love them and they will learn to love him. We'll make his life so beautiful and so happy that even if he goes out into the world he will want to come back to Forestville to live."

That is just what they did. But as Jimmy grew, he didn't want to go on picnics without his friends and so each year his mother and father took more and more children with them on their picnics and their hikes. So many children were learning to love Forestville besides Jimmy. Finally the time came when one of Jimmy's friends said to him, "When I grow up, I am going out into the world to live."

Jimmy replied, "Oh, why do that? I love Forestville, don't you? I want to see some of the rest of the world but I want to come back to our own little town to live."

Each time that Jimmy heard anyone talk about leaving Forestville, he told them how much he loved Forestville and made them feel like they wanted to come back. And then when Jimmy was in high school, a Forestville Club was formed among the students and Jimmy was president. Now this is what they did in that club: They planned ways of making their own more beautiful, they planned ways of making the people more happy, and they worked together as happily as could be carrying out their plans.

And then when Jimmy and his friends were grown, do you think that they wanted to leave and never come back? Of course not. They went out to see what other people were doing but they came back again. And so, Jimmy and his parents and his friends lived happily ever afterward in their own little town of Forestville.

Bible References

M., Oct. 24. Carrying a message home. John 4:29-30.

T., Oct. 25. Rejected in his home town. Matt. 11:23, 24.

W., Oct. 26. Carrying Christ home. Acts 8:39.

T., Oct. 27. Helping honesty. 1 Sam. 12:1-4.

F., Oct. 28. Helping the poor. Job 29:12-16.

S., Oct. 29. Building the city. Neh. 2:17, 18. Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

The Bible Through Chinese Eyes

By Rev. W. H. Oldfield

Missionary of the Christian and Missionary Alliance

The Bible is a unique book, although it is translated into many hundreds of languages—translations which are apparently different, still each translation brings out some new shades of meaning which are both interesting and helpful, all keeping to the original. The Chinese do not read our English Bible, but read the Chinese translation.

Mark 1:4. The English reads, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

The Chinese reads, "John preached the washing ceremony of sorrow and change."

Galatians 3:27. The English reads, "For as many of you as have been baptized into Christ have put on Christ."

The Chinese reads, "You who have received the washing ceremony into Christ all have put on Christ."

In the Chinese the words mean the putting on of clothes, dressing yourself, and indicate the entire dress. From the head to the heels is clothed upon. And not only does it mean "dress", but it means "best dress", fine garments. So, to the Chinese mind, it means, "You who have received the washing ceremony ought to be dressed up with Christ." People looking at you ought to see the Christlike nature manifest in you. This word for "put on" is a com-

pound word and one of the words in Chinese for putting on of jewelry. It does not only mean to be "dressed up", but to be made beautiful. Christ should be so manifest in us that we will be made beautiful to the world so as to attract many to the Gospel.

Galatians 5:1. The English reads, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

The Chinese reads, "Since Christ hath set us free and given us liberty, stand firm and do not let the slave yoke pinch you into submission again."

The words "made free" are the words used in China in speaking of liberating a prisoner. In Kwangsi soldiers do police duty, and when they make an arrest they tie the prisoner with chains. So here, these words indicate the taking off of chains. Paul says, "You have been chained by the devil, but now Christ hath set you free. Stand firm, and do not let the slave yoke pinch you into submission again." The yoke of sin rubs and irritates, and when the slave thinks he will try to get free, the yoke presses down on his neck and he is literally pinched into submission. Avoid the possibility of getting the yoke of Satan pressed upon your shoulders again.—From the Alliance Weekly.

A High Caste Indian Speaks for Himself

Pundit P. V. Nair writes as follows: "I am a member of the Travancore royal family, and belong to one of the leading Hindu castes of the South. My parents and relatives are all well-to-do people, exerting a great influence in the south of India. Some of them have also resided in England, on the Continent, and in America. They are very staunch Hindus and look down upon all other religions.

"Many years ago a religious school was founded by members of my family for the training of religious teachers. With other members of my family, I started studying the religious books of the Hindus in the sixth year of my age. I continued my studies in religion until my eighteenth year, when I was awarded the Pundit's degree (professor of religion) . . . I published tracts against Christianity and went forth as an itinerant preacher holding religious discussions and especially opposing Christianity. It was while employed in this latter evil work that, like Saul of Tarsus, I was suddenly laid hold of and convicted of my evil doings in the following manner: A Salvation Army officer was preaching the gospel in the bazaar street when I, with others, started to break up the meeting. I tried to cast a spell on the workers, but failing in this proceeded to stone them. A stone which I threw struck the leader on the neck and wounded him badly. This gave me great satisfaction; but in place of defeating the Christians this very thing proved my undoing. Instead of retaliating or getting angry, the Christian officer fell

on his knees and asked the Lord his God to forgive me and make me his servant in order that his name might be glorified. As I listened to this prayer it seemed as if a spell was cast over me. I was unable to move or speak; tears started to my eyes, and my whole being seemed to undergo a great change. Friends soon noticed this, but could not explain it. I began to realize that with all my learning and efforts I had not peace of heart.

"A large gathering of the Nair Society, with a membership of nearly three thousand, was then assembled to clear away all my difficulties, and establish me again in my old faith. Instead of their convincing me, I turned upon them and openly declared before them that I believed there was no salvation to be had except through Jesus Christ. This of course caused a great sensation, and it seemed to them that I had become affected mentally. I left my home and country and went forth telling of my conversion. . . . One night as I slept a vision appeared to me. I saw a board, full of light, painted in different colors. The sign of the Cross was on the top of the board, and the word 'Peace' was written below the Cross, and underneath, 'I am the way, the truth, and the life; he that believeth on me, though he were dead, yet shall he live.' I awoke with great joy and peace, and immediately wrote to my parents and friends telling them of this new experience. My parents replied that they were sorry to hear that this religious malady had increased my mental deficiency.

Below is given a translation from the vernacular of the invitation sent by this young pundit to high government officials to attend the service of his baptism into Jesus Christ.

"Greenfields, Ootacamund,"
 10th July, 1926.

"Brethren:

"You are aware that I have been a Hindu preacher for the past four years. During many travels in India and Ceylon I have come across various sections of people professing different religions, Hinduism, Mohammedism, Buddhism and Christianity. From my experience I make bold to say that the salvation of mankind can be procured through Jesus Christ, and Jesus Christ alone. So having accepted him as my personal Savior and Lord I have decided to confess him as such publicly, at five o'clock P. M., Saturday, the 17th of this month, in baptism in the Tamil Mission church, Old Ooty.

"I am writing this letter to let you know of this great event.

"Yours in Christ,
 "P. V. NAIR."

SIGNS THAT ISLAM IS ON THE EVE OF ABANDONING METHODS OF MOHAMMED

Bishop Gwynne, of Khartoum, reports a widespread breaking down of Moslem hostility to Christian missions. At the turn of the century, it would have been worth a Moslem's life to join the Christian church. Not so longer. The little handful of converts have suffered no persecution. The Mohammedans who come for treatment to the mission hospital at Omdurman actually welcome Christian instruction, and the very fact that prayers are offered for them every day gives them confidence. The greatest factor in bringing about this change of sentiment, according to Bishop Gwynne, has been the cleanliness of life, the devotion to duty, the honesty and integrity, and the unobtrusive observance of their own religion on the part of the British administrators of the Sudan. This has proved the greatest disintegrating influence in Islam that has ever come into the Sudan. The very discouragement of direct Christian work has been a great incentive to many Moslems to find out for themselves the secret of the power in the lives of these Christian Englishmen. They marvel at their mighty accomplishments in supplanting tyranny and injustice by liberty and honest government, in clothing the waste places with fields of corn and cotton, in inducing barbarous tribes to lay aside their weapons of war and to betake themselves to the tillage of the land. In this Christian way they avenged the death of the great Christian, General Charles Gordon. Rightly does the Bishop of Khartoum reckon these Christian statesmen as "workers in the kingdom of God."

In Mr. Cash's "The Moslem World in Revolution," mention is made of the increasing number of secret believers in Islam. One pasha and member of the old Ottoman parliament was overheard talking of the Christ to twenty Moslems. When asked if he knew the Bible, he said, "Very well. I

(Continued on page 15)

NEWS FROM THE FIELD

Impressions of the Recent Indiana Conference Arranged by the Secretary, N. V. Leatherman

MY IMPRESSIONS

In just a few words, I am to express my impressions of the Indiana Ministerium.

After thirteen years in the ministry of our church, it has just now for the first time been our privilege to be in the Indiana Conference, our home state.

The warm welcome, the harmonious spirit and the burning zeal of these ministers for the interests of our beloved church, have been a real inspiration.

The two ministerial sessions were highly helpful and revealed that the spirit of a dominating attitude among the ministers, is absent.

In the first session, the general discussion, on the subject, "How I became interested in the Ministry" and the second, "My attitude toward my fellow Pastors," revealed the convictions, consecration, admirable and Christ-like spirit of these servants of the Lord.

It has been a joy to participate and fellowship with this body of men and we shall look forward to other worth-while gatherings like this conference has been.

E. M. RIDDLE,
Warsaw, Indiana.

THE W. M. S.

The W. M. S. of the Indiana District met at Loree church with a fine representation of the ladies. 31 societies of the 35 in the district were represented with 194 registrations. Much credit must be given all who helped with the program. The devotions led by Mrs. H. F. Stuckman and Mrs. J. W. Holdeman were very inspiring. Mrs. R. G. Henson of Peru prepared fine music for the sessions. Mr. Childers of Loree, Mr. and Mrs. H. E. Richer of Peru and Mrs. Henson gave special numbers. A paper and discussion on varied programs was very much appreciated as given by Mrs. Laura Keyes of Peru. Also the questions answered by Mrs. Shively were a great help to all.

Indiana W. M. S. is progressing in many ways. This year the missionary support apportionment was raised to 50 cents per member which makes us feel we are getting a little broader vision of the great need in the mission fields. Beside this we have two churches which are supporting missionaries by themselves. Elkhart supports Miss Bickel in Africa and North Manchester supports 2 missionaries on the South American field. Needs for Africa, South America and Kentucky were given and I feel sure that many societies will help in these fields. The district dues of 5 cents per member remain the same this year, making a total of 55 cents per member to be sent to the district secretary.

The new officers for the coming year are, President, Mrs. J. W. Holderman, North Liberty; Vice-President, Mrs. C. G. Wolfe, North Liberty; Secretary-Treasurer, Mrs. Geo. Howell, Goshen.

—By Mrs. S. M. Whetstone, Nappanee, Ind.

THIS YEAR'S CONFERENCE

Commenting on this year's Conference it is with a very great pleasure I noted the splendid attendance, the great spirit of unity, and increased zeal of our people and

my heart rejoiced to hear and see God's loyal men and women sending out to the world one challenge after another and working so earnestly together as one great family in his name to preserve for us the purity of his word.

Surely, Loree people have received through this "Feast of Ingathering" a great spiritual uplift—and such unlimited inspiration as never before.

It has given us all new Christian courage and we go forth singing together:

"Faith of our fathers! Living still,
In spite of dungeon, fire and sword,
O how our hearts beat high with joy,
When'er they hear that glorious word!
Faith of our fathers, holy faith!
We will be true to thee till death."

MRS. ORA TURNER.

TO MEMBERS OF INDIANA CONFERENCE

We think this has been one of the best conferences we have ever attended—both spiritually and socially. We want to thank the Loree people for their fine entertainment and sociability shown, and hope and pray Goshen may do as well as they did when you come to Goshen next year. We ask God's blessing on all members of this conference. We extend an invitation to all to come to Goshen next year. We will do the best we can to entertain you.

MR. & MRS. EPH. CULP,
Goshen, Indiana.

IMPRESSIONS OF LOREE CONFERENCE

There are times when we are asked relative to our impressions of a certain conference, we find ourselves saying in conventional terms, "it was the best conference I have ever attended", but when asked why, we find that it was largely inspirational, and that when the inspiration has waned, the value of the conference is spent. Aside from the inspiration received through the splendid fellowship, I look back to the conference just closed and call it good because of the things actually done and plans for the future.

I am happy, indeed, because of the definite plans laid for our young people. We are always glad to be leaders, and with the plans now before us for the advancement of our young folks (and in view of what was done during the last year) I believe that Indiana has started a movement that is destined to be national as concerns the Brethren church.

E. A. DUKER,
Ardmore, South Bend, Indiana.

INDIANA DISTRICT CONFERENCE

The Indiana District Conference convened at our Loree church on October 4, 5, and 6. This church is located eight miles south of Peru. It is a distinctly country church and the delegates were all entertained in country homes. This is a very fine country community and every one was well cared for. Meals were served in a nearby vacant garage which made the arrangements very commodious and satisfactory. The Loree church deserves much credit for their part in making this conference a success.

The program was built to fit the needs of our district. We have a Bible Conference in our district at Shipshewana Lake and so feel no particular call to make our business conference a Bible conference. Yet care was exercised in placing men on the program to lead devotions, like Brothers Rench, Flora, Kimmel, Johnson, Parr, Lewis and Swihart who took the matter very seriously in leading us to the throne of grace. In this we were not disappointed, and each in their place did their task well. A sermon was brought each of the three evenings of the conference. The first by Brother F. G. Coleman, Vice Moderator; the second by Brother D. A. C. Teeter; and the closing sermon by Brother J. Raymond Schutz. The rest of the time was given to conference business and discussion.

There were 146 delegates seated. Not quite so many as a year ago when there were 160 at the Warsaw conference. But very good when we consider some of our churches failed to comply with the new conference ruling which makes it necessary for each church to adopt Chapter I of the Manual of Procedure in order to seat their delegates. It is gratifying to note that most of our churches have done so. It is hoped that by next year all shall have done so. Another new ruling in our conference makes all elders permanent members of the conference until they shall remove from the conference or be dismissed for misdemeanor. It is required of all elders seeking membership in the conference that they bring as credentials both a letter from their church and their former district conference credential properly signed. By a two-thirds vote they will be recorded as permanent members. Eight members were thus added to our list this year, making a total of 33 permanent members.

Rev. H. F. Stuckman gave his Moderator's address on Wednesday morning. A committee was immediately appointed to report on the recommendations offered in this address. Their report was as follows:

First: That the recommendation that the local churches use the Manual of Procedure in church government, especially in the use of the Board of Evangelists, be adopted.

Second: That this conference appoint a committee whose task shall be the rewriting and revising the Rules of Indiana Conference.

Third: We urge the heartiest cooperation regarding the Brethren Retreat at Shipshewana Lake. That the outlying churches get the same spirit regarding it as have the Northern churches.

Fourth: That a Committee of ministers be empowered to formulate program and set a day when all the churches will make a drive for Life Recruits.

Fifth: That all the church ordinances be emphasized during the year.

Sixth: That all churches be urged to give the widest recognition to our Institutions.

We further recommend that a committee on propaganda be formed whose duty it shall be to bring such points of interest that are not covered by a special committee, to the attention of the churches.

Respectfully submitted, the Committee: F. G. Coleman, C. A. Stewart and E. A. Duker.

This report was unanimously adopted by the conference and action was taken accordingly.

The Board of Trustees gave a detailed report of the Treasurer of which the following is the sum: Balance reported at last Conference, \$1,489.11. Amount received for year, \$1,313.09. Additional amount received but not yet banked, \$15.00. Total \$2,817.20. Total amount paid out by checks \$2,222.75. Balance on hand \$594.45. Mr. Eph. Culp of Goshen is treasurer of this board. The President, Rev. J. W. Brower of Peru also gave an interesting report of the activities of the Board whose duty it is to care for all our state property of which the Shipshewana Lake project is the chiefest.

The Board of Evangelists mentioned some of their activities during the year and gave encouragement to the churches to use them whenever possible.

The Secretary of the Mission Board presented a printed report of the receipts and disbursements for the year giving a comparative column of last year's receipts along with this year's record for each church. The total receipts for the year were \$2,668.02. The total disbursements were \$2,668.02. The new apportionment for the year stands the same as last year, 60c per member. The budget for the year is: for Peru \$900.00, for Muncie \$600.00, for Huntington \$480.00 and for Ft. Wayne \$400.00.

By order of conference the following statistician's report is submitted with these minutes for publication in the Evangelist. There was a 100% report from the 42 churches of the district which includes three churches of lower Michigan. The report shows 42 church buildings and 12 parsonages, with no other property belonging to congregations. There are 2,803 male members and 3,752 female members, making a total of 6,555. There were added by letter and relation 167, (23 churches reporting); by baptism 410, (33 churches reporting) making total additions 577, (36 churches reporting). The loss by death, letter, etc., was 159, (30 churches reporting), showing a net gain of 418 for the year. There were 40 revivals held during the year. 21 churches reported having prayer meetings with an average each of 25 plus or 536 for the District each prayer meeting. The valuation placed upon our church houses amounts to \$458,750.00, and upon the parsonages, \$42,800.00. No other property values are reported. The total valuation of our property in the district is \$501,550.00. The moneys paid out were as follows: Pastors' salaries \$38,954.81, (39 churches reporting); Evangelistic services \$4,240.26, (31 churches reporting); Improvements \$8,813.82, (22 churches reporting); District missions, \$2,122.98, (31 churches reporting); Home missions \$2,663.52 (35 churches reporting); Foreign missions \$4,581.48 (36 churches reporting); Superannuated ministers \$791.09 (25 churches reporting); Brethren Home \$365.04 (21 churches reporting); Ashland College \$441.64 on Educational Day, and \$10,977.69 endowment fund, (20 churches reporting); Miscellaneous \$10,348.10. Total paid out \$90,814.74. Total amount in treasury March 31, 1927 \$11,056.88. Reports gave the names of 101 deacons, 80 deaconesses and 42 elders and ministers.

Rev. J. W. Clark, District Statistician for Indiana.

The following officers and standing committees were chosen by the conference for the ensuing year:

Moderator, F. G. Coleman, Flora, Indiana; Vice-Moderator, C. A. Stewart, Mexico, Indiana; Secretary-Treasurer, N. V. Leatherman, 1214 South Michigan Street, South

Bend, Indiana; Statistician, J. W. Clark, North Liberty, Indiana.

Mission Board

W. J. Johnson, Denver, Indiana, 1930; S. M. Whetstone, Nappanee, Indiana, 1929; James E. Collins, Eaton, Indiana, 1928.

Board of Evangelists

G. W. Rench, G. L. Maus, H. F. Stuckman.

College Trustee

Judge F. O. Switzer.

Delegate to National Conference

Mrs. John Zuschmitt.

Nominees for Executive Committee for National Conference

F. G. Coleman, H. F. Stuckman.

Director of Benevolences

R. I. Humbert.

Ministerial Examining Board

C. A. Stewart, J. L. Kimmel, N. V. Leatherman.

Committee on Religious Education

Geo. A. Jones, W. I. Duker, S. M. Whetstone.

Young People's Field Secretary

Weir Tritch, Goshen, Indiana.

Board of Trustees

J. W. Brower, C. G. Wolfe, Ephraim Culp, Dr. M. D. Price, Henry Reinhart.

The following special committees were also chosen by conference.

Committee on Re-writing By-Laws

G. W. Rench, A. E. Whitted, H. F. Stuckman.

Committee on Life Recruits

S. C. Henderson, D. A. C. Teeter, Geo. Swihart.

Committee on Special Days and Recognition of Institutions

J. W. Brower, J. W. Clark, C. D. Whitmer.

W. M. S. District Officers

President, Mrs. J. W. Holderman, North Liberty, Indiana.

Vice-President, Mrs. C. G. Wolfe, North Liberty, Indiana.

Secretary-Treasurer, Mrs. Geo. Howell, Goshen, Indiana.

Officers of Indiana Ministerium

President, S. M. Whetstone; Vice President, B. H. Flora; Secretary, E. M. Riddle.

There was a unanimous decision to hold the Conference next year at the First Brethren church of Goshen, Indiana.

The following resolutions are given in concluding this report of our conference:

"Inasmuch as our heavenly Father has so kindly provided for us during the past year, the members of the Brethren churches of Indiana in their fortieth annual conference assembled at Loree, October 4-6, 1927, do hereby express our feeling and sentiment in the form of the following resolutions:

First: Be it resolved, that we commend the officers of the conference for the program and the execution of the same with such a splendid spirit prevailing.

Second: That we approve our efforts and work of our District evangelists among our churches during the year.

Third: That we as a conference express our appreciation of our District Mission Board for its faithful labors and that we urge the conference to become a praying body in the larger interests of missions.

Fourth: That we extend our hearty thanks to the Loree church and its friends and also to the retiring and incoming pastors for their entertainment during the conference.

Fifth: That churches and the Examining Board be admonished to be very prayerful and diligent in selection and approval of all ministerial candidates for shepherding our churches; because of Paul's injunction, "That in the latter days there will be cer-

tain apostate conditions creeping into the flock." A. 20:28-29.

Sixth: That the Brethren give every possible encouragement to law enforcement, especially the Eighteenth Amendment to our Constitution.

Seventh: Finally, be it resolved: That we urge our delegates to conference to return to their churches with a burning fervor with the interests of our church at heart, inspiring their churches to a closer walk with God by definite prayer and Bible study, and thus bringing to pass a real revival spirit.

Respectfully submitted,

DELBERT WHITMER,

O. G. LEWIS,

E. M. RIDDLE.

N. V. LEATHERMAN,
Secretary of Conference.

ALLENTOWN, PENNSYLVANIA

Dear Reader:

Before leaving Washington C. H., I had the privilege of holding two services at Mt. Zion church, Logan, Ohio. These Brethren having been without a pastor for more than one year were still continuing faithfully in Sunday school and Young People's work. It is rather difficult to keep up these activities without regular pastoral services. However at Mt. Zion they did not alone keep up in the attendance but they were also repairing and beautifying the church within and without. We often see the neglecting of the house for worship to the benefit for our homes and families. In this case however their church was to be as inviting as their homes.

We have to confess that there are some nice young people in this place of worship, and though it be true that this is a UNION activity yet we find that the staple activities are of the Brethren people. Any fair judge will have to give the Inboden family the main credit for their insistent as well as consistent forward move even in very adverse times. I am hoping to see this work making greater advances to the glory of God and to their own joy and satisfaction. May God's rich blessings aid in this respect.

As for our work in Washington C. H., we will say there are a few faithful Brethren at this place. I say a few because there is just a handful of them. Yet these are those who have made the work possible for some years. Four families are the main stay of this congregation, the Finns, the Junks, the Heglers and Himillers. We could count on their presence as well as their substance. There were some other members but they lived at such a distance so it was nearly impossible for them to be of any help with their presence although some of these were kind and sent money for the support of the work, and a few would drive long distances to attend our communion services each spring and fall. This was much appreciated by pastor and people. I hope the day will come when the prospect of a church in Washington C. H. will be fulfilled not to the excluding of the Fairview church, but as a stronghold and helper to it.

There is a warm place in our heart for the Fairview Brethren. May God bless and over-rule all to his glory and to their good for the saving of many souls.

Our trip to Allentown was long and hard on the whole family. We had our car overhauled and it was said to be in O. K. condition. However we found it to be otherwise. We stopped here and we stopped

there; we stopped five times in one forenoon at different garages inquiring the reason for the heating of our engine. We received all kind of information, for which we paid from one to four dollars. We would not have minded this so much if we had gotten results, but after a twenty to fifty mile tryout we would have to stop at another garage. Instead of really looking over the engine carefully as I asked, I think they overlooked it. Later I had the whole engine torn down and discovered that the Buick mechanic who overhauled the machine at Washington C. H. had slipped the oil pipe into the oil pump instead of fastening it to the coupling on the oil pump. This gave the engine only about half enough oil. We are getting over our disturbed feelings and are somewhat normal again, but why cannot mechanics be more careful? And then we are wondering of a wrong connection made by an auto-mechanic can cause so much trouble, what must it mean for those who are set apart for the work of the Lord to be unable to handle aright the Word of Truth.

The Allentown Brethren have treated us very kindly and have spared nothing to make us comfortable. I can not as yet say much about the condition of the church, but I know the field is great and the Master's work is as in other cities, considered rather a secondary matter. **MAY GOD OPEN OUR EYES SO THAT WE MAY SEE THE FIELD AND ITS GREAT NEED.**

We often speak of Allentown as a small place. This may better be judged by the statement in our local papers, as they were published two weeks ago, announcing that the eleventh day of October was to be celebrated as the One Hundred Thousand Population Anniversary in Allentown, Pennsylvania. This makes our city somewhat larger than many think. As Brethren people in Allentown what a great responsibility is ours. May we all as one in Christ Jesus our Lord try to discharge what he has laid on us to do in this great city. May we as a church here be bound together in the bonds of love to a powerful unit for Christ and his church.

Brethren, pray for us.

S. E. CHRISTIANSEN,
507 Tilghman St., Allentown, Pa.

NATIONAL CONVENTION OF ANTI-SALOON LEAGUE

Election of a legislative superintendent and attorney to succeed the late Wayne B. Wheeler, and plans for the election in 1928 of a president and Congress favorable to the 18th Amendment, will be the major business to be discussed at the 35th national convention of the Anti-Saloon League of America at Washington, D. C. on December 5, 6, and 7.

This announcement was made this week at Westerville, Ohio, the national headquarters of the League by Dr. F. Scott McBride, General Superintendent. Other major topics to be discussed by the Washington convention will be enforcement procedure for states and local communities, and an educational program to enlighten youth and promote general prohibition observance.

Delegates will attend the convention from all church and temperance organizations in the United States. Sessions will be held at the Mayflower Hotel, at Connecticut Avenue and Seventeenth Street.

Speakers invited include Senator Borah, Assistant Secretary of the Treasury Seymour Lowman, William G. McAdoo, Evangeline Booth, Prof. Irving Fisher, Bishop

Edwin H. Hughes, Roger Babson, Dr. J. H. Kellogg, Dan A. Poling, Billy Sunday, Col. Raymond Robbins, Admiral Bullard, Mrs. D. Mable Walker Willebrandt, Mrs. Ella A. Boole, and Senators Bankley and Sheppard.

It is to be hoped that some representatives of the Brethren church or its auxiliaries may be present at this significant convention. We shall welcome a report of the same.—Editor.

*There's lots of times when we have fun,
There's nutting in the Fall,
And skates and sleds in Wintertime—
But Summer's best of all!
Long sunny days along the creek!
Sometimes I'm almost wishin'
That Summer would last all the year—
Summer and time for fishin'!*

SIGNS THAT ISLAM IS ON THE EVE OF ABANDONING METHODS OF MOHAMMED

(Continued from page 12)

have found but one theme like a scarlet thread running through the entire book. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." That is what the Bible teaches, and to have eternal life is to know our Lord and Savior Jesus Christ. "Are there many like you?" it was asked. "Very many," came the reply. "Where?" "Everywhere!"—Way of Faith.

A SOCIOLOGIST GOES TO SEA

Nineteen years ago it was the privilege of the writer to write a series of articles for the EVANGELIST about our experiences in a trip to Europe. The present notes are by the same writer about his experiences in a trip around the world. If these notes are welcomed in the same way as those of almost twenty years ago, the writer will be repaid for the trouble of sharing with his readers some of the things seen in foreign lands.

Many things have happened since he wrote to the readers of the EVANGELIST about the last trip. Nearly twenty years of University teaching are in his experience. The World War has intervened. A new world so far as civilization is concerned has been ushered in. On the personal side the writer has seen many changes come in his life. Today the son of nine months, whom Mrs. Gillin and I left behind when we went to Europe, is with us to share in this new experience. He has just graduated from the University of Wisconsin. We shall look at many of the things we shall see not only with the eyes of middle age, but because of his presence, through the eyes of youth. Moreover, the personal contact of the writer with the readers of the EVANGELIST is much less close than it was twenty years ago. Then he had just finished two years of work for Ashland College which had taken him into all parts of the brotherhood and led him into the homes of many of our people. Most of the readers then knew personally the writer. Now, there are large numbers to whom the writer is personally unknown, many to whom he is not even a name. However, I hope that what I shall write may be of some interest to even those who have never seen my face.

The Plan of the Trip

The present plan is for Mrs. Gillin and myself to sail by the Dollar Line. We touch at Havana, Panama, Los Angeles, San

Francisco, Honolulu, spending perhaps a week at the latter. Then we stop two weeks in Japan, perhaps two weeks in China, if conditions permit us to go to Peking. Then two weeks in the Philippines, two weeks or a month in India, two weeks in Egypt and the Holy Land, a week or two in Greece and the rest of the year in various parts of Europe. I shall try to take my readers with me and tell them about the things I see which seem of interest to me and which I think may be of interest to them.

Havana, Cuba

We sail out of the harbor of New York past the Statue of Liberty in the evening of September 29th. There further up the bay is Ellis Island where we hold up the foreigners who are seeking admission to this country. In the twenty years since we last sailed out of New York harbor for a foreign land many changes in our immigration laws have been made. Then almost anyone who was not insane, a criminal or a pauper was admitted. Today, while the above restrictions remain, foreigners are admitted only on the quota basis, that is, so many per year based on the number of that nationality here at the last census.

In my judgment this law is better than any we have had before, by reason of the fact that we were getting more foreigners than we could assimilate to our ideas and ideals of citizenship. Furthermore, it is a question how long we could continue to admit low-living scale foreigners to compete with our American laborers without depressing wages to a level below a decent standard of living.

But there stands Ellis Island, where incompetent political appointees make American institutions a stench in the nostrils of the newly arrived immigrant. The incompetent official from county board member to deacon or minister is the curse of all our institutions. Men of good will we need. Yes. But perhaps even more the men and women who can do disagreeable things in a pleasant way—in a way that will get results without leaving a sore behind. That it takes some of us a long time to learn.

Out from the gates of the port of New York we sailed as evening fell. Up on the bridge with the captain was a pilot who watched carefully as the man at the wheel guided the ship through the narrow channel that winds deviously beneath the calm surface of the broad bay. It must be followed faithfully, else a boat which draws thirty feet of water will run aground. In your ship have you the Pilot aboard? Then out beyond the Narrows the pilot is dropped. But the captain told me the next day that he had not taken his clothes off that night, for many are the shoals and difficult places which must be watched during the time necessary to get out into the deep waters of the ocean. How like life! Out in the deep waters of God's boundless ocean of love and trust there are fewer dangers.

For the next two days we ran down the coast, often so far out that no land was in sight, but occasionally a light or a lighthouse appeared away off to the right. As we watched one night, the captain pointed out a light away off to the west. That he said is the Cape Hatteras light. Now look a little to the left and you will see a light, which stands on the rocky ledge of rock out from Cape Hatteras, which is known as "The sailor's graveyard." Here in fog and snowstorm many is the ship which has gone down carrying her crew with her. In the moral and spiritual worlds how like is the

situation! Dangers lurk, there are lights warning the unwary, but so often they disregard them or have no one to interpret to them the danger which lurks behind the danger sign. I was impressed with that fact in what happened at Havana. The captain knows; the captain will guide, if we allow. How safe we felt! We had shifted our worries and burdens to the shoulders of the captain. He often could not sleep because of the responsibility for a ship worth \$4,000,000, a cargo worth \$6,000,000 and the lives of a hundred persons. We slept in peace because we had confidence that the captain would look after our welfare. Now, I would not carry the analogy over too far in the spiritual realm, but it occurs to me that for some of us worrying ones, it might be well if we could cast our burdens a little more on the Lord, knowing that he cares for us.

For five days we sailed over the bluest water I have ever seen. It was sometimes like real blue indigo water, such as I used to see my mother prepare on wash day, at other times even bluer, a very dark blue. The days became warmer, less and less clothing was needed. The stewards took off one by one the blankets we had needed when we left New York. We must now let the fans run in our rooms, and sleep with only a sheet over us, just as if it were mid-summer.

Havana

At last ten hours late, we slowly slip into the harbor of Havana. How the entrance recalls the events of thirty years ago, the days of the Spanish-American war. There at the left is the old Morro Castle, within whose walls are the dungeons to which were committed offenders against the cruelty and oppression of the Spanish overlords. I was told that there are torture chambers there in which are to be found all the instruments of torture known in the worst days of the Spanish Inquisition. I do not know, as it was too late for us to visit the old pile. There forty feet from where we anchored is the place where the Maine was sunk, the event which precipitated the war, and resulted in the freeing of Cuba from Spanish abuse and oppression.

There was a great rush to get off the ship. Little boats came alongside and took us over to the city. We hired an auto and took a drive about, even though it was dark. Up through the narrow streets of the old city we slowly crept, then into the brilliantly lighted plaza and on through the streets of a new city with wide streets, beautiful houses and fine shops. Everywhere, however, are liquor shops. In the finest residential districts as well as in the business portions the liquor shop is omnipresent. Thousands were drinking. From later events it was plain that the hurry of some of our ship's party to get ashore was due to the desire to get liquor. The ship was to sail at midnight, so about ten o'clock the crew and passengers began to come back. Mrs. Gillin and I came aboard at 9, and found scarcely anyone here. We tried to sleep, but by 11 P. M. the return was in full sweep. Some had to be carried aboard, some staggered aboard, and others brought a plentiful supply back with them. Of course, most of those who went ashore came back all right, but enough were drunk to make it a night long to be remembered. Say what you please about the failure of Prohibition, there is no doubt that even in Chicago and New York—the wettest parts of

the United States,—you could not see such quantities of liquor drunk as you can see in the cafes of Havana, leaving out of account entirely the passengers from a ship which has arrived from dry United States.

Then the young men told me that nearly every other man on the streets is a pimp. They were solicited times without number. Mark it, drink and vice are twins. Let liquor flow freely, and you will give an impetus to the already strong sex impulse that breaks down all restraint. The American occupation by cleaning up Havana swept out the awful scourge of yellow fever, but it did little or nothing to drive out drink and prostitution. I saw only one mosquito in Havana. What shall we say of the scientific discrimination of a people which spends millions to kill off the fever-carrying mosquito, and yet allows to flourish the pimp and the prostitute devoted to the destruction of moral manhood and the spread of disease in comparison with which yellow fever, terrible as it was, was only a circumstance? Yet, the Cuban people are not the only ones whose scale of values is woefully awry. In Jesus' days there were those who tithed mint and anise, and rue, and omitted the weightier matters of the law, mercy, justice and faith.

Out again over the sea. Yonder on the left are the rugged and curiously rounded heads of the Cuban range. Finally the west end of Cuba with its lighthouse sinks into the sea. We are alone in this world of waters, so blue, so illimitable, so strangely mysterious. Day after day, night after night the mighty engines throb on, pushing the ship towards the Canal. The men are at their posts, night and day guiding, watching over our welfare. We eat, sleep and read—or whatever our inclinations lead us to do. I have not had such a rest in forty years. And there are months of it ahead. The Canal is next.

J. L. GILLIN.

ANNOUNCEMENTS

NEW LEBANON, OHIO

The New Lebanon Brethren church will hold their regular fall Communion and Love Feast, Sunday evening, October 30th. All members of the church are expected to be present. An invitation to neighboring Brethren is extended.


Pastor, L. V. KING

PASTOR WANTED

After November 15th the St. James Brethren church at Lydia, Maryland, desires to secure the services of a pastor.

Any one who desires to learn about the work here may write me as Moderator of the church.

MYRON L. BLOOM,
Lydia, Maryland.



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FOR YOUR INFORMATION

CALENDAR OF SPECIAL OFFERINGS

Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana.
General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.

White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio.

Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.

Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.

Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.

Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp.) by Miller, per dozen, 75 cents, single copies, 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.

Advantages of Being a Member of The Brethren Church, (18 pp.) by Rensch, per dozen, 25 cents.

The Brethren Church: Why? (4 pp.) by J. Allen Miller, per 100, 30 cents.

A Brief Sketch of the Brethren Church, (6 pp.) by J. Allen Miller, per 100, 60 cents.

Christian Baptism, (8 pp.) by J. F. Garber, per 100, 50 cents.

The Law of Baptism, (16 pp.) by J. B. Wampler, per dozen, 25 cents.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

VOLUME XLIX
NUMBER 41

October 29
1927

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



Jesus Weeping Over Jerusalem—Sir Charles Eastlake

To Share Christ's Compassion

For the Unchristianized Millions of the Homeland and its
Countless Unchurched Communities is the Missionary
Challenge of the Church.

Show your Fellowship of Christ's Sufferings
By your Gift for Home Missions

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Published weekly by the Brethren Publishing Company, Ashland, Ohio, at \$2.00 per year in advance.

George S. Baer, Editor
R. R. Teeter, Business Manager

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EDITORIAL

An Enforcement Issue in Ohio

The wet interests are fighting for their lives in many and divers ways throughout the length and breadth of this land, but in all their effort they seek to blind the real issue. That has been the history of the liquor traffic and its fight for an existence all through the years. It has never been able to stand out in the open and on its merits, for it has no merits and its ways are the ways of darkness. It has, therefore, ever sought to disguise its true self and to take on the appearance of respectability. We are more familiar with the details of its manoeuvring in Ohio than in other states during the last fifteen years, but what it has done here is a fair sample of what it has done and the methods it has practiced elsewhere. Residents of this state will recall various high-sounding names that were invented in the recent past to serve as decoys to the good and conscientious voters. Among others there were the Personal Liberty League, the Home Rule Association, the Stability League, the Ohio Temperance Union, the Merchants and Manufacturers Association. And now we are hearing of certain new titles, which would seem to indicate very praiseworthy purposes actuating those who are grouped together and operating thereunder. Graham P. Hunt, noted wet leader of Cincinnati, is the attorney, according to a sworn statement on file with the Secretary of State at Columbus, for what is known as the League to Uphold the Taft Decision Against Commercialized Courts. Then there is the Constitutional Law Enforcement League of Ohio, under which the wets, in co-operation with Senator George H. Bender of Cleveland, are working to handicap dry enforcement. One needs only to know who is back of an organization to be able to judge quite accurately its true intent and character. And when such frankly wet leaders as Mr. Hunt, Homer Durand, C. C. Janes and the Moderation League, the Association Against the Prohibition Amendment, the Ohio State Journal and the Cincinnati Enquirer are backing such organizations to the limit, it needs no prophet to tell us that they are wet and that all who are concerned about the enforcement of Prohibition should be on the opposite side.

That is just what is on in Ohio, a Prohibition enforcement issue, in the battle of the wets to destroy the Justice of the Peace courts. Senator Bender claims it is a "campaign to prevent the re-establishment of the corrupt justice shops." The implication is both erroneous and libelous. It is in error in that the Taft decision never destroyed the Justice of the Peace courts and so they need

not be re-established. And it is a libel on these inferior courts in that it accuses the whole lot of them, and there are approximately 2,700 Justices' and Mayors' courts in the state, of being corrupt, which also reflects on the good sense and integrity of the people who elect them. There doubtless have been some officials of this class, as there have of every other class, who have been dishonest. But it is claimed by trustworthy authorities that not two per cent of such courts are corrupt. Only thirty of the 2,700 Justices of the Peace in the state have been charged with crime.

The United States Supreme Court's decision handed down by Chief Justice Taft did not strike at the Justice courts but at their method of operation. It pointed out that it was wrong policy to have a Justice's pay hinge upon his finding a defendant guilty. It was to correct this evil that the Marshall bill was passed by the Ohio Legislature. The evil was recognized, however, and the remedy conceived before the Taft decision was read on March 7th, 1927. It was five weeks before, on February first, that Senator L. T. Marshall, a splendid Christian man of Xenia, Ohio, introduced into the legislature a bill designed to correct the very evils that the Taft decision pointed out. It is this bill that has been referred to the vote of the people on November 8th, and it is against this bill that the wets are arrayed.

The wets are bitter against these primary courts because they are the most effective weapon in the hands of the local community for the enforcement of law, and especially the prohibition law. They first tried, through the leadership of Senator Bender to get the Justices' Courts abolished by the legislature, but failed. And now they are trying to prevent the correction of the defect of these Justices of the Peace courts, which defect is the one thing that makes impossible their effective operation since the Supreme Court decision, but whose operation is so essential to the effective enforcement of Prohibition. Without them the Common Pleas courts are already clogged and are a year behind their docket in some counties, and in at least four counties these judges refuse to hear liquor cases, according to State Prohibition Commissioner McDonald. This enforcement officer comes out strongly in favor of the Marshall bill as necessary to the effective operation of Prohibition. The so-called squire's court and constable, who for 119 years have been serving so well the state of Ohio, covering at least sixteen classes of cases, must be saved and kept effective for the defense of the rural districts and towns and the enforcement of Prohibition. The Marshall bill is designed to do this. The issue that is raised is a Prohibition enforcement issue, and the fight is between the defenders of the outlawed liquor traffic and the forces of righteousness and sobriety. The outcome will have more than a local significance. How the church people use the ballot on November 8th will be noted the country over and it will mightily influence the situation in other states, and in the country at large.

Neglectful of the Highest

How neglectful we are! And of the highest and most abiding things as well as of the passing. Mr. William L. Marlin, Regional Manager of the United States Veterans' Bureau, writing from Cleveland, says, "It is astonishing to note that some 600,000 ex-service men eligible for adjusted service compensation have failed to make application." And this, notwithstanding repeated announcements and appeals extending over a period of years and offers of aid freely and gladly extended for those who wish guidance in the filing of applications. Moreover the time has been repeatedly extended during which this matter may be taken care of. And now Mr. Marlin states that "The law provides that applications must be executed prior to January 1, 1928." After that it will be too late, and possibly many of the 600,000 careless or neglectful men will be left out and no longer eligible to this compensation. And when it is too late some may regret it.

There may be various reasons for this failure on the part of many to take advantage of this offer on the part of the government. Some may not appreciate the kind of compensation that is offered, with others it may be pure neglect, but it seems scarcely possible that any have not been informed of the opportunity. However, in this situation there is a parable regarding the attitude of hosts of people towards the spiritual riches and promises

of the great Captain of our souls, and that is why we are led to relate it.

He offers men the riches of his grace to insure them against spiritual want and suffering. It is free to all, and the ministers of righteousness are continually proclaiming the offer, but by vast multitudes it is not being accepted. A youth of seventeen hears the proffered opportunity, but he says, "I will wait a few years until I have enjoyed a few of the thrilling ventures and follies of youth and then I will settle down and take advantage of this offer." The young man after a while is married and settles down, but he still hears the agents of the Great One urging that without delay he and all such shall secure their claim to the divine bounty. But he has bought a farm or a business which seems to require his whole attention, and besides the days of possible spiritual want and penury seem so far removed that there is still plenty of time; he will take care of that matter later. And so the days pass without acceptance, and though the warning is often and insistently repeated, it is as often put off until neglect becomes a habit and desire but a flitting impulse—the time of acceptance is past. And the thing they have cheated themselves out of is not a mere pittance to aid them in their declining days of this life, but a guarantee of richness and fullness of life both during this brief span of it and throughout eternity. Truly, how astonishing that men should so neglect their highest interests!

EDITORIAL REVIEW

How many pastors are planning to launch a campaign for the increase of Evangelist subscriptions in their parishes? Write for sample copies.

Christian Endeavorers will find another message in this issue from their newly elected president, Brother E. M. Riddle. Also their vice-president, Brother L. V. King, gives them a helpful message. Read them on Christian Endeavor page.

Dr. J. L. Gillin, who, with his wife and son, has launched upon a year's travel, tells in this issue of some of the books he has read thus far on his way. In his next letter he will have some interesting observations of their passing through the Panama Canal.

Our correspondent from the church at Sergeantsville, New Jersey, recounts some evidences of the faithful perseverance of these good people under the leadership of Brother W. A. Stefler. The purchase of a new Estey two-manual organ is among their accomplishments. The Sunday school is doing good work under aggressive leadership and the Christian Endeavorers are reorganized for more effective service.

It is time to look forward to, to pray for and to make plans for that annual Thanksgiving offering for Home Missions. Nothing is more important for every interest of the church than that the borders of our Zion should be extended and that the Whole Gospel should find place in hitherto unreached communities. We are being challenged by calls on every hand. At this season we shall have our supreme opportunity and most bounden responsibility to face. What shall we do with it?

Brother E. M. Riddle writes of his change in pastorates from Bryan, Ohio to Warsaw, Indiana, where he has been warmly received and the church continues its forward march under his leadership. Rally Day saw an attendance of 242 in Sunday school and an offering of \$96.00. At Bryan where Brother Riddle served five years a very commendable piece of work was done. The membership was increased by eighty-four, 700 pastoral calls were made and three Daily Vacation Bible schools conducted.

We are glad to be able to announce to readers of the Evangelist that Dr. Edwin E. Jacobs, President of Ashland College has begun in *The Angelus* a series of articles called "Wayside Studies" reporting his observations of the topography, flora, fauna and people made on his recent trip to the Pacific Coast and back. We urge those who have not been in the habit of reading the *Angelus* to begin with the issue of November 6th and follow Professor Jacobs through the entire series. We wish to acknowledge our indebtedness to him for this service of love.—Editor.

Dr. Florence N. Gribble favors us with a farewell message before leaving France for her field of labor in French Equatorial Africa. Brother and Sister Floyd Taber had arrived and she found their presence very helpful during her days of preparation. Her many friends will rejoice to learn that the goodness of God toward her was so manifest in the kindness of friends. Shall we not see in this added proof that all things work together for good to them that love God, to them who are the called according to his purposes? It is the utter submission and complete consecration that makes it all possible.

Brother N. V. Leatherman, pastor of the First church at South Bend, Indiana, writes of the numerous events that have taken place among his wide-awake people. One of the most noteworthy was the Young People's Banquet and Rally of Northern Indiana churches, which is an event that is being passed around among the churches of that section. We commend it as a most happy idea. The various departments of the church are pressing forward in fine shape. An evangelistic campaign is scheduled to begin November 13th, with the pastor during the preaching and Mr. and Mrs. Harry E. Richer in charge of the music. The deacons are organizing to make personal work a feature of the campaign.

"The Evangelist" must bear to the brotherhood the sad news of the death on October 18th, 1927, of Elder E. B. Shaver of Maurertown, Virginia, at nearly eighty-five years of age, and after having spent fifty-five years in the ministry. He was for many years pastor of the church at Maurertown, and we believe he was its founder, as he was the father of Brethrenism throughout the Virginia valley. The church has lost a mighty staunch defender of the faith and an unusually active preacher of the Gospel, having continued preaching to within two weeks of his death. Further memorial notice will be published in a later issue, but we here extend the heartfelt sympathy of the Evangelist family to the friends of the deceased and take cognizance of the loss in which we all share.

Brother F. V. Kinzie, pastor of the mission church at Krypton, Kentucky, rejoices over the spiritual blessings recently manifested in his work. In an evangelistic campaign conducted by Brother James S. Cook, of Martinsburg, Pennsylvania, and founder of the Krypton mission, nine souls were added to the church. The membership greatly enthused and a tangle in the membership roll straightened out. The school work is very promising, and it is on this feature of the work that Brother and Sister Kinzie largely depend for the building of a more stable and efficient future membership. The need of more clothing is mentioned. This is a matter that means no sacrifice and very little effort to the churches but will count for so much to needy in this region.

Brother A. V. Kimmell reviews his fourteen years' pastorate at Whittier, California, where he has had charge of the work since its organization. During that time he has seen the membership grow from forty-five in the first revival to 225, more than 300 having been added during the years. An adequate church plant has been erected and paid for at a cost of \$50,000.00 and over \$100,000.00 have passed through the hands of the church treasurer. The church at Whittier is therefore practically a monument to his years of persevering and successful ministry. It was most natural that leaving under such a situation would be a trying experience. He has accepted the pastorate of the Second church of Los Angeles and is succeeded at Whittier by Brother Clarence Sichel.

You will be interested in President Jacob's College News this week. Among other thing he reports the dedication of the new gymnasium, which proved a most happy occasion. We were glad to hear many enthusiastic comments on the part of townspeople on the evening of the dedication. Ashland city has certainly developed a warm friendship for the school. This is in happy contrast to the situation that existed fifteen or twenty years ago. This friendship and confidence spells success so far as the local constituency is concerned, and our faith in the brotherhood leads us to believe that Brethren people will not be one whit behind in their loyalty. Though they are farther removed, their interest is more vital; they have more at stake in the institution.

GENERAL ARTICLES

What is the Task of the Church?

By H. E. Eppley

This question is always up to date, therefore, should constantly be held before the vision of those claiming membership in the church. A constant gaze at the task is necessary to success.

The term "Church" as it is used here will not be used in any narrow sense as referring to any individual church, group of churches, or denomination. It will be used with the thought of the "Church Universal" in mind or the Church as Jesus understood it and as we have it portrayed within the Holy Scriptures. The Scriptures are the sole source of authority relative to the Church and in them we have set forth such facts as these: it has a divine Founder; divine general Directors; a divine Field-Director; a world-wide field, a divinely commissioned task; an unconquerable strength; and an eternal hope. We are concerned here with the task. However, we are not to be concerned at this time about the manner or the authority by which the task was commissioned but rather to ascertain what that task is.

A text taken as a starting point, is found in Acts 1:8, and reads: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth."

According to this text, the first step in the task of the Church is to be witnessing—"Ye shall be my witnesses." Not ye may be if you feel like it, nor, ye may be if opportunity presents itself and you cannot conveniently escape, but, "YE SHALL be my witnesses." The issue is clear and should be presented to each applicant at the time application is made for membership within the Church.

In Matthew 5:14-16 is found a splendid suggestion relative to being a witness for the Master or a witnessing Church. "Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it SHINETH UNTO ALL THAT ARE IN THE HOUSE. Even so LET YOUR LIGHT SHINE BEFORE MEN; that they may see your good works, and glorify your Father which is in heaven." "Let your light shine", "ye shall be my witnesses." Does this not suggest

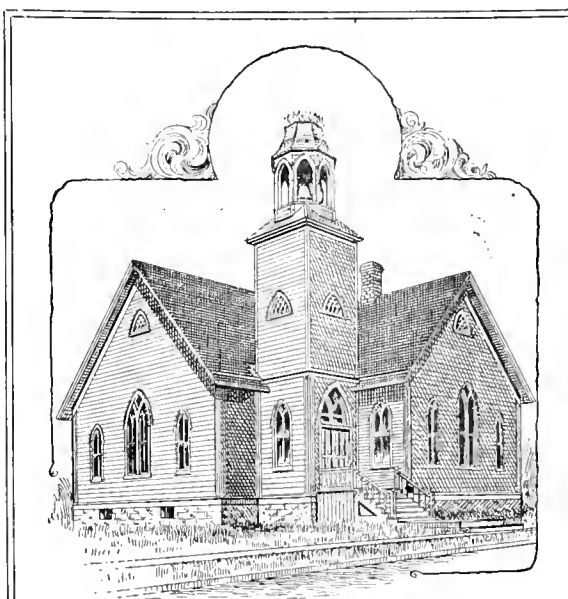
that witnessing is bearing testimony by word of mouth and by action? There can be no witnessing without some object about which testimony is to be born. In the court room a witness is one who bears testimony in favor of another or an object. This is clearly set forth as the first part of the task of the Church. The testimony is to be born or given for Jesus and his words. The word is clear at this point. "Ye shall be my witnesses" are the words of Jesus. He is the Founder of the Church. His authority is without limit. He is the object of the witnessing. Again we see a vacancy in the apostolate. It is to be filled. Listen: "Of the men therefore that have

compared with us all the time that the Lord Jesus went in and went out among us beginning from the baptism of John, unto the day that he was received up from among us, of these must one become a witness with us of his resurrection." Acts 1:21, 22. Only one could be chosen to fill the vacancy and that one must be a witness of Jesus.

What bearing does this witnessing have on the unsaved? "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, how beautiful are the feet of them that bring glad tidings of good things?" Rom. 10:14, 15. The case of the unsaved seems from this scripture to be hopeless unless the Church bears witness of the Lord Jesus and his words. What a picture! Can we imagine precious souls spending an eternity in punishment and for no greater cause than the neglect of the Church to witness for the Lord Jesus and his words?

Possibly this failure to witness will have still another effect—one that will be serious to the believer. "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels." Luke 9:26. Jesus is again speaking and uses the same two objects of the witnessing—"me and my words." Should the Church take this seriously? Will it wear a shamed face when he comes?

If there is to be witnessing there must be a place of witness-



"I Am Calling"

*I am the best friend of mankind.
I am hung about with sweet memories.*

*In the minds of the greatest men
on earth, I find constant dwelling place.*

*I live in the lives of the young and
in the dreams of the old.*

I safeguard man, with a friendly hand.

*I am the essence of good fellowship,
friendliness, and love.*

*I have gifts that gold cannot buy,
nor kings take away.*

*I bring back the freshness of life,
the spirit of youth.*

*I meet you with outstretched arms
and with songs of gladness.*

*Some time in the future you will
yearn for the touch of my friendly hand.*

I am your comforter and best friend.

*I am calling you! Now!
I am the Church.—The Churchman*

ing and the text is comprehensive here. "In Jerusalem"—the religious center, the home town of the sponsors of the early church. "And in all Judaea"—the home country around Jerusalem. The witnessing of the early church was to spread. "And Samaria"—beyond Judaea. "And unto the uttermost part of the earth." The territorial witnessing of the early church was limited only by the limits of the earth. Now we inquire, before whom is the witnessing to be? Again the text will help. Jerusalem—the church home, the residence of relatives, friends, loved ones and all those within close range of the home base. In one sentence, the witnessing was to begin right where they were and among those whom they knew and were in closest touch with. But next is Judaea. Here lived other relatives, friends, acquaintances, and those perhaps unknown. These are they who are a little farther removed and therefore have a little less opportunity to hear the good tidings. These are to be reached next. Then comes Samaria and here we may hold our breath. Samaria was the enemy country—the home of the enemies of the Jews who formed the early church. John 4:9 records: "Jews have no dealings with Samaritans." The enemies of the early church were not to be overlooked, neglected, or forgotten. They were to receive the witness also. And then a great sweep—"the

uttermost part of the earth." This can mean only one thing, namely, all others—every nation, tribe and color. Surely the task of the Church today is no less.

This witnessing is the highway to the second part of the task. It is to make disciples. "Go ye therefore and make disciples of all the nations." Making disciples meant a growing church and the early church grew. In Acts 2:47 is the record: "And the Lord added to them day by day those that were saved." If the present day church would grow it has only one road to follow: witness for the Lord Jesus Christ and his words unto the uttermost part of the earth.

But the task is not complete here. It must proceed one step further. The third part of it is the teaching of the disciples after they have been made through the witnessing. It is the command of the King: "Teaching them to observe all things whatsoever I have commanded you." The new born babes are to be fed, exercised, cared for, strengthened, prepared for witnessing and for the coming of the Lord Jesus.

What a task—witness, make disciples, teach! And how marvelous the attending promise of the Master to those who faithfully perform the task—"and lo, I am with you always, even unto the end of the world."

Cerro Gordo, Illinois.

Joshua A Leader

By Edna Nicholas

Joshua, Moses' successor, under whose leadership the children of Israel entered the Land of Promise, was forceful, simple and direct in his commands and very easily understood.

He was strong and courageous, he knew no danger, he endured hardships—difficulties did not deter him. He was especially fitted to lead men in long, hard campaigning; he was able to impart strength to his men, both individually and collectively; he inspired them with the hope that urges men to victory.

Moses was a mighty man but could not have led Israel more successfully than Joshua.

God raises up men for the hour—men to meet every emergency. I like to feel and know that God calls men from the common walks of life and silently prepares them to take up his work and that through their leadership his church is led to victory. As God prepared Joshua for the leadership of his people, so the Lord is still with his people and is preparing men and women to do his work.

Not only did Joshua possess great physical courage but his moral courage was of the highest type. He was sustained by meditation on God's precepts. "This law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein and thou shalt have good success" (Josh. 1-8).

No man can successfully lead his people without meditating on God's Word—he dare not be ashamed to be known as a man of prayer. The call comes from every quarter for men who do meditate and who are not afraid to pray. We need men of Joshua's type—strong and courageous and prayerful.

Joshua rested on the promise of God, "As I was with Moses, so I will be with thee." With this assurance victory is sure. "Fear not, for I am with thee," should always impart strength and courage. The battle cry "the Lord of hosts is with us" has echoed through the ages—

today the echo is scarcely heard. The cry "Lo I am with you always" has ever been a source of strength to God's children and today we need men who can herald the cry "The Lord of Hosts is with us," along the battle front.

We need men with the courage of Joshua—men who know no defeat, men who are fearless, men who do not flinch at difficulties and who do not allow hardships to deter them, men who are determined to win.

Joshua was true to the trust imposed in him. He was the servant of the people because he was the servant of God.

Sorry to say that we have men today who through cowardice or fear or selfishness are no sooner placed in places of prominence by providence through his people, than they forget their responsibility and resort to all kinds of dishonest, and dishonorable things and court the praises of men rather than the favor of God—they conform to the popular customs of the world. The smiles of the world mean more to them than God's stamp of approval, "Well done."

They forget they are God's chosen and his elect. Ye cowards! Joshua will say to them. "If God is for us who shall be against us!" The battle cry, "The Lord of hosts is with us," echoes no longer along our ranks, inspiring men and women to do great things as in the days of Joshua. The cry for men who are true to the trust imposed in them is just as great today as when the children were being led to the Land of Promise. We need men who are capable of serving the people because they are servants of God.

Joshua was thorough in his work. "He drew not his hand back wherewith he stretched the spear until he had utterly destroyed the inhabitants of Ai." He neither feared toil and danger so long as duty called him—he never "let up" till his work was finished. Thoroughness is essential to good leadership—many lack the thoroughness of Joshua—their dislike for evil and danger often lead them to abandon their work before it is completed.

Had Joshua weakened in his campaigning the inhabitants of Ai would never have been driven out of the land. Joshua feared nothing except defeat.

Joshua lived not for himself but for his people. Unlike Alexander, Napoleon and many other world conquerors—he took no glory, aspired to no greatness, he courted no worldly honor. Herein lies his greatness. True greatness lies not in aspiring to place and power and in wishing the world to think we are great, but in lowliness of mind and self-forgetfulness. Again we need men of Joshua's caliber—men who live and work for his people, men who are able to keep self in the background and keep an eye single to his glory.

The influence of Joshua's example and instruction inspired Israel with confidence—under his leadership victory was sure because of his nearness to God. He blazed the trail for his men and led them to final victory.

The Lord called Joshua to a mighty work—the exter-

mination of the foes of Israel. Our work today is no less great. We live in a world of evil—the powers of darkness possess our land. You and I are called to exterminate the foe within and without. We are as hard pressed as were God's people in the days of Joshua. We need to pledge ourselves to the downfall of evil and to light up dark places. We are to drive out the inhabitants of "Ai" and possess the land.

"To possess the land" we need men of Joshua's type—men who have power of leadership, men who are able both to inspire and retain the confidence of his people. The great cry today is for men who are not afraid to work, who are not deterred by difficulties, who are not satisfied until the last foe is driven out and who are true to the trust imposed on them by God and man. With men like Joshua we will enter and possess for Christ and the church.

Elkhart, Indiana.

Disaster Needs of Nation

Cause two National Appeals for Relief Funds in a Single Year

By Douglas Griesemer

Strikingly testifying to the wholehearted power of American sympathy aroused by distress, and a tribute to their faith in the American Red Cross, is the fact that this country, in the past year gave more than \$20,000,000 for disaster relief through their Red Cross organization.

In one disaster, the Mississippi flood, the largest disaster relief fund ever raised in the United States, approximately \$17,000,000, was contributed through the Red Cross. The Red Cross made two national appeals for relief funds during the fiscal year, the Florida storm occasioning the other call, for the latter of which the people contributed a sum that with the Red Cross appropriation from its own national funds, totalled \$4,477,000.

An important aspect of this huge outpouring of material aid from the people is the fact that they responded spontaneously to the Red Cross appeal, and this organization was thus able to raise the funds needed for relief without other special machinery than its own nation-wide organization, represented by the local Chapters in virtually every community.

Important as these two relief operations are, they form only a part of the year's record in this field by the Red Cross, which administered relief in a total 111 disasters, including 91 in the United States of major or minor importance, and 20 others in our insular dependencies and in foreign countries. From April to June, while the floods were pouring down the Mississippi River Valley, the Red Cross provided relief in 21 other disasters, 11 of which were caused by tornadoes; 17,000 persons being assisted as a result of just one of these storms. The Red Cross assisted a total of 650,000 people as the result of the Florida storm, and the Mississippi flood, more than 600,000 being aided in the later disaster.

There was actually expended for disaster relief service for the fiscal year ended June 30, last, \$8,216,893.31, exceeding half the total expenditures of the society for all its services, local, national, and international. This sum represents of course only the expenditures up to the close of books for the fiscal year; relief and rehabilitation measures necessitated by the Mississippi flood are still in progress and will be far into the year 1927-1928 according to the latest estimates. Up to the close of the fiscal year, there had been expended, or committed for expenditure in this disaster, \$12,400,000.

The Red Cross in its Mississippi Valley relief fed and

sheltered the hundreds of thousands made homeless, gave them clothing, launched one of the greatest peace-time campaigns for health in the country's history to guard the refugees and other inhabitants of the disaster zone against epidemics, both in camp and after they had returned to their homes; and as the flood receded, the flood victims were assisted to begin their lives again.

The rehabilitation measures included giving each refugee as he returned home, a supply of food, garden seed, plants and seed for a new crop, feed for his live stock, new implements to replace those lost in the flood, essential household goods and other supplies to tide over the early readjustment period. Many refugees returned to homes which had been under water for weeks, and had to begin their work again under the most disheartening conditions. In one community after another, gardens and crops newly planted as the flood uncovered the land, were inundated again by new rises. Some sections were flooded four times in succession, and each time the water destroyed the precious crops and gardens on which rehabilitation depended. Some of the returned refugees were dependent for weeks on the Red Cross for the essentials of life. Some countries were so badly flooded that even meager gardens and substitute crops could not be planted during the year. Live-stock and milk cows were drowned by thousands and poultry flocks lost, all complicating the food and living problem of the flood victims. The Red Cross met actual needs as far as possible, supplying milk cows and even farm animals, where the people themselves could not do so, and otherwise providing for their welfare.

A single item of the restoration in the valley included the shipment of 5,000 small farm dwellings which were delivered in sectional form so that they could be set up by the people themselves. They were used to replace lost homes where the former inhabitants could not do this from their own resources. The relief caravans, consisting of repair workers, motor trucks, portable derricks, etc., which the Red Cross organizes to facilitate its work in large disaster areas, was dispatched through the Mississippi Valley, aiding the people of small communities and isolated farm families to set their homes in order once more. Teams of doctors, nurses, and sanitary experts assisted in the post-flood health work. The disaster zone was divided into regional areas for better hand-

ling of the rehabilitation problem, and this work went forward all during the Summer and into the Fall.

In the course of the post-flood work, the Red Cross assisted in moving the town of Columbus, Kentucky, from its perilous site on the Mississippi river's brink, to an entirely new area at least half a mile up in the hills; the Red Cross also assisted in restoring Arkansas City, Ark., and Melville, La., to normal conditions, both these towns having suffered heavily from the flood.

The fact that disaster occurs without warning most of the time, and may strike any community, makes continuous readiness to respond an essential, of Red Cross relief service. This and the growing demand for its other peace-time services lend special significance to the Red Cross appeal for an enrollment of five million adult members during the Eleventh Annual Roll Call this year from November 11 to 24 inclusive.

Washington, D. C.

The Modern Church Organist

By F. Leslie Calver in Christian Herald

(Organist and Choirmaster, St. Michael and All Angels, Blackheath, London.)

Historically, the church organist is an interesting personality. He fills an important, time-honored post. His office dates from the days of the ancient Israelites; for he is, in fact, the descendant of "The Chief Musician" of the old Temple services, and, as such, is mentioned more than fifty times in the Psalms.

"There you are! I told you his feet had a lot to do with it!"

Such was the remark overheard from some one who was watching an organist play. Parallel incidents, showing how little the organist's difficulties are understood, might be multiplied.

Most readers will be familiar with the appearance of an organ, with its perpendicular series of pipes diminishing symmetrically on each side of the middle and longest; its horizontal rows of black and white keys, piled one upon another, and known as manuals; its formidable array of stops on both sides of these manuals, the bare idea of controlling which is so fearsome to the novice; its pedal-board beneath, consisting of wooden keys, much larger than those of the manuals, and so on.

The organist must first be a sound, not to say, brilliant pianist. The highest authorities are unanimous on this point. The organ is unique in one respect. No other musical instrument demands preliminary practice on another instrument of a totally different species. The organ is a wind instrument; the piano belongs to the string family.

Even accomplished organists continue to do much of their private practice at the piano. There are several reasons for this. In the first place, the organ is a rather inaccessible instrument. The organist may reside at some considerable distance from his church. When he could spare the time to go there for private practice, some special service may be in progress. Secondly, the organ having to be supplied with wind, cost money all the time it is played. A piano, on the other hand, can be used for any length of time (as, I am afraid, pianists' neighbors often thoroughly realize!) without costing a penny piece, apart from ordinary wear and tear. Thirdly, the fingering on the piano and organ is practically similar, though more weight in touch is generally required on the latter instrument. Fourthly—and this is curious—incessant organ playing does not make for the best possible organ touch! The greatest organists all recommend plenty of pianoforte practice as a corrective against that well-known tendency to "sticky" playing which the "king of instruments" is apt to induce.

How, it may be asked, does the organist manage about his pedal practice, seeing that he is so seldom able to gain access to his instrument? The reply is that pedalling troubles an accomplished player but little, though it is the department of organ playing most admired by the

public. A good organist can pedal fluently throughout a long piece, and almost forget that he is doing so. His feet seem to fall instinctively on to the right chunks of wood, at which he seldom looks. As the psychologist would say, he relies very largely upon muscular memory. In his pupilage, pedalling probably bothered him a lot. Now he seldom thinks much about it—at all events, the "finger-work" is always his chief concern. Consequently, he is often content to practise "toeing and heeling" in imagination at home on the carpet while sitting at his piano. He may even perch himself on a high stool, and, to any amused onlooker, be aimlessly stamping on the floor! If he secures the right action, the correct notes will follow, when he comes to actually play them on the organ, almost as a matter of course.

But no organist can afford to drift into careless habits. Indeed, some of the greatest recitalists can not avoid occasional wrong pedal notes. Hence the organist often causes a pedal-board to be attached to his piano, by means of tapes connecting the piano-keys with the pedals. It follows that, when the feet depress the pedals, the corresponding piano keys go down, thus producing the required sound. This, however, does not tend to improve the "touch" of the pianoforte so used. Truth to tell, too, the noise resulting is seldom admired, for there is very little music about it.

Just as he draws upon his imagination for pedal practice, so the organist thinks out, away from his instrument, what combinations of stops he will employ. After some experience, he knows almost exactly what effect will be produced, even on the largest organs, by any particular combination.

One of the most difficult tasks of a church organist probably passes almost unnoticed by the majority of church-goers. He must be able to fill in gaps by improvising—that is, playing impromptu music. For instance, supposing the offertory hymn proves to be too short, the organist must go on playing, and stop just at the right time. Indeed, there are many occasions when improvising is an absolute necessity.

A good improviser never meanders aimlessly on. He plays on some definite idea, just as a writer takes a subject for an article, and proceeds to develop it. Some organists have an especial gift for improvising; others would scarcely like to be confronted with a cold print of what they play! A curious point is that a good improviser is often an indifferent composer. He frequently finds that, when he tries to write his ideas on paper, they have flown. On the other hand, good composers frequently shape badly at improvising, just as famous authors are often poor speakers.

Altogether, the finished organist probably spends at

(Continued on page 9)

THE BRETHREN PULPIT

Obedience, the Condition of Religious Knowledge

By C. D. Whitmer

TEXT: If any man will do his will, he shall know of the doctrine.—John 7:17.

Jesus, having gone to Jerusalem to attend the feast of tabernacles went up to the temple and taught. The Jews hearing him marvelled, saying one to another, "How knoweth this man these things, having never learned? Jesus answered them, "MY doctrine is not mine, but his that sent me," and added, "If any man will do his will, he shall know of the doctrine whether it be of God." In saying that he gave utterance to a truth which throws much light upon the nature of the Christian life and the method of its development.

First.—We should remember that the Christian religion as it concerns the individual is a matter of spiritual experience. There are some religious leaders in our time whose greatest concern seems to be over questions of industrial reform. There are others who emphasize social reform and social service. These things are not only proper but important, yet they are only by-products of the real functions of Christianity. One may be quite zealous about the attainment of these results and yet fail to promote the chief programme of Jesus Christ. For instance, we would hardly have credited Robert Ingersoll with any particular desire to practice or promote the teachings of Christianity, and yet he was not only a genial friend and an affectionate man in his family, but was deeply interested in public welfare of a general kind. Humanitarian motives, though deep and sincere, are not synonymous with religious motives. You might as well expect to give a boy an education by rubbing an encyclopedia on the top of his head as to expect to redeem the world by mere humanitarian methods. Moody was right when he said, "You cannot purify the water in a well by painting the pump."

When the angel announced to Mary that she should bear the child of prophecy he did not say, "Thou shalt call his name Jesus for he shall save his people from their hunger," or "from their diseases", but, "Thou shalt call his name Jesus for he shall save his people from their SINS." And when Christ came into his ministry, though he did perform miracles of feeding, of healing, of raising the dead, he again and again reminded the people that this was not his principal purpose. He even went so far sometimes as to evade the throngs who were seeking him for his physical ministrations.

Second.—The Christian life being a matter of experience, it cannot be understood by observation. One may go to a manufacturing establishment and looking at a great machine for the first time get a good idea of its construction and operation. He may examine the plans of an architect for a great public building and, although not familiar with architecture himself, derive a clear idea of the appearance of the finished building. These things are material, external, and therefore be understood by study, for they are perceived by the physical sense. But religion (I use the word in its Christian application) is an experience of the inner nature and therefore cannot be understood by an onlooker or even by a keen psychologist. A sound to be perceived must be heard; a sight must be seen; a perfume must be smelled. You cannot see with your ears or smell with your eyes. So a religious experience to be understood must be experienced. This is part of what Jesus meant when he said, "The Kingdom

of God cometh not with observation." And Paul says, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

A little boy is born in a home. The tiny mite makes a wonderful change in the thought and plans of the father and the mother. They fondle and kiss the wee one and talk baby talk to it. As the bachelor and the maiden lady see this it all seems very silly and they wonder why the parents are willing to act in such a ridiculous way over the little piece of flesh weighing about eight or ten pounds. The explanation is that to the bachelor and the maid, the baby is an object of observation, while to the father and the mother, the baby is an experience in parental love. So the unregenerated man beholds the devout Christian. He sees him fondle his Bible, fervent and constant in prayer, delighting in the services of the church, loving to meditate upon religious things. It is a mystery to the hard headed, unregenerated man and he says, "How can these things be?" As Nicodemus of old said, his lack of comprehension arises from the fact that he is merely an onlooker instead of a participant through experience.

The way into the discovery of spiritual things is not by the path of logical reasoning alone. Spiritual discoveries are made by surrendering to the will of God and by coming into relations of affection with him.

God does not say, "Give me thy head, but give me thy heart." Hence the first step toward God is a challenge to faith. The unsaved man does not see clearly. He sees the great truths of God but dimly, "as trees walking." But let him do the will of God, which for him is not the performance of good deeds as yet, but simply the acceptance of a Christ whom he, thus far, but dimly apprehends.

As the scientist makes a bold guess based upon what he knows in a certain field, then takes that guess as a working hypothesis, applies the hypothesis by way of experiment and finds that the results sustain the hypothesis and prove it to be true, so the unsaved man must take Jesus Christ and his plan of salvation as a working hypothesis.

We have to take things in their order if we desire to come to an understanding of them. Imagine a teacher handing a book on chemistry to a young man. He takes it, and opens it to page 170 and says, "There will be no profit in studying this book—I can't understand it." Of course he cannot understand it, on page 170. But let him read page after page from the beginning of the book and when he gets to page 170, he will understand it then. The same commonsense method will produce rich results in the realm of religion.

The unsaved man has light enough for the first step, which is acceptance of Christ. The Master's invitation to the inquisitive soul always is, "Come and see." He who will not come will never see.

Third.—The text is full of suggestion not only for the man who is hesitating at the entrance into the kingdom but is meant also, for those who are already Christians, for it states one of the chief means of growth both in grace and in knowledge. The present rewards of obe-

dience are not confined to the approval of conscience. God gives us very little more knowledge of spiritual things than we put into practice. The man who refuses to live up to his best understanding of his duty finds that the things of God become more and more meaningless to him until they almost fade away, while to him who is willing to obey comes the deepest insight into spiritual things. Perhaps that is what Jesus meant when he said, "My meat is to do the will of him that sent me," meaning, "my soul gains strength in doing the will of him that sent me."

The Christian religion is an experimental science whose most precious truths cannot be understood by perusing the best text on Christian Evidences that has ever been published, but must be learned by the laboratory method of experience in unreluctant and loving obedience. He who will not comply with these conditions, closes the door of spiritual knowledge in his own face. Faith does initiate and regulate practice, but it is also true that right practice influences and enlarges faith. Ruskin said, "every duty we omit obscures some truth we should have known." That was simply another way of saying, "If any man will do his will (so far as he understands it) he shall know of the doctrine," that is, he shall more clearly perceive spiritual truth.

As our years of life go by the printed text of our Bible will remain the same, but as we are responsive to God's will as already known, the explanatory footnotes will become more and more complete and helpful.

May it not be that this text throws some light upon the future of the church? Today the church fails to win the respect and allegiance of many because through the centuries faction and strife have dismembered the body of Christ into so many denominations. As we think of these words of Christ perhaps it is not too much to hope that as God's people in the various churches faithfully endeavor to do the things which they agree are the manifest will of God they will gradually move nearer together, not only in fellowship but in belief and in organization, having one Lord, one faith, and one baptism, until the time shall come when the great prayer of Jesus that his people may be one, shall be answered in a unified church in which there shall be liberty of thought upon minor matters, but whose united and supreme purpose shall be to "Crown him Lord of all." South Bend, Indiana.

The Modern Church Organist

(Continued from page 7)

least five years in learning the pianoforte, and another five, or more, in acquiring proficiency at the organ, though possibly pianoforte and organ work may be done concurrently for part of the time. Certainly it is useless to attempt to play the organ before the initial difficulties of the keyboard have been overcome, and this can best be done at the piano.

Choir training is a section of the organist's work, compared with which playing is a subordinate consideration. to the man whose teaching is founded upon real science, choir training is a most fascinating branch of study. He is usually very particular about the singing of his choir, and, to the inexperienced person, his ideas in this respect often seem eccentric. His constant anxiety is to guard against securing "volume" at the cost of a coarse tone. It is a misfortune that the keenest singers are those most likely to err in this respect. Singing is popularly supposed to be the easiest branch of music to teach. Actually, it is the most difficult.

Truly the "Chief Musician" must be a many-sided man!

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

SAVED BY HOPE—Rom. 8:24-28. "We are saved by hope." The absence of hope is a most terrible defect in any one's life. On every hand we may witness failure, discouragement and moral defeat as a result of the passing of hope. Those who are constitutionally gloomy, who inevitably see the dark side, deserve the profoundest sympathy; they are fearfully handicapped. It is hope that saves in all realms of human experience. In religion we are rescued from sin by hope; it is the first quickening agent. That saving hope is brought into our lives by the mercy of God; it is in the merit and power of Christ that we hope.

TUESDAY

THE JOY OF THE LORD—Nem. 8:8-10. "For the joy of the Lord is your strength." There was joy in the hearts of the Israelites when they had returned from exile and the book of the Law was discovered and read to them. In the uplift of that spiritual ecstasy and feeling of divine nearness they realized a strength they had not known when they were in exile and separated from God. But such exaltation is not to be compared with that which results from the enthronement of the Gospel of Christ. Paul exclaimed, "I can do all things through Christ who strengtheneth me."

WEDNESDAY

THE SUPREME QUEST—Matt. 6:31-34. "Seek ye first the kingdom of God and his righteousness." Life should have a purpose; the life that has no goal, seldom has any worthwhile end. But of all the things that might well challenge life's efforts, nothing is to be compared with the Kingdom of God. When Christ is made the center, any other helpful thing can be added to life, but nothing else in the world is big enough to be made the center of any man's life. Nor can Christ be added to anything else that might be made the center.

THURSDAY

GROW IN GRACE—2 Peter 3:12-18. "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." That is the thing that indicates the success of any life. One may gain wealth, position, popularity, power, but he is not succeeding as a Christian unless day by day he is increasing in spiritual stature and strength, and becoming more beautiful and Christ-like. When the vital things of life are faced, I do not envy any man his wealth, but I do covet the experience of the man who is growing in grace and in the knowledge of God.

FRIDAY

THE CHURCH AND ITS BUILDER—1 Cor. 3:9-11; Eph. 5:27. "A glorious church . . . holy and without blemish." The church has trouble when its members try to direct the building, but when the great Master-builder is allowed to have his way in every purpose and plan and in the placing and shaping of each individual life, all goes well and success is assured. We realize our highest individual destiny when we are determined to fill the place he gives us in his eternal structure, and the church is made glorious, without spot or wrinkle.

SATURDAY

A WONDERFUL CHANGE—John 16:20-24. "Your sorrow shall be turned into joy." In the days of the old the philosophers sought in their darkness and superstition for the stone that would turn all into gold, and in religion the world has ever sought that which would give surcease from pain and the burdens of life. In Christ the life of sorrow can be turned into joy. He came for that purpose—that we might have joy,—rich, abundant joy.

SUNDAY

A NEW CREATION—Psalm 51:1-13. Create in me a clean heart, O God; and renew a right spirit within me." That is the longing of every soul who is brought to see the sinfulness of his life as David did in the presence of Nathan the prophet. And when that cry goes up to the throne of grace, God in heaven will hear and give a new heart, a heart that turns after God as the sparks fly upward.—G. S. B.

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THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for November 6)

Amos Pleads for Justice

Scripture Lesson—Amos, chapters 5 and 7.

Printed Text—Amos, 5:1, 2, 10-15, 21-24.

Devotional Reading—Prov. 21:1-7.

Golden Text—Let justice roll down as waters, and righteousness as a mighty stream.—Amos 5:24.

LESSON LIGHTS

Time.—The prophecies of Amos were delivered about B. C., 793, and were probably written down soon after they were delivered.

Place.—They were spoken in Bethel, an important city in the south of Israel, and they were written probably in the home of Amos at Tekoa, six miles south of Bethlehem, twelve miles south of Jerusalem, in the kingdom of Judah.

Comments

We are not to think of Amos as a Puritan of his day. To be sure, most of the practices against which he inveighed have been brought within the easy and proper use of common people by the progress of invention and the increase of the world's wealth; but in his times these were unwarranted extravagances, especially sinful, since they were purchased by oppression of the poor. The wine-drinking is in a very different category, and is sinful still, and always.

1. A lamentation. The word translated "lamentation signifies not a spontaneous effusion of natural emotion, but a composition, longer or shorter as the case might be constructed with some art in a definite poetical form, and chanted usually by women, whose profession it was to attend mourning ceremonies for the purpose (compare Jer. 9:17)."—Prof. S. R. Driver. This dirge is verse 2. "It is like a passing-bell which should strike awe into the careless and hardened."

2. Cast down has a crashing sound in the Hebrew *nitshah*. It must be remembered that at this time the Northern Kingdom under Jeroboam II, was at the height of its power, having an extent as great as in the days of David and Solomon, and such a prophecy as this must have seemed ridiculously improbable. But only 40 years passed before the Kingdom fell.

10. They hate him that reproveth in the gate. The gate or gateway of a city was the centre of business and of social meetings, and also the place where court was held. The thick, stone wall afforded protection from the sun's rays. Seats were doubtless ranged along the sides of the entrance. A large part of the population went in and out of the gate to and from their labors in the fields. It was easy to get witnesses for a trial or for a commercial transaction. Compare Deut. 25:7; Ruth 4:1, 11; 1 Kings 22:10; 2 Kings 7:1; Isa. 29:21; Jer. 17:19; 19:2.

11. Here are enumerated many of the specific sins of the great men of the time.

13. Prudent . . . silence. Protests would do me no good, probably, but would merely endanger one's life. Amos was acting a part higher than mere prudence. An evil time. A time of peril.

14. That ye may live. God will not reject a repentant and sorrowing people. He is more ready to receive us than we to go to him. Jehovah . . . will be with you. Jehovah is the God of power, "One with God is a majority."

15. Hate the evil and love the good. The positive command as verse 14 is the negative. Remnant. Those who are left of true worshipers, saved from the destruction that would sweep the others away. Of Joseph. Whose two sons, Ephraim and Manasseh, gave their names to the leading tribes of the northern kingdom.

21. I hate, I despise your feasts. The reference is to the three great annual festivals, when the people were required to make pilgrimages to worship in their holy places, namely, the Passover, the Feast of Weeks, and the Feast of Booths. God has no pleasure in the forms of religion when the heart is not right with him.

23. Take thou away from me the noise of thy songs. Even the psalms used in the worship, to modern thinking perhaps the most spiritual part of the ceremony, were obnoxious to God because they were hypocritical: they came from the lips only, not from loving and obedient souls.

24. Justice, not ceremonies; not religious songs and temple worship, but justice; not costly sacrifices but justice.

Amos 7. Three visions are described in this chapter. First, a far-stretching pasture land ready for the cutting, and a swarm of locusts ready to settle down on it and destroy it utterly—which would mean the destruction of the nation. But Amos by prayer gained the postponement of this calamity.

Second, a fire so fierce and strong that it ate beneath the land and dried up the sources of spring and river, and would have destroyed the land itself, had not again the prayer of Amos postponed the final doom.

Third. Jehovah with a plumb-line testing the building. Is the wall true, does it lean from the perpendicular? If the latter, it must be torn down. That is the last dread decision of the heavenly Builder. It is a picture of final and absolute condemnation.—Illustrated Quarterly.

DELEGATES ENROLLING FOR "LOS ANGELES—1928"

When the Sixth Convention of the World's Sunday School Association was held in Washington, D. C., in 1910, hundreds in America who were eager to attend could not obtain delegate's credentials as the quotas were so quickly filled in their respective states. Now that the Tenth World's Sunday School Convention is to take place in Los Angeles, California, July 11-18, 1928, many are already making sure that they can be enrolled by securing their credentials now. Plans are being made for an attendance of 7,000 and the Shriner's Auditorium has been secured as the place of meeting.

The registration fee is \$5.00 for each dele-

gate except active foreign missionaries who are on furlough. It has always been the policy of the World's Association to give fully accredited foreign missionaries a credential without the usual fee and their application should be sent to the headquarters of the World's Sunday School Association, 216 Metropolitan Tower, New York City. All others in the United States should send their registration fee of \$5.00 to the Secretary of their State Council of Religious Education. Those in Canada should forward the fee, with the request for a credential, to Rev. H. C. Priest, 538 Confederation Life Building, Toronto, Ontario, Canada. The State and Provincial Secretaries will at once send a receipt for the fee to the delegate. When these amounts are remitted monthly to the World's Association in New York, a formal credential will be mailed to the delegate by that Association. If the address of the State Secretary can not be learned, application can be made to the World's Sunday School Association, 216 Metropolitan Tower, New York City. Some Brethren Sunday school workers have spoken to us of their intention of attending the World's Convention. This announcement is to warn them and others of the importance of registering promptly.

WHY I LOVE THE BIBLE

Because it glows with the light and love of Christ, because it shows me him who walked the earth and hung upon the cross that he might save such men as I, because it brings me what he revealed of the living God and Father whom to know is life eternal.

Because it shames me, inspires me, and calls me upward. It is the book of faith and hope and love, of comfort, holiness, and power, of salvation and eternal life. It is my truest visible guide to the right knowledge and experience of God, the true estimating of myself and my life and the spirit in which I may live worthily with men.

Because out of it I may gather and have gathered a little book most precious, a Bible from within the Bible, which I bind to my heart and carry in my memory and live within lights and darkness, a treasure of the strongest and sweetest words for the soul that were ever known.—William Newton Clark.

PRAYER

Lord of Life to thee we look for guidance and protection. Thy way is wisdom and all thy paths are pleasantness. Help us to walk therein. Deliver us from blind guides who know thee not and whose end is destruction. Bless this land with leaders of honesty and courage that our achievements may not be like fading flowers, and all our people that they may increase in wisdom and righteousness. Let us not weary in well doing. May we not worship ourselves. Teach us thy hatred of robbery for a burnt sacrifice that all the gains of earth may be just and right, and as learners at thy feet may we ever find the way that is best in the striving. Preserve us in peace that Christ may come into his kingdom and that his praise may be sung by every wind that blows. For his name's sake. Amen.—Selected.

E. M. RIDDLE, President
Warsaw, Indiana
L. V. KING, Associate
New Lebanon, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

New C. E. Experts

Ten young men and women at the Shipshewana Training school for Brethren folks completed the course in Christian Endeavor methods and principles. They have just recently received their recognition from the International Society and are now worthy and permitted to wear the Expert Endeavor pin. This was an intensely interesting class and many other Endeavorers should plan for this recognition next summer.

New Societies. We recently have learned of several new societies. Some Junior, some Intermediate and two Senior. We need more. Here is an organization that is teaching stewardship and tithing, also emphasizing life-work recruits such as but few organizations are doing. All will agree that our church stands in need of these very things, Funds and Workers.

New Appeal. Through our Booster Committee, you have already heard that our Endeavorers are lending every effort toward the Krypton work in Kentucky. It is a worthy goal and should make a real appeal. Send your pledge at once. More later. Any questions, write Secretary, or President.

E. M. RIDDLE, President.

A Suggestive Program

Here is a suggestive program for a live Christian Endeavor. The program is so arranged that it can easily be made to suit local conditions. For a Society not so active the percentage need not be so high for the first year until after the society becomes more efficient. The points can be increased each year. If there are yet any pastors of the Brethren church who think Christian Endeavor is a dying organization I would advise using a program somewhat after this suggestive plan. I am sure that such a program will challenge young people of the Brethren church and make Christian Endeavor a live, working organization in the local church. Try it for a year and report the results.

I. Organize (Organization).

1. Society thoroughly organized and each member working at his or her job.
2. Society responsible for organizing a local Junior Endeavor.
3. Society responsible for the organization of a Christian Endeavor in some church in community where there is no society.

II. Mobilize (Enlistment of Recruits).

1. Society increasing its membership 30%.
2. Each member of society acting as Big Brother or Big Sister to some local Junior Endeavor.
3. At least 75% of Society tithers.

III. Magnetize (Maintaining Attendance).

1. Society having an average attendance of 75% of its enrollment.
2. Each member making a special effort to have at least one visitor present at each service.

IV. Energize (Volunteering for Service).

1. 75% of society volunteering for some definite work in the local church.
2. At least two persons out of Society

volunteering for definite full time Christian service.

3. A call given at least twice a year for Life Work Recruits.

V. Specialize (Training for Efficiency).

1. Each member of society reading at least one book on the following subjects:

Evangelism, Stewardship, Life Enlistment, C. E. Work, Church Work, Missions, etc.

VI. Evangelize (Personal or Team Evangelism).

1. Every member of Society making a definite effort to win at least one soul to Christ during year.
2. Every member of society a member of some church.
3. Every member a regular attendant at church services.
4. At least 25% of members attending prayer meeting.

VII. Fraternalize (Unselfish Service).

1. Society conducting a worthwhile monthly social.
2. Society ministering to some neglected group in community (Prisons, county homes and farms, shut ins, etc.)
3. Society aiding through offering of clothing, food or money to some neglected group away from home.
(Near East, famine, Earthquake, flood or storm sufferers).
4. Society giving a special offering for Kentucky Work.
(Also sending clothing at regular intervals).
5. Society giving special help to our foreign missionary work.

L. V. KING, Associate President.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for November 6)

Junior Peacemakers. Phil. 4:8, 9

"This is our place for a snow fort. We had one here the last time that it snowed and I guess the place is ours." Bill felt that the other gang of boys had mistreated him and everyone that was with him just by choosing the place for a fort that he liked best.

Phil was one of the boys who was busily at work piling snow and packing it, so he said, "Just because your dad helps to buy things for our playground you think you own it, don't you, Bill? Well, you don't, the playground is just as much ours as yours. We have started our fort here and we are going to build it here."

Bill was just ready to have a good hard fight with Phil when one of his gang called out, "If we don't get started on our fort we won't have it built by the time that the enemy is ready to attack. I see a better place for a fort than this. We will build our fort higher on the hill and then we will have an advantage over this fort. If we win the battle, we will have both forts."

Soon the second fort was being built and

everyone was working so hard on it in order that they might have their fort ready for the attack of the enemy. They were so busy and happy that Bob, the boy, who had made peace between the leaders did not even have time to think of the fact that he had been a peacemaker.

The next day was Sunday and it happened that Phil, and Bill, and Bob, and most of the boys were in the same Sunday school class. Now this is the lesson that they had. The teacher told them the story:

"One time after Abraham and Lot had reached a far away country, their servants began quarreling over the land. Both of these men, Abraham and Lot, had large herds of cattle and sheep. When Lot's men found a good place to pasture, Abraham's men were sure to try to use it, too. And just the same thing would happen if Abraham's men found a good place for pasturing."

"Now, Abraham realized that something must be done. He did not want these men quarreling all or the time, so he decided that he and Lot would have to divide the land. At the time they were near a big high hill, so Abraham said to Lot, 'Come with me up to the top of this hill and we will talk over this trouble among our herdsmen.'

"When they reached the top of the hill, they looked out over the new land that they had come to. Now on one side there was a long, rich, level plain, but on the other side there were hills and the country did not look as rich. That must have been an awfully hard time for those two men, don't you think? Maybe they were tempted to have a fight and see which could win and take the best country. Would you think that they would do that? No, no, of course not. One of them was a very unselfish man. He would rather take the worst than fight or have a quarrel. This man was Abraham. He showed his unselfishness by saying, 'Here are these two sections of land. One of us will take the one and the other will take what is left. You may have your choice.'

"Lot chose the plain and Abraham did not say a thing unkind because he did. Instead, when Lot got in trouble a few years later, Abraham rescued him, showing that he could be a good sport when he got the worst of the bargain."

"Now Abraham was a Peacemaker. He was always unselfish. I wonder how many of you boys are going to try to be unselfish and to always be peacemakers?"

Phil and Bill and Bob and all of the boys held up their hands so after that they were all peacemakers and Bob did not have to do the peacemaking all by himself.

Bible References

- M., Oct. 31. Abraham, the peacemaker.
Gen. 13:5-9.
- T., Nov. 1. Isaac, a man of peace.
Gen. 26:17-23.
- W., Nov. 2. Joseph speaks for peace.
Gen. 45:24.
- T., Nov. 3. Be peaceable. Rom. 14:19.
- F., Nov. 4. Don't keep up a quarrel.
Matt. 5:23, 24.
- S., Nov. 5. The peacemaker's blessing.
Matt. 5:9.

Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

The Last Message Before Sailing

42 Rue Milliere, Bordeaux, France.
 October, 1927.

Dear Evangelist Readers:

Once more I have the pleasure of addressing you on this last Sunday of my present furlough.

The arrival of Brother and Sister Taber in Paris, September 16th was for me a great joy. I had not expected them before the 20th but they landed at Liverpool and arrived at Paris the same day, which I consider to be quite a feat.

Brother and Sister Taber are now continuing their studies at the Alliance Francaise where a joyful progress in their difficult studies I am sure will await them. They will study there until February 28th, by which time plans for their next step will have matured. Their presence and aid during my last days of preparation was to me a marvelous blessing.

On October 4th I left Paris for Bordeaux. The last days in Paris having been fully occupied with other affairs, it is here in the homes of friends that I shall have the privilege of bidding you farewell by letter.

Here also I have found time to attend to the accumulation of business which always accompanies a departure,—pressing correspondence, accounts, inventories, last arrangements with the boat company as to passage, baggage, etc. Today, Sunday, I shall have the privilege of speaking twice, once in French to a small company of Christians in the home of Professor Henry Devaux where I am being entertained and once in English at the Salvation Army Hall, where the message will be interpreted by Commissaire Albin Reyron, Commander of

the Salvation Army in France and Belgium, who will himself also give the principal address of the evening.

No word has been received from the missionaries since last writing as they believe me to be already upon the way. A cable will be sent them tomorrow or Tuesday.

Although going forth alone, I have never been more surrounded with love and friendship. The hospitality of Bordeaux friends has been marvelous. They have especially commended me to the "Commissaire" of the boat, who has promised them to show me special kindness. I have also been put in touch with one or two of the passengers and believe God's special blessing will attend our acquaintance.

The weather which has been so dismal and gloomy during all my stay in Paris is now beautiful. Brother and Sister Taber can hardly believe that the climate of France is so humid, so warmly has the weather smiled upon them, seemingly for their special welcome and for my special farewell. All these things combine to make easier and pleasanter a voyage which at best must be long and difficult and for which I ask your special prayers. I have booked for Matadi at which place the boat arrives November third.

We are due to arrive at Douvala October 29th. The possibilities of disembarking there grow less and less. The automobile road, is, however, open as far as Bania. I trust all of our missionaries may in the future follow the Douala route.

Faithfully yours,
FLORENCE N. GRIBBLE.

Krypton, Kentucky

The approach of winter is heralded by the transformation of the hills to wondrous pictures of beauty. From any vantage point the varied hues of yellow, red, gold, scarlet and crimson, set amidst the greens, form a panorama of rolling billows, and fill one's heart with joy. It helps one to say with David of old, "I will lift mine eyes to the hills from whence cometh my strength." Of course, we understand it was not just in the trees, rocks and soil that gave David spiritual strength, for if this were true today conditions might be different in the hearts and lives of the people who live in the valley. We well remember a statement of one of our African workers on furlough. "Where nature's grandeur is the most splendid, men are vilest in sin and corruption," (or words to this effect). Sometimes it seems that is doubly true here. "But thanks be to God, who giveth us the victory through our Lord Jesus Christ."

We are rejoiced to report we have had a season of spiritual refreshing in the recent past. Brother James S. Cook, now pastor at Martinsburg, Pennsylvania, was with us in a revival effort the latter part of September. You will remember that it was Brother Cook who began this work at Krypton several years ago, he having been away seven years prior to this visit. There is no doubt but that his short sojourn here

was an unusual blessing in more ways than one. First, was the Word of life which he reiterated in his messages of prophecy, all burdened extensively (but not overburdened) with the all-important fact of the swiftly approaching and nearness of the return of our Lord for his church. We were surprised and rejoiced at the interest these deep things of prophecy created in our people here, especially some who had not seemed to be interested in anything of a religious nature. Secondly, we were glad for Brother Cook's presence, because it was good to see the joy in the meeting of old-time friends. On the last Sunday a basket dinner was a feature here in the church yard, which was handled very orderly and gave further opportunity for fellowship and renewal of acquaintance. That same Sunday evening a far more blessed feast was enjoyed inside the church building when a large number sat around the Lord's table in the fall love feast. Brother and Sister Grant McDonald, who are now located at Riverside, and long-time friends of ourselves, were with us over this week end, adding to the wholesomeness of the occasion. This was not their first visit here, so that they met old friends also, and Sister McDonald's voice welcomingly brought to us the Gospel in song.

But another of special reasons we feel

Brother Cook's visit was timely. We had found the Krypton work in a somewhat disorganized and chaotic condition and had not been able to entirely overcome this handicap, primarily because no records of membership were available. Brother Cook was the one man who knew and understood things from the beginning, so that we worked out a plan for an entirely new beginning. We asked all those who were still of the faith and desired to line up in the support of the local church to come forward and make a re-statement of the same. Many gladly did this, and in each case we had a season of prayer and gave some vital instruction on the value of membership in the church militant, but especially being a child of God and a member of the church of Jesus Christ triumphant. There are several living at some distance from here who we are sure desire to retain their membership here. These will be reached by correspondence. Soon we expect to complete this organization by drawing up a simple form of constitution and bylaws and have this passed on by the members in business session.

The direct results in the way of new confessions are nine (three of these having confessed the Sunday previous.) Also an elderly lady, a typical mountain woman, but with a heart of love for the Lord, who has been exceedingly faithful at services, wishing to keep her two children here in school, but a Baptist since girlhood, designated her desire to be rebaptized as a member of the Brethren church.

All these new converts are young people, some rather young, but they came out without a particle of pressure of any nature; nor was there any death-bed stories told. Just children, and as such discounted many times, but let us repeat right here that we are convinced more every day that that is the hope of this work. It is altogether imperative that we start from the ground and build on these whom we can train and nurture here in school day by day, year after year if Brethrenism and clean, true righteousness is to be established in these communities.

On a whole, the school work is very promising. The attendance is unusually regular, considering the extremely lax habits which exist in connection with the average county free school. There are, of course, some serious problems and bitter disappointments on the one hand, but they are offset by the gems we find and the joy of helping them on the other hand.

Now, we take this occasion of calling attention to the need for clothing again this year. If you could only peep in and understand as those understand and appreciate who have "peeped" in, you would not perhaps, be so tardy regarding this particular matter. Riverside and ourselves, jointly, have sent out many letters, enclosing return postal cards, in which you may secure special bags for the shipment of clothing. We send these bags to you when you say so. It seems there has not been quite the response from the churches which this deserves. Then, too, those who have received the bags are holding same for a considerable length of time before returning. Will you not kindly come forward in this matter.

(Continued on page 15)

NEWS FROM THE FIELD

NEWS OF THE COLLEGE

As is well known to the readers of the Evangelist, Brother Orion E. Bowman passed away at his home in Dayton, October 7th. Inasmuch as Brother Bowman was president of the College Board, I attended the funeral which was held in the First Brethren church in his home city, Sunday, October 9th. It was the largest funeral I ever attended. Dr. Beachler, his pastor, had charge. I have written my appreciation elsewhere and the Evangelist has carried many lines regarding his sterling worth so that I need say nothing more here. We held suitable memorial exercises in the College Chapel on the Wednesday morning following his death.

Professor Anspach has returned from his visit to the two western conferences and Professor DeLozier from the one held in Pennsylvania. Others of us here went to the Ohio conference at Canton. I hope that all these conferences were familiar with the new regulation, viz., that they elect and not merely nominate, members of the College Board from their districts. There was a recent change in the constitution to this effect. Ohio elected Brethren Miller, Bowman, and Balch for the three year term. Brother B. F. Zercher, member of the local church, and at present Mayor of the City of Ashland, was elected to fill the unexpired term of Brother E. J. Worst, recently deceased. The Ohio Conference also decided that in the case of the death of Brother Bowman, Brother George Kem of Dayton, should fill the unexpired term.

Professors DeLozier and Anspach report interesting sessions at their respective conferences.

The new Gymnasium is completed and we held the dedication exercises last Thursday evening, throwing open the entire building to friends and guests. It was decorated with palms and ferns and the playing floor was partly seated with chairs. Those of us here interested in the coming National Conference, were impressed with the way in which the building accommodated the crowd and are of the opinion that the Conference can be taken care of here perfectly so far as an assembly room is concerned. Moreover, there are many other side rooms offering conveniences for a crowd such as may be expected to attend our national gathering.

Mr. Savage, Professor of Physical Education at Oberlin College, and Mr. Townsend, Commissioner of High School Athletics for Ohio, were the speakers. Oberlin, Wooster, Baldwin-Wallace, Cedarville, Ohio Wesleyan, and Wittenberg were personally represented. Twenty-three other colleges, including all of the colleges of the Church of the Brethren, sent letters of felicitations and congratulations. The College Band, under the direction of Mr. Max Stearns, rendered music. The Band appeared in their new uniforms, black broadcloth lined with gold silk and with purple insignia. There uniforms were in part the gift of the local Rotary Club. I do not believe there is a better twenty-piece amateur band anywhere. They outdid themselves. The Boys' Glee Club under the direction of Miss Helen Fowler, teacher of Voice, also made its first public appearance and performed very creditably. All in all, the exercises were impressive and satisfactory. Mr. Balch, chairman of the local campaign committee

of last year was present and made a short talk. As usual, he spoke in an optimistic and cheerful vein.

We were recently inspected by a representative from the State Office of Public Instruction and received his hearty commendation for what we are attempting to do here.

Professor Mason recently addressed the Schoolmaster's Club of Mansfield.

Professor Anspach attended the psychological meeting at Wittenberg College (Ohio) last Thursday and Friday. He reports a very profitable time.

Professor Haun represented the College at the inauguration of the new president of Denison University, Granville, Ohio, on the same dates.

Homecoming next Saturday, October 29, when we play Manchester College. A special feature has been arranged for former students and alumni. So you had better come

EDWIN E. JACOBS.

SOUTH BEND, INDIANA

Since the pastor's vacation the Brethren church of South Bend, Indiana has had a very full program and there is every indication that it shall continue equally full throughout the year.

The first efforts were concentrated upon the Bible school in September. The first Sunday was Home Coming Day; the second was Recognition Day when all the officers and teachers were recognized and installed; the third was Promotion Day, when the pupils were promoted to their advanced classes in the school; and the fourth Sunday was Rally Day. This program gained much impetus for the work of the new church year.

In a city like South Bend where thousands of dollars are invested in both the highest and lowest types of entertainment that appeals to the people, it is absolutely necessary to put on the strongest young people's program possible. Our Senior Christian Endeavor has been completely re-organized and efforts are made to make it a going concern. Some of their activities are, fostering and presenting a sacred recital by Mrs. Helen Kilmer DeVries; preparation of the missionary drama, "Robert and Mary"; and the sale of Bibles and distribution of tracts. One of the best features for our young people was the Young People's Banquet and Rally of the Northern Indiana Brethren churches when 176 young folks surrounded the tables in the basement of our church. This is a movement started by our good brother, Rev. W. I. Duker, who invited us all for a similar occasion to his church last spring, and followed soon afterward by another gathering in the Goshen church sponsored by Rev. H. F. Stuckman. Our young folks are now anxiously awaiting the next meeting which will be at the Nappanee church where Rev. S. M. Whetstone promises to take care of the largest attendance of this group. The pastors of Northern Indiana most heartily recommend to pastors of our groups of churches to thus get their young people together. It works. It is profitable. This Sunday evening, October 23 we are having a Young People's service, when the young folks will have a large part in the program. On this same Sunday we are planning to organize our Intermediates into a Christian Endeavor

society and help train them for the work of the church.

Our W. M. S. is doing very commendable work in all departments. This is the best organized society it has ever been our privilege to see function. Much credit is due them for the general interest in the church.

The average attendance at our prayer meetings is not as large as might be desired but the interest and spirit is very fine. Last week reports were brought by the delegates to our district conference during the prayer meeting hour which carried the enthusiasm of the conference back to our church.

Last Sunday evening we had our semi-annual communion service. There was a wonderfully fine spirit of fellowship and communion manifest. We were gratified to have had Brother G. W. Rench with us in this service as well as in the morning worship hour when he preached for us.

We are preparing to observe Father and Son Week during which time a special sermon will be preached and a banquet with an appropriate program will be held.

Our next and chiefest interest is our revival campaign which will begin November 13 and conclude December 4th. Our Deacons are organized and church visitors have been chosen and a meeting set when all shall gather for inspiration and instruction and be sent out two and two into the field. The pastor of this church is proud of his Board of Deacons. They were real spiritual backers and accomplish much good work. The church has called the services of Mr. and Mrs. Harry E. Richer of Peru, Indiana to direct the singing and prepare the children for their parts in the meetings. The pastor has been asked to do the preaching. We are organized for a great meeting. Pray with us for power.

N. V. LEATHERMAN.

BRYAN, OHIO TO WARSAW, INDIANA

August 31st we closed our pastorate in Bryan. We had been the shepherd here for nearly five years and these years of service were very enjoyable and profitable to the church and to ourselves. We were used in the church and out of the church, and in every case tried to serve our Lord in the best possible manner. This pastorate was a happy one, first because a fine spirit of co-operation prevailed. Second, the high esteem of the community for the pastor and family. Last and not least, their love for the truth, the word of God.

This congregation has been loyal to every cause of the church; each special day receiving its proper emphasis and offering. A distinct reason for increase in the missionary offerings of this church is due to several new titheers.

It was not easy to think of leaving the Ohio conference, where we had been for eight years. Neither was it easy to leave our hundreds of Christian Endeavor friends over the great state of Ohio, whom we had tried to serve for five years as state Stewardship superintendent.

During our stay in Bryan, we saw 84 members added to the church; needless to say we saw some going out in that length of time, by letter and death. We solemnized 45 marriages, conducted 74 funerals, of this number a small percent were members of the church. Three Daily Vacation Bible

schools were conducted. Approximately 700 pastoral calls were made each year.

Warsaw

To make the transition a bit easier, we moved as we came to conference at Winona. We found the church anxiously awaiting our coming, so that all the work could be planned and started at once with the new conference year. The first Sunday was an unusual one for both the church and pastor. A beautiful and impressive installation service was conducted. It was in charge of Brother Eppley who was still at Winona. The following week we were invited out for supper, which later we found was a reception at the church basement.

The Grisso family who labored here about three years did a substantial piece of work in Warsaw and left it in good working order. We will write more concerning our new work when we have become better acquainted.

Our Rally Day last Sunday, October 16th, was satisfactory to all. The attendance was 242 in Bible school and an offering of \$96.00. The entire morning was a combined session, with a program in which a number of classes participated as well as individuals. During the afternoon, we spoke at the Dutchtown church, where they were Rallying in a Home Coming service.

May we all be diligent at his work until he comes!

E. M. RIDDLE.

THE FIRST BRETHREN CHURCH Whittier, California

The church at Whittier has not burdened the "Evangelist" with reports of her work during the years of her existence so this somewhat lengthy recounting of her organization and growth may be of interest as the writer closes a pastorate of almost fourteen years with this people.

It was at the close of the year 1913 that we moved to Whittier and began prayer meetings and Bible studies in the homes of the members living in and about the city, about six families altogether. As soon as the rains were over for the winter a tent was pitched and a revival meeting begun. The other Brethren churches of the District were very faithful in helping in attendance and giving and in supplying workers for house to house visitation and the men to conduct the campaign. Brother Bauman doing the preaching and Brother Broad leading the singing most of the time. At the close of a four or five weeks' meeting the church was organized with a membership of forty-five, over half of whom had never been acquainted with the Brethren people.

In the years that followed many people were saved and many who were believers sought this "Whole Gospel Church" for a home, until over three hundred different individuals had become members during the time that we served them as pastor. However the roving spirit which still prevails in the west, together with those lost by death, letter and dismissal have kept the membership somewhere around the two hundred and twenty five mark for the last several years.

When the church was organized there was no property owned by the church and not very much owned by the members of the church, but they all had a mind to give what they could. Individuals of the other churches helped to the extent of about twenty-five hundred dollars and the rest was supplied by those who were members of the church or those who became members later. This increase in membership was

accompanied by increased consecration of money until within ten years the property and all building debts were paid for and the church has lots 100x140 feet with a splendid well preserved building, the combined value of which is close to \$50,000.00. Considerable of this came through advance in property values as the location is within three blocks of the center of a city the population of which is estimated to be approaching the twenty thousand mark. Over \$100,000.00 has passed through the hands of the treasurers during this time and not one red cent has come by any method save the free will offerings of the people. It pays to follow the Lord's plan in supplying money for his church for none of the members of this church can be called wealthy, and most of them who are accumulating property have been in debt during the years they have been giving so splendidly. Many of them attribute their personal success to the fact that they have been partners with the Lord in money matters.

It is difficult to close a pastorate of such long standing. The ties that have grown so tender through the years are hard to sever. It was almost impossible to say good-by, in fact it was not necessary to say good-by, for it is only a short drive to our present charge and we can see each other frequently, yet our work as pastor has closed and we will not think of visiting in the homes, if it will keep the people from giving their hearts to the new pastor as sincerely as they gave of themselves to us. During the last weeks the expressions of appreciation of our ministry were very touching. We are unworthy of such gratitude but it was given so simply that its sincerity cannot be doubted and it will always remain a happy memory. The final expression was in a combined service; a farewell to the old pastor and a reception to the new. It was a most happy event. When it was all over and we tried to estimate the value of gifts bestowed by the church and friends we discovered it to amount to several hundred dollars. Words fail us, but in the name of our Lord Jesus Christ we thank you, Whittier.

On the day we removed our study to Los Angeles Brother Clarence Sickel moved into Whittier, so there was not an hour when the church was without a pastor. We count Clarence as one of our boys in the faith, having taken his public confession of Christ and having baptized him several years ago while pastor at La Verne. Brother Sickel is a man of the Book. He knows the Lord and loves to tell about him. The people of Whittier are receiving him and his family with open hearts and our prayer is: that their ministry together will bear fruit meet for the Master's use. Brother Sickel will serve the church as pastor until Sister Sickel's health permits their return to their work in South America. May spiritual and temporal blessings attend both pastor and people every step of the way.

A. V. KIMMELL,
6000 Compton Ave., Los Angeles, California.

STOCKTON, NEW JERSEY

Dear Readers of the Evangelist:

I wish to give you a report of the work and progress of the Brethren church at Sergeantsville, New Jersey. We are not great in numbers but we have an opportunity for service; that after all is the true mission of the church.

Our Pastor, Rev. William Steffler, is a real live wire and under his direction we

have made great progress in the improvement of the appearance of our church, and I can truly say we have made spiritual progress also. Our dear Sister Steffler is also working very earnestly with her group of young women which she organized into a class of which any church could be proud.

The improvements in the church have been the purchase of a new Estey two manual organ, operated by a very capable and faithful organist, Mrs. Emmert R. Wilson. The organ is run by electricity. We also purchased a good grade of velvet carpet for our church floor. This is a plain carpet and adds much grace to the appearance of our church. The church has also recently installed a bulletin board lighted by electricity. This has been commented upon by many people in the community. Our pastor keeps very appropriate verses of Scripture on the board, as well as our regular services. Let us hope we may save some soul by the power of Gods' word by this means.

Last April we enjoyed an Easter Cantata rendered by the Philadelphia choir. The crowd was too large to be comfortably accommodated, and all present reported that they enjoyed the service.

The 28th of May we enjoyed the fellowship of all our members and friends at an all day service. The three addresses of the day were as follows: morning, Rev. William Steffler, afternoon, Rev. R. Paul Miller, evening, our Brother Samuel Adams also of Philadelphia.

The summer months did not show a very keen interest in the Sunday morning services due to members being away on their vacations. Our pastor nevertheless is very optimistic and is looking forward to better interest and attendance this fall and winter.

Our Sunday school has been reorganized and under the leadership of our faithful Superintendent, Brother Willis C. Myers, is progressing wonderfully. The superintendent gives us very good outlines and practical talks on the lesson each Sunday. The Sunday school is not large but is growing. In spite of our small numbers, we were better represented at our county convention, held in Flemington, October 6th, 1927, than some of the larger schools.

The Christian Endeavor also reorganized for another year's work. Our Christian Endeavor is a real live one and has proven its worth to the church in many ways. The church cannot be successful without the Christian Endeavor to train its young people. The Society was well represented at the State convention. Everybody who attended reported having had a fine time.

September 11th we were greatly favored by having with us a male chorus of 22 voices from Bethlehem, Pennsylvania. Our church was crowded and the people were inspired by the sacred music rendered from the choir of Spirit-filled men. (Our pastor is personally acquainted with the leader of the choir and I am sure that was a big factor in getting such a treat).

On Sunday, October 16th, we enjoyed blessed fellowship at our love feast and communion. Our attendance was not one hundred percent and we know that those who were absent missed a blessing, which those present received.

For the benefit of those who have labored at Sergeantsville as pastor or friend, I will state that we now have a macadam road leading to our church at Calvary. Former pastors will appreciate the improvement and

will realize what it means to the work.

The Brethren church may well be proud of its church in the garden State.

LILLIAN M. PORTE,
Corresponding Secretary.

GOLDEN RULE SUNDAY, DECEMBER FOURTH Purpose

The immediate beneficiaries of International Golden Rule Sunday are the orphaned children of the Near East. Their parents were killed or died of persecution, deportation, exposure or starvation in connection with the various disasters of the late war. The children are practically all under sixteen years of age. All of them are too young to be thrown upon their own resources.

How Observe It

It is proposed that wherever possible on Golden Rule Sunday, all persons who are disposed to make a practical application of the Golden Rule, provide for their Sunday dinner approximately the same menu that is provided by Near East Relief for the tens of thousands of orphaned children in its care; that the dinner hour be given to a consideration of the needs of those less fortunate than ourselves. Then, having entered into fellowship with them in the Golden Rule communal meal, that they make such generous offering or pledge for their support as we should wish to have made for our own children if conditions were reversed.

A Home Day

Golden Rule Sunday is first and foremost a home day. Then father and mother and children gather about the table, knowing that similar family groups all over the world are doing the same thing. And in the enjoyment of this home fellowship meal and in gratitude of heart for the happiness of the home, the thoughts will be turned to those orphans who are less fortunate and human sympathy will move hands and heart to make a gift for their welfare. A suitable Golden Rule home meal is a hearty vegetable soup or a meat stew or baked macaroni and cheese with stewed apricot, dark bread and cocoa. Near East Relief orphans grow plump on this diet.

Helping Without Pauperizing

In accordance with the philanthropy-without-pauperization plan of Near East Relief, 2,948 refugee women of Syria, Greece and Constantinople were given employment in the Near East Industries during 1926. These women with their dependent children number 10,000 persons supported by industry who would otherwise be dependent upon the world's charity.

The women are Armenian and Greek deportees from Turkey, forced out of their homeland at the time of the Smyrna holocaust. They are expert needlewomen and weavers; home crafts are their tradition.

"Those Who Dwell in Darkness"

There are two hundred blind children, victims of trachoma, in the care of Near East Relief. It has been a great problem to prepare these defectives for self-support in countries where, since the war, it has been impossible for many of the able-bodied to find work. The recent successful placement of four blind boys as trained weavers in Syria, is the first satisfactory result of effort inaugurated by Near East Relief to demonstrate a solution of its blind problem.

The above practical demonstration of the educational value of the specialized work Near East Relief has done for its defectives has inspired the French Mandatory

Government in Syria to contribute, unsolicited, 30,000 francs for the educational work of the Ghazir Blind School, which is specializing in weaving.

If You Could See!

Following is a letter received by Charles V. Vickrey, General Secretary of Near East Relief, from Robert P. Skinner, United States Minister to Greece.

"I have rarely found myself more deeply moved than in the presence of those hundreds of helpless children, so many of whom bore the marks of suffering and disease and all of whom had been rescued and were being given a chance in life through your organization. If America could see those children face to face as I did, you would have no trouble in raising funds in abundance for carrying on.

"All good wishes for the success of your work, which is indispensable to the life and happiness of these waifs and strays of the Near East, whose childish gratitude is so touching and genuine."

On International Golden Rule Sunday, which falls on December fourth this year, Mr. Skinner will join with the American colony in Athens and the 500 orphan children there in observance of the day.

If you are moved to observe the day and make an offering to this worthy cause, send it to the Near East Relief, 151 Fifth Avenue, New York, N. Y.

THE ANCIENT QUESTION

With rapid readers, the list of fiction of a high order is finally monotonous, and one of our great libraries reports a hopeful turning toward the "lives of great men." Some of us marvel at the aversion of certain very choice minds at the mere mention of a painstaking study of a great biography; for to many of us it is the perennial spring from which we take our draughts of faith and hope and love. It is always a human characteristic to be happy in finding others coming to one's own place of observation; and thus we are cheered by having an authority like William Roscoe Taylor tell us that biography is more attractive to large numbers of readers than it has been in the past; and, indeed, is on the threshold of what he thinks may prove to be a golden age. Fiction is so uncertain in its effect upon the character of readers. The adventuress who is nauseating to a wholesome nature may be a most winsome, appealing creature to an immature, emotional mind. Seldom does biography glorify evil, but more often traces the long stairway by which the ascent has been made from threatening impediment to victorious achievement. It is the personal touches and sketches and lives in the Bible that gives it that universal appeal to men of all nations and all times. Lincoln read the Life of Washington and was never willing, after having that knowledge, to be useless to his country.—The Presbyterian.

KRYPTON, KENTUCKY

(Continued from page 12)

ter? It is really no hardship and practically no expense on your part and it means so much to the work here.

And, above everything, brethren, pray for this work here, and that we might be guided very definitely by the Holy Spirit in carrying on in the name of Jesus Christ and to the glory of the Father.

FRED V. KINZIE.

A SOCIOLOGIST AT SEA

In my first article I tried to describe for you our experiences during the first part of the voyage. In this I shall give you some reflections which have occurred to me in the first week at sea. For twenty years I have had all too little time for reflection. The pressure of duties, the calls upon my time for one thing or another, some of them by my students, some by others outside the immediate circle of those who have a claim upon my time, has left all too little time for long continued and deep—that is, as deep as I am capable of—meditation. On the ship there is nothing to do but eat, sleep, read, write and reflect. There is no post office bringing me mail that must be answered, no telephone asking if I will address the women's club, or fill the pulpit for some minister who is sick or away, or be a member of some board or committee. I am master of my time as I have not been for what seems like ages. I need not get up in the morning until breakfast, which is not until 8 A. M. I can lie down for a nap at any time I wish. Time—for the first time in my life, I seem to have an abundance. At last I have time for reflection. You are the victims.

Some Books I Have Read

I am a slow reader. I brought along several books which I had started to read but which I had not found time to finish. I have finished one, THE LOCOMOTIVE GOD, by Professor William Ellery Leonard, one of my colleagues at the university of Wisconsin. A year or so ago Professor Leonard, who is Professor of English, and who is widely known as a poet, published a long poem which he called TWO LIVES. This poem is one of the most tragic things I have ever read. It is the poetic telling of his own domestic tragedy. After coming to Wisconsin as a bachelor he fell in love with the beautiful daughter of one of the old professors. After falling in love with her he found out that she had been in a sanatorium for the insane, and that her mother and a brother had committed suicide when insane. A university chum of his had married a sister of this girl. He felt that he should marry her even though he knew of her affliction. He loved her, and thought his marrying her might help her. Only a short time after their marriage in a fit of insanity she committed suicide. Her people turned against him and made life almost impossible for him. Wild tales about his cruelty to her were circulated, and he almost lost his position in the University. The poem is the tragic story. This later book, THE LOCOMOTIVE GOD, is a prose study of his own personality. Ever since a little child he had been possessed with strange fears which distressed him and made him misunderstood. He attempted by the methods of psychoanalysis to discover what in his experience had led to the development of these foolish fears. This book is the record of his case. It is well known by modern psychology that often in one's experience there occurs some very painful incident which is forgotten, just because it is painful, but which operates unconsciously on the person concerned in producing conduct which he does not understand but to which he feels irresistibly impelled. As he looked back into his own history by the methods of psychoanalysis he discovered that when he was only two years old he was dreadfully frightened by a locomotive. He found no evidence of nervous instability in his family, so ruled out a hereditary

basis. This terrible scare was accentuated when a few years later he had another great fright at public school. Then the book goes on to show how that event in his early history had followed him through all his life and has made him a very miserable man. The book is one of the most illuminating as a case study of this kind. I have read a good deal in this field and have found nothing written with such power. It might as well have been called **THE LOCOMOTIVE DEVIL**.

Another book I have been reading, but which is not yet finished, is Spengler's **THE DECLINE OF THE WEST**. Spengler is a German metaphysician. I am not strong for metaphysics; hence the book has made no great hit with me. However, I am digging conscientiously through it, for I want to know what he has to say. It is hailed in some important quarters as a very epoch-making book. Well, to make the matter short as possible, it is a philosophy of history. As nearly as I can put it in simple words, Spengler thinks that civilization is in a period of decline. To prove this he surveys the chief historical cultures and finds that they all have gone through periods of spring, summer, autumn and winter. They go through these various stages of growth and decline, not because of anything that men may do, but because of destiny. Our civilization shows all the characteristics of decline according to his theory. That statement does not do justice to his statement, but is the best I can do in a few words. It is tough material. Do not start to read it, unless you are prepared to read it very slowly and then be satisfied if you understand only a small part of it. The author is a learned man, no doubt, but his light and airy way of determining standards make it seem very foreign to one who has been trained in a modern scientific method.

A book which is a great contrast to Spengler, and which I have read on the ship this week, is Erskine's **THE PRIVATE LIFE OF HELEN OF TROY**. Erskine is Professor of English at Columbia University. It is easy to read. I did it in a day. It is of particular interest to any one who knows his Homer. Years ago as a college student I read Homer's **ILIAD** in the Greek, and have read it in translation a number of times since. Erskine takes up the story after Troy has been destroyed by the Greeks, and after Menelaos has taken Helen back to Sparta. This is not told in Homer. Erskine imagines what happened in the household after the return. The central character, of course, is Helen, who had run off with Paris, the Trojan, and who now returns as the captured wife of the king, Meneleos. The book is a discussion of modern family problems on the basis of Homeric characters. The author makes Helen out a very clever woman, very "modern," wise in her relations with her husband and with her child, Hermione, and Orestes, her nephew, who marries Hermione. She manages Meneleos, who is made out a rather stupid conservative. It is interesting as a fictional delineation of the character of Helen. It makes her the heroine, and does injustice to Meneleos, as he is revealed in the poem of Homer.

A week we have been on the sea with but one short few hours on land at Havana. As I have sat day after day watching the illimitable expanse of ocean, or walking the upper deck have bared my face to the breezes of the far flung heavens I have felt the immensity of physical Nature. How re-

mote seem the works of man! How unimportant seem his deeds mirrored in the daily newspaper! No wonder fishermen, sailors, and desert shepherds feel the closeness of Nature and Nature's God. It is good for a man who has been closely confined within walls, and whose life work has been with books and the busy life of men on land needs to get away from it once in a while to rest and refresh his spirit by communion with the winds, skies and ocean. I now understand better than ever how it was that Jesus even in little Palestine wished to get away once in a while to some secluded spot and pray and rest.

Except for the daily bulletin of radio news which is posted every day at noon on the ship's bulletin board we are cut off from what is going on in the world of men. We strangely feel no great sense of loss. The ocean and the sky fills our souls. So far we have quiet seas. The throb of the ship's engines pulses on hour after hour until you grow insensible of them.

Out here on the immensities of ocean one's mind is prepared to appreciate the sublimities of great poetry and some of the sublime passages of Job. The sonorous passages of Eschylus and Job reverberate through the mind, which so long has been filled with the trivialities of a man-made world. While there is not everything in the geographic theory of history, as Buckle and some other geographers would have us believe, yet without doubt the mind of man is attuned to the music of wave, of rugged mountain, the sighing of wind through tree-tops, and the flash of star above a wind-swept sea. I may get tired of ocean and wide spaces before I am through with this trip, but just now I am listening to the music of the spheres, to the voice of Nature in her sublime moods. It is a treat I have long waited for. It is good.

Next the Canal Zone and Panama.

J. L. GILLIN.

ANNOUNCEMENTS

MASONTOWN, PENNSYLVANIA


Masontown's Fall Communion service is to be held October 30th, beginning at 7:30 o'clock. All Christians in the vicinity of Masontown are cordially invited to attend this service. H. W. KOONTZ, Pastor.

BEDFORD COUNTY, PENNSYLVANIA CIRCUIT

Inasmuch as I am closing my pastorate on the Bedford County circuit, in Pennsylvania, on December 31st, notice is hereby given any interested pastor to correspond with the chairman of the joint committee, Mr. A. N. Walters, Waterside, Pennsylvania.

W. S. CRICK,

New Enterprise, Pennsylvania.



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For if there is, of necessity, a complete, permanent, and satisfying good intended for man, and no such good is to be found in the earth or earthly things, we must proceed farther and look for it somewhere else, and in consequence of this conclude that man is not quite extinguished by death, but removes to another place and that the human soul is by all means immortal.—Robert Leighton.

FOR YOUR INFORMATION

CALENDAR OF SPECIAL OFFERINGS

Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana.

General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.

White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio.

Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.

Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.

Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.

Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rench, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rench, per 100, 45 cents.

Doctrinal Statements, (52 pp.) by Miller, per dozen, 75 cents, single copies, 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.

Advantages of Being a Member of The Brethren Church, (18 pp.) by Rench, per dozen, 25 cents.

The Brethren Church: Why? (4 pp.) by J. Allen Miller, per 100, 30 cents.

A Brief Sketch of the Brethren Church, (6 pp.) by J. Allen Miller, per 100, 60 cents.

Christian Baptism, (8 pp.) by J. F. Garber, per 100, 50 cents.

The Law of Baptism, (16 pp.) by J. B. Wampler, per dozen, 25 cents.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, who have no clear idea of the peculiar doctrinal teaching of the Brethren.

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- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



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November 11 to 24

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EDITORIAL

Armistice Day a Day of Peace

Armistice Day is a day set apart in commemoration of the closing of the great World War. Nine years have elapsed since that memorable event, an event which set the world in an ecstasy of rejoicing so universal and intense that history has nothing to equal it. The great mass of the people had a theoretical dislike for war before 1914, but after four years of being driven to the slaughter by the war lords of the world and witnessing the best manhood of every land sacrificed in the world's most awful holocaust; after the fearfully enervating experience of a sustained and intense hatred, kept steadily burning by an inflaming propaganda; after years of the most reckless destruction of property and the draining of treasuries, accompanied by irreparable impoverishment and loss of home and even of country in certain parts of the world and the most heartless profiteering and shameful selfishness in other parts, the world had grown so war-weary and disgusted with the whole war game that nothing was more passionately longed for nor earnestly and persistently prayed for than peace. When that eleventh day of November came in 1918 on which hostilities ceased and the world got the news that it was released from war, emotions of joy and thanksgiving ran so high that they could not be contained, and pandemonium reigned while the world was crazed with rejoicing because of peace.

But the world could not be drilled in hatred and in war for four long years and get entirely free from it in a day. When the overwrought emotions had subsided and the reaction had set in, it became apparent that men could not so readily be changed from demons of war into disciples of peace as it seemed might be possible on Armistice Day. Suspicion and hatred, the spirit of bitterness and strife, greed and selfishness, and other such base passions which are the invariable accompaniments of war and which had been developed to an alarming degree among all nations and peoples, could not so quickly give way to peace and goodwill. While fighting on the world scale in which it had been engaged had ceased, yet bitterness and strife, desire for revenge and dickering for advantage continued with scarcely any abatement of fury, rather with more seeming aggravation because of being curbed in expression in some respects by the sheathing of the sword. And during these nine years the forces that have stood for international righteousness and peace have been struggling against great odds to bring the vicious and war-making elements into subjection. And the struggle has been as difficult and at times as disappointing in our own land as in any other.

Armistice Day affords the church an opportunity to wield an influence on public opinion against the forces that make for war

and in favor of peace and Christian idealism. And it seems to us that the opportunity is fraught with a great responsibility, and that the church can have no excuse for holding her peace, that she ought to put the tremendous weight of her influence back of the movements launched for the lessening of the causes of war and the promotion of individual and national conduct that will tend toward international harmony and goodwill.

It is a time for the prophets of God to speak out in no uncertain tones against such vicious political tricks as we see being staged at this very hour in the second greatest city of our land and which stir up race and national hatreds and lead the people away from God and the principles of righteousness and peace.

We need to proclaim the teaching and exemplify the spirit of Christ in our attitude toward the foreigners that come within our doors, rather than stir up sentiment against them as certain Nordic forces are doing. The spirit of love and of helpfulness, the readiness to teach them our American ideals by word and example and to give to them the light of the Word of God, will accomplish marvels and is much more becoming to members of the church of Christ than joining in the popular condemnation of the foreigner, who, it is being proven by unprejudiced and reliable investigators, is little more to blame for the crimes of America than are so-called Americans themselves.

Also, we need to speak forth with strong conviction the will of God with regard to the outlawry of war. The church can never bless war, if it is to be true to the teaching and example of its great Head, Jesus Christ, and if war is such an evil, the church is under obligation to do what it can to bring the whole war system into desrepute and the nation to rely upon peaceful methods of settling international disputes rather than upon force.

And the voice of the church must be against the teaching of war to our children in the schools and colleges of our land. We are not awake to our duty and responsibility along this line. We are allowing the War Department rather than the church to guide the lives of our young people. The "Committee on Militarism in Education" brings to our attention certain developments along this line that should challenge our lukewarmness to the situation. From their recent bulletin we quote these statements:

"55,000 school and college boys in the U. S. today are forced to take military training or leave their chosen colleges and schools."

"203 institutions compel participation in military drill."

"81 colleges and 21 high school systems by contract with the War Department require male students to take 3 hours a week or more in military science and tactics."

"Boys as young as 14 are given War Department courses in these high schools. Pre-war Germany did not begin military training at this early age."

Our militarists have gotten to the place where they boast of the earliness with which they begin to train the youth for war, and the boys in training are given to understand that it is for the serious business of aggressive war that they are in training. Some of us have imagined that such training as was given in our schools and colleges was primarily for the development of the individual, a sort of recreational program. But the following quotations from military text books used in our schools and colleges dispel that idea. We read:

"The object of all military training is to win battles."

"In this world of ours force is the ultimate power."

"The mainsprings of human action are self-preservation and self-interest, in a word, selfishness—the 'touch of nature which makes the whole world kin.'"

"The object to be attained by training is to enable the Army to wage offensive warfare. While training must cover certain phases of defensive doctrine and police doctrine, the Army must definitely understand that these are only means to the definite end—offensive warfare—and every individual in the military service must be imbued with the spirit of the offensive."

Against such militarizing influences we must speak out in the interest of peace and the progress of the Kingdom of God. Let this Armistice Day be indeed a day for the promotion of the spirit of peace and goodwill and the denunciation of all that makes for the wickedness of war.

Straining Morals in Defence of Morals

That is what a certain noted reform leader did recently when he advocated a questionable policy in support of Prohibition. Dr. Clarence True Wilson, secretary of the Methodist board of temperance, prohibition and public morals, speaking before the Rock

River conference of the Methodist Episcopal church, is reported to have urged his hearers to support any candidate for public office who is pledged to the dry cause, regardless of his convictions and reputation in other matters. "If rumors of dishonesty have been broadcast about the dry candidate," said Doctor Wilson, "do not let that deter you from giving him your support. The government has judicial processes by which it can sieve out those who are really dishonest." The *Christian Century* observes that since that speech was made in Illinois, Doctor Wilson's remarks were obviously intended to justify the support given by the organized dry forces of that state to a certain aspirant to the United States senate. Leaving unnamed that personality alluded to—for we are concerned only about the principle involved—we challenge the rightness of a policy of such utter disregard of other moral problems in the interest of promoting the effectiveness of Prohibition.

We would not be misunderstood. This is no time to utter a single word that might result in lessening popular concern for the enforcement of Prohibition, much less any that might cause any church member to react more indifferently toward his responsibility thereto. That spirit is already too widespread, and the church must bear no small portion of the blame. It was its let-up in temperance instruction after Prohibition had become a part of the fundamental law of the land that is largely responsible for our being threatened with a generation that is lacking in enthusiasm for, if not conviction regarding, the prohibition of the liquor traffic. The church must show again its old zeal for the instruction of the people and the quickening of conscience regarding the evils of liquor drinking, and must do what it can to keep public sentiment strong and expressive on Prohibition enforcement. The matter of selling and drinking intoxicating liquors is a moral problem, and there can be but one right solution to it—that is prohibition, there can be no compromise. The church cannot afford to show even a slight indifference towards so vital a moral problem.

But the church must seek to be consistent. It has no right to wink at, or to condone one evil while it smites another. It is true that success in moral reform work has come about largely by concentration upon specific evils, but such a policy need not cause one to be indifferent toward other and equally lamentable evils. It is possible to successfully fight the liquor traffic without giving comfort and shelter to grafters and perverters of the people's will and rights. And we dare say that the battle that is waged clean and free from suspicion is most effective in the long run. If the church or agencies working in its behalf are careless about their alliances, and when occasion seems opportune they readily join hands with men and movements of questionable character, the people in whose support they must depend will finally lose faith in them and so they will defeat themselves by their own methods. Moreover the people will readily discount the professed dryness and promises of law enforcement on the part of office-seekers who are confessedly dishonest and who are linked up with a machine that makes for corruption. And why should they not? Who would expect such an one to be scrupulous about keeping his pledge?

But even though some points in the temperance warfare may be gained by unholy alliances, it must be remembered that Prohibition is not the only moral issue with which the church is concerned and it cannot afford to give tacit assent to dishonesty and political corruption in order to make a slight gain in Prohibition. It should do its utmost for Prohibition, but it should not forget that there are other ways in which it can, and is obligated to, work for the advancement of righteousness among men, and it ought not to be encouraged to pursue a course that will jeopardize its usefulness along these other lines. In fighting "the sin of drunkenness" the church must not close its eyes to "the vice of greed and covetousness", and it is a pity that it should be counselled to do so by so respected a leader of the temperance forces.

The pleasure that leaves a bad taste in the mouth is not genuine.

Christianity is not a matter of race or boundaries, and he who professes to be Christian and yet draws the line on color or nationality or class, has but an imitation of the real thing.

A man should not be greatly disturbed because he is criticised, if he has been sincere and has done his best; it is the indolent, careless, unfaithful worker who should wince under criticism.

EDITORIAL REVIEW

Dr. C. F. Yoder gives us some encouraging news concerning the work in South America. A number of new converts await baptism and other evidences of progress are reported.

The General Conference Secretary, Brother O. C. Starn, says he is waiting on district conference secretaries for their material for the "Brethren Annual." Brethren, do it now.

Dr. Florence N. Gribble, our pioneer missionary to Africa, has completed her furlough and, feeling much refreshed in body and having engaged in much profitable study in France, she is now embarked for her return trip to her field of work.

We have a report this week of the graduation of a class in Teacher Training at Hagerstown, Maryland, with the pastor, Dr. G. C. Carpenter, as teacher and commencement speaker. We congratulate the graduates, and also the teacher. Let us hear what other schools are doing along this or other lines.

Brother Herbert H. Rowsey, secretary of the Mid-west district conference, provides us with a good report of their recent sessions at Hamlin, Kansas, where they were guests of Brother W. H. Schaffer and his loyal people. Various other voices as well as the word of the secretary bear witness to a very successful conference.

Dr. J. C. Beal tells of the closing of his second pastorate at Sunnyside, Washington, where during the two years sixty members were added to the church and other evidences of growth were to be seen. He also records the principal features of his evangelistic and Bible lecture work in which he has engaged since Conference. Good meetings were held at Garwin, Iowa, and Ankenytown, Ohio, and he lectured at the Illiokota and Mid-west district conferences.

We are unable to add anything to the beautiful tributes in this issue by Dr. Beachler and Dr. Bame, paid to our lamented Brother Orion E. Bowman and whose passing was recently noted in these columns. But it is our feeling that all the fine things that are said about this outstanding layman were fully deserved. From our contacts with him we have judged him to be one of the noblest men we have ever met. What an inspiration such a life is! And how wonderful to have lived and wrought so nobly! May he, being dead, yet speak to us of the greater heights we may attain through the grace of Christ.

PASTORS, your cooperation is requested in behalf of a greater offering for Home Missions. In cooperation with the General Home Mission Board we are putting out next week a special Home Mission number of the *Evangelist* and a large extra number of copies will be printed. These extras will be mailed out to pastors of churches where not every family is a subscriber and with the request that they distribute them, one into each and every home. Special care is being exercised to make this an attractive number, and we hope pastors will cooperate in putting these Home Mission messages into every home. Buy some stamped wrappers at your post office and mail them out. You have the membership list and the Mission Board does not.

A Correction—Brother E. M. Riddle informs us that the last paragraph of his recent newsletter was omitted in publication. We have failed to find the copy for the paragraph in question and so cannot explain where or how it occurred, but nevertheless we gladly make correction. According to his letter this is the content of the last paragraph: A fine farewell reception was tendered the Riddle family by the congregation and friends of Bryan, Ohio, at the country home of C. F. Brown. The superintendent, Mr. Dunkin, presented lovely gifts: a walnut and mohair rocker, a console table and mirror, besides other gifts from individuals. The Bryan W. C. T. U. presented a gift and gave a farewell reception in our honor. The S. M. M. also remembered Mrs. Riddle with a silver gift. This correction is due the kind friends of the Riddles.

He who has conscientious scruples against pledging a specific amount for church support lest he might not be able to pay, very often has feelings against giving at all.

GENERAL ARTICLES

Gospel Church Government

By L. G. Wood

(Address given before the Mid-West District Conference at Hamlin, Kansas, October 12-14, 1927, and voted by that body to be published in The Brethren Evangelist)

The basis of what I have to say on this occasion is found in the Bible and reads as follows: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—Ephesians 2:19-22.

Let us carefully notice the descriptive clauses in this Scripture: "Household of God." "Foundation of the apostles and prophets." "Temple in the Lord." "Habitation of God," and "FITLY FRAMED TOGETHER." These terms certainly suggest a prayerful study of the organization, conduct and government of the institution here described, which is none other than the Church of Jesus Christ. And from these terms we conclude that the church originated in the mind of the Infinite one; therefore it is called, "Household of God", and "Fitly framed together" is conclusive proof that its Organization and Government is not of human origin. The Church was foreshadowed in the Old Testament by many types and figures, but did not really exist then. Its first real manifestation in the world was under the ministry of John the Baptist: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."—Luke 16:16.

Its formal organization began when Christ called out twelve ordinary men from the ordinary walks of life, to be his apostles, and under his personal ministry it developed into a body of witnessing believers. It is the building of which God is the builder, and as in the creation, the three persons of the Holy Trinity are closely associated and directly engaged. It is the betrothed bride of Christ, therefore is called the "habitation of God." Having made the covenant of betrothal, hence acknowledging but One Lord, One faith, One baptism, One Head, One form of doctrine, One body, One form of government. In connection with church government I love to think of what our Lord himself said: "But be not ye called rabbi: for one is your master, even Christ; and all ye are brethren." Matthew 23:8. Of course the church is not merely an organization, but an organism, with Christ as its head.

One of the great proofs of the inspiration of the Scripture, is the system and order of their contents: I do not refer to the division into chapters and verses, but to the subject matter of the holy Scriptures. It is often said that, "Our God is a God of order and not of confusion." This is true, and just as true concerning the government and the conduct of the Lord's business as it is concern-

ing the doctrines and ordinances of worship. May we notice some "rules of order" as found in the Bible: "Let all things be done decently and in order", 1 Corinthians 14:40. "Let all things be done with charity." 1 Corinthians 16:14. "Let all things be done to edifying." 1 Corinthians 14:26. "Do all in the name of the Lord Jesus." Colossians 3:17. I do not claim that these set forth church government; but they certainly do give the Bible "rules of order", for the conduct of the Christian's life, whether in the worship service, or the business meeting of the church.

There are several theories concerning New Testament government: 1—Some claim that the New Testament precedents of church government, are in no way binding on us.

2—That all of the details are given and are binding. 3—That the essential principles are given but liberty is allowed for adaptation to new conditions.

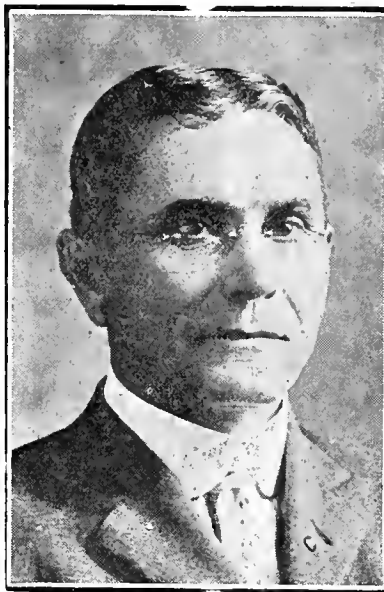
How shall we decide which theory is correct? Not by denominational tracts or publications for they contain biased interpretations. Not by the fathers even, for they disagree among themselves and with the Scriptures. If we be a Bible people, as we claim to be, the Scriptures themselves must be our guide and authority. Is it important that we know the form and spirit, of Gospel church government? We Brethren believe that it is: **First** because obedience is a cardinal virtue of the Christian, and obedience requires that an honest effort be made to discover the will of God and do it. "He that hath my commandments, and keepeth them, he it is that loveth me."

John 14:21.

Second, because the forms which are divinely given have a significance which is lost if the form be changed. "See," saith he, "that thou make all things according to the pattern shewed to thee in the mount. Hebrew 8:5. **Third**, God's ways are always best for the accomplishment of his purposes in man. They would be best to follow, even if they had not the Divine command back of them. Church organization and government, were not of the "hand-me-down" type, neither were they prescribed by a ready-made constitution; but were the results of growth, and each new step being taken as the need arose. An organism "growing unto an holy temple in the Lord."

A church can be over-organized, but when it is, it is not a Gospel church, for it was not so in the Apostles' time. When the number of disciples increased, until some were being neglected, the Apostles appointed some men over that special work. This is perhaps the beginning of the office of Deacon, in the Gospel church. Acts 6.

Even the formula for baptism, as contained in the great commission, does not seem to have been used until after Pentecost; But doubtless it was acted out in the baptism



ELDER L. G. WOOD

Pastor, Fort Scott, Kansas

of our Lord. In fact, the meaning of none of the ordinances, could have been fully understood, until after Jesus had made the great sacrifice, and the Holy Spirit came to interpret its meaning. However, in the personal ministry of our Lord, he not only indicates the foundation of the church (Matthew 16:18) and gives the principles of discipline (Matt. 18:15-18), but also furnishes the elements of all church doctrine, ordinances, and government, to be wrought out and consummated by the power of the Holy Spirit in the yielded lives of men.

There are two permanent officers in the Gospel church, they are Elders and Deacons. A comparison of passages such as Philippians 1:1 and 1 Timothy 3:1-13, will show that they are the permanent officers in the Gospel church. Of course others are mentioned, as Teachers, Pastors, Evangelists and others; but these as their title implies, were of a temporary nature, instead of permanent. The authority of all church officers, is moral rather than legal. If Jesus had given legal authority he would have given means of enforcing it, but such means is lacking. The members are exhorted to obey the leaders (Heb. 13:7, 17, 24), but the leaders in turn are exhorted not to "lord it" over God's heritage (1 Peter 5:3). The authority of any one in spiritual things is in proportion to the moral influence springing from his strength of mind and humility of character (1 Thess. 5:12-13).

There are three types of church government to be found among the various denominations: The Episcopal, the Presbyterian and the Congregational.

(1) The Episcopal form of government is represented by the Roman Catholics and the church of England. Others have a modified form of the episcopacy. This form of government is characterized by centralized authority. It claims the infallibility of the church, rather than of the Scriptures, and that this infallibility is vested in the Pope, as the visible head of the church and Christ's representative on earth.

This is of course a false claim, and is based upon the perversion of the words of Jesus Christ himself, as recorded in Matthew 16:16-20. They fail to distinguish between "Petros"—little rock—from which the Master gave Peter his new name, and "Petra"—great rock—upon which he would build his church. Christ did not say he would build his church upon Peter, for he himself is the "Chief Corner Stone" and the Apostle Peter himself is very careful to tell us so (1 Peter 2:4-9).

(2) The Presbyterian form of government is very much like that of the United States, being representative in character and the session and synod taking the place of bishop or pope. Authority assumed by the church always tends to the weakening of the authority of the Word.

(3) The Congregational form of government is found among several denominations, and branches of denominations, as Baptist, Christian, Congregational and our own, Brethren church and others. It is based upon the principle of local independence of churches in local matters. This does not exclude co-operation in matters of general interest. The extreme form of independence does not exist as churches with it are doomed to extinction.

Some advantages of this cooperative, congregational form of government: First, this form of government is Scriptural. While no definite commands are laid down for the complete organization of the church, yet we have the precedent of the early churches which were plainly congregational in their polity. This does not mean that they were independent of each other for they were not, but they each supervised their own local affairs, and in matters of general interest they cooperated with one another.

It is a satisfaction to be Scriptural in position.

Second: The congregational form of government places responsibility upon all the members. In matters of doctrine, discipline, finances, and the support of the general work all the members have a part, and from this feeling of responsibility comes a larger interest on the part of the whole church.

Third: The feeling of responsibility develops the Christian character of the members, and the church as a whole becomes stronger because of it. Personal responsibility quickens the conscience and develops earnestness, while dependence upon others for guidance in matters of conscience leads to moral death. Voluntary giving is therefore better than the assessment plan in the end although it may not be as effective at the time. And voluntary confession of sin to God is better than the monthly confessional before the priest. The education of experience, also, which all so much need, makes the system of congregational government a splendid means of developing strong, consecrated Christians.

Fourth: This system of government provides a larger field for recruits for leaders. Since all have a part in the affairs of the church all are interested, and all become familiar with the principles and methods of the church. Therefore when leaders are needed they can readily be found from the rank and file of the membership.

For precisely this reason a democratic form of political government is better than a monarchy. The despotism may be more brilliant and effective for a time but "Government of the people, by the people, and for the people", is the most stable in the end.

Fifth: The congregational form of government generates originality in the work of the various congregations and this produces a larger variety of experiences. This diversity of methods and experience brings progress.

Sixth: As a natural result of all these things we may expect a greater permanency in this form of church government. Royal families die out through natural decay. One man rule in the church fails from the same cause. The papal court has too often been corrupt and wherever power is made permanent in the hands of a few there is danger.

Let us accept God's plan of work and abide by it, knowing that it is best even though we do not always understand how.

I am a firm believer in the district, supervision of all pastorless churches, and as to the further relation of the local church, to the district and general conferences, I refer you to the "Manual of Procedure" as published in "The Brethren Pastor's Complete Handbook", to which more prayerful attention should be given.

Church members are to be faithful as stewards (1 Cor. 4:2), loving as children (Ro. 8:14), obedient as members of the body (Ro. 12:5-9), pure as the bride of Christ (Rev. 22:7), and holy as the temple of God (1 Cor. 6:19-20). This means success in the Gospel church. God holds the church just as responsible for its conduct as for its creed.

We must preach the truth, then live the Gospel as we preach. To be sound in faith and preach the Gospel without living it, is to attempt to bluff the Almighty. The Gospel church is sound in the head and pure in heart, and the promise is that such shall see God.

My indebtedness is hereby acknowledged to Dr. C. F. Yoder's booklet: "Gospel Church Government", published many years ago, also "The Brethren Pastor's Complete Handbook", which should be used more than it is, and several other sources from which information has been gleaned.

Fort Scott, Kansas.

Some Brethren Church Leaders of Yesterday, as I Knew Them

XI---Eld. Isaac Kilhefner

By Martin Shively, D.D.

Often as I write these brief sketches concerning some outstanding servants of God and of his church, there rises up before me, in memory, a great host of other good men, whose service was not given in the ministry, but in the laity—men and women too, to whom much of the credit should be given, for instances of unusual success which crowned the effort of men in the pulpit, but folks of whom you never heard. If I should live to complete the series of articles, which I undertook over a year ago, and in the preparation of which I have found it impossible to be regular, I shall want to write about some of these also, but for the present, I must ask your indulgence, and hope you will patiently wait until I shall have finished with this group of about forty of the ministers, whose names were household words only a short generation ago, but who, having passed on to their great reward, are all but forgotten, except by a group, which grows constantly smaller.

When my last paper,—number X, was printed, telling about one of the most prominent of the Brethren ministers on the Pacific Coast, the cut which once had shown the readers his beautiful face could not be found, and most of my readers have not the remotest notion as to the likeness of Elder John P. Wolf. Well, one thing cheers the heart of those who love the Lord, and who in common with us all, shrink from the oblivion into which most men descend after they have left this world some years.—The Lord whom we serve, does not forget.

Brother Kilhefner was a native of Pennsylvania, having been born in Lancaster County of that state in 1850. But when a lad of four years, he came with his parents to Ashland, Ohio, and this was the section which he called "home", until he went to the home above in 1892. He was a farmer preacher to the end of his days, except for the brief venture in business at Gretna, in connection with his pastorate there. He was brought up in the Tunker fraternity and united with the church in 1877, soon being called to the ministry, in which he served with his father, both being ministers in the Dickey church, near Ashland. He cast his lot with the "Progressive" movement, and cheerfully took all that was involved in the step, serving faithfully and with distinction until his death. He was greatly blessed in the faithful wife, who freely shared in all the experiences of a pioneer ministry, and I always considered Amanda Kilhefner a most unusual woman. As for that, I am fully convinced that in practically every instance, the seeker after cause, will find close to the man who has won laurels in his relations with the world, a woman of great soul—either wife or mother. In the days immediately following the unfortunate division in the church, preachers among the "Progressives" were scarce, the demands heavy, and the people poor in this world's goods, so that the man who was willing to work, found plenty to do, if he was willing to do the work for the nominal compensation which the people could offer. Brother Kilhefner was much in demand, and so far as I know, he never refused a call for help, if it was physically possible to respond to it. During the



ELDER ISAAC KILHEFNER

One of the Pioneers

winter months he was almost constantly engaged in evangelistic work, which resulted in the organization of new congregations in Ohio, Indiana and Michigan. And when he worked, he worked with all his might, both physically and mentally. Yes, he was a tremendous worker, and his messages could be heard a goodly distance from the place at which they were offered, and so far as I remember, he never failed to send his point home. I fear that it was this very hard work, and the exposure to which he was often subjected, that hastened his end, for he died at the age of 42, when, ordinarily, he should have had many years of service before him. But he gave himself absolutely without reserve,—all that he had, and I doubt not, the rest into which he has entered, with all it has brought, has furnished ample compensation to his devoted soul. He was not only unusually active in the work of the ministry, but served the church as the most active man

on its district mission board,—his death making a vacancy which was very hard to fill.

Perhaps a year before his death, he left the farm and became the pastor of the congregation at Gretna, Ohio, near Bellefontaine,—a congregation which he had organized, I believe, some years before. A small combination building was erected, part dwelling house, and part business room, and here he served the community in the double capacity of pastor and purveyor of the physical necessities of life. As he was making good in both fields, until kidney trouble forced cessation, and which quickly terminated in release from the flesh.

My acquaintance with Brother Kilhefner began in 1886, when I came to Ashland College, and here I met him often, and a friendship developed which was only terminated by his death. During these days, I knew him better, perhaps, than any of our ministers, and his going, bereft me of one of my closest friends. And now his good wife, too, is gone, and he lives only in the congregations which exist because he lived,—in the lives of those whom he led to an acceptance of the Lord, in whom to live, alone, is life. But he lives too in the lives of his sons, and among our people, particularly, in the life of that son whom we know best—E. L. Kilhefner, long a member of the Foreign Mission Board, and for years a member of the General Mission Board, a member of the Board of Trustees of Ashland College, where he serves in a position which his father served before him, and as a trustee of the Ashland city church, as well as the most widely known member of the congregation, or at least next to Dr. Miller. "Ed" is like his mother in that he is unassuming, friendly, and always good natured, and like his father in the depth of his convictions. Isaac Kilhefner did not live in vain, and like righteous Abel, "his works do follow him."

Ashland, Ohio.

If Almighty God gives a man a cowardly pair of legs, how can he help their running away with him,—Abraham Lincoln.

People of World Reciprocate

American Aid Abroad When Mississippi Floods Bring Record Disaster

By Douglas Griesemer

International aid when disasters overtax the resources of the country afflicted is one of the greatest agencies for peace and understanding in the world today, a fact brought home on each occasion in which such service has been rendered.

The people of the United States have in the past become so accustomed to the thought that they should assist other people in distress that they can scarcely realize how the picture of a tremendous disaster in their own country affects those of other nations.

The spontaneous feeling of sympathy for the American victims of the recent Mississippi Valley flood evoked abroad is characteristic and significant. These sentiments were virtually world wide, coming from China on one side of the globe, and from many European nations on the opposite, while the peoples of our own insular and territorial lands joined fervently and effectively in the relief task.

A random list of the countries from which expressions of sympathy and offers of assistance were received in behalf of our flood sufferers includes Cuba, Chile, Guatemala, Germany, Poland, Japan, France, China, Santo Domingo, besides the Philippines, Hawaii, Guam, Porto Rico, Haiti, the Virgin Islands, Panama Canal Zone, and many others, among which messages were received from various neighboring countries of South America which showed they were indeed neighbors in the best sense.

The quick response of the people of the United States, in which our churches have shared heavily, whenever calamity has swept any part of the world, was recalled by many of the foreign sympathizers. This was symbolized by the Republic of Cuba, whose national Red Cross Society and whose Government, both recalling assistance from the people of this country in the past year when a devastating storm struck the country about the time of the Florida disaster, sent substantial contributions to the flood relief fund. People of Cuba, as well as their Government, joined in this demonstration, remembering that our hand had been extended to them even while our own Red Cross, in behalf of the whole country, was fighting the ravages of the Florida storm.

Similar sentiment marked a message from Germany, in which country strangely enough, a disastrous flood occurred shortly afterward, enabling our Red Cross in behalf of America once more to offer its service. As it happened, the people of the affected country were able to provide their own relief, but the incident was an impressive demonstration of international feeling of the highest plane.

It emphasizes the fact that no stronger bond exists between the peoples of the world than the individual Red Cross societies of the respective nations. Through our own organization, the people of this country in the past year extended relief in 21 disasters in foreign lands, besides the meeting the unprecedented demands on their hearts by people of the United States struck by calamity. In the Mississippi Valley alone, the Red Cross was called upon to feed more than 607,000 helpless people, in which the people of the whole nation united to make such a task possible through their material support. Altogether in the past year, the Red Cross served as a medium for relief in 77 disasters at home, including the Florida storm and the Mississippi flood. National appeals for contributions to relief funds were made by the Red Cross in these

two relief operations, in which the country's churches responded heavily not alone in this respect, but in actual relief work on the scene.

Whenever such disasters have occurred, the American Red Cross by popular support and acclamation has been assigned to act as the agent of relief for all the people; a position, in fact, warranted by its Congressional charter. The surest way in which such efforts can be made continuous for each coming year is for everyone to join the Red Cross ranks and support its work by membership. The invitation this year to thus enroll will be extended from Armistice Day to Thanksgiving, November 11-24 inclusive.

Sympathy

By Dr. Charles F. Yoder

There is a beauteous grace which sits enthroned
In the world's heart and reigns a queen,
Her gentle scepter extending over men,
Doth touch and bind in one all hearts which beat
Throughout the circle of the world. Her word
Doth gather all the grating sounds of earth,
And, like the magic harp, doth give them back
In harmony.

The meeting place of Heaven and earth she is,
The touch of human need with grace divine.
The child of love and pain she is, for once
The Heavenly Father bending low in love,
The thorn of human woe did touch his heart,
And from the gracious drops that flowed there sprang
Sweet sympathy.

Aye, like the unseen hand that clasps the light,
Of earth's broad sky in all its varied hues,
And pours it forth in one warm, golden stream,
So sympathy doth compass every life,
And takes unto herself its bright and dark,
And weaves them into one soft light of hope
Perpetually.

She touches pain and makes it sweet to bear.
She touches loss and changes it to gain.
She touches joy and lo, she doubles it.
She touches sorrow and it shrinks away.
She blunts the avenging sword and lifts the slave
From out his narrow bonds to larger life
And destiny.

The fairest flower earth's garden can afford,
The softest light that comes from Heaven above.
The brightest star that decks the crown of love,
The gentlest note that floats on mortal ear,
She suffers with the suffering, she hopes with those who
hope,
The tie that binds, the queen of hearts that love,
Is sympathy.
Rio Cuarto, Argentina.

"Among so many, can he care?
Can special love be everywhere?
From the great spaces, vague and dim,
May one small household gather him?
I asked: my soul bethought of this;
In just that very place of his
Where he hath put and keepeth you,
God hath no other thing to do."

THE BRETHREN PULPIT

The Prayer of Intercession

By Geo. E. Cone

(Address at a Morning Prayer Service at the late National Conference at Winona Lake.)

It is quite likely that all too few of us know what intercession in prayer is and thus too few of us practice it in daily life.

The Prayer of Intercession is, perhaps, the hardest of all the forms of prayer into which we may enter. The reason is that it has specifically to do with our infirmities and needs. It takes real study of God's words; real heart searching, real study of the day in which we live and its relation to God's will and plan in order to present before him the needs of ourselves and especially the needs of our fellowmen. To understand our own iniquities and those of our fellows and be able to plead before God as we should, as we are enjoined to do, is a difficult task.

I. Intercessory Prayer Enjoined.

Perhaps with many of us we have not noted the fact that the Bible, speaking for our God, enjoins intercessory prayer.

Please let us note the following:

Job 42:8, "My servant Job shall pray for you" . . . etc.

Psalms 122:6, "Pray for the peace of Jerusalem." We recognize that this was for Israel. We are here pointing out the fact that Intercessory Prayer is Enjoined so note as we proceed and we shall come to the place where we are included.

Jeremiah 29:7, "Seek the peace of the cities whither I have caused you to be carried away captives and pray unto the Lord for it. . . ."

Joel 2:17, "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach."

Matthew 5:44, "Pray for them which despitefully use you, and persecute you."

Ephesians 6:18, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." . . .

I Timothy 2:1, "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and all that are in authority."

James 5:14, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the Prayer of faith shall save the sick." . . .

John 5:16, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death."

Certainly the last few are for those of the present dispensation of grace, for you and me of today. How can we pray for all saints; for kings and all in authority; for the sick; for those who sin not unto death without first knowing God's word, the Bible, and what it teaches? How, unless we know some of the needs of these? How, unless we are intercessors in the truest sense of the word? These things we are enjoined to do.

II. Examples of Intercessory Prayer.

To be sure we are making no attempt to be exhaustive in this study, that would be impossible in the time and space allotted to me. A few examples: Abraham, Genesis 18:20, 23-33—his intercession for the cities of the

plain. Moses, Exodus 17:8-16—As he held the rod of God high while Joshua fought with Amalek and he was stayed up by Aaron and Hur.

Exodus 32:30-32; Exodus 33:15-17; Numbers 11:2; 14:13-20; 21:7, 8; Deuteronomy 9:18, 19, 25; 10:10; Psalm 106:23. Samuel, 1 Samuel 7:5-12. A prophet, 1 Kings 13:6. Elijah, 1 Kings 17:20-23. Elisha, 2 Kings 4:33-36. Daniel, Daniel 2:17-23. Peter, Acts 9:40. The church, Acts 12:5-12. Paul, Acts 28:8.

Through the ages to our own present time there are pleas for intercessory prayer. Today we need intercessory foreign missionaries; intercessory home missionaries; intercessory educational leaders, and in fact we need intercessors in every walk of life and for all the work of the extension of the witness to Christ in the world. But how do it? We are told that we will not be left to do this in our own strength or by our own power.

III. Our strength and help in Intercession is from God through the Lord Jesus Christ and the blessed Holy Spirit.

1. We are very plainly taught that Jesus Christ is now at the right hand of God as our Intercessor. Romans 8:27, 34; Hebrews 7:25. And he left us one of the greatest and most wonderful intercessory prayers that is anywhere recorded and this is in John 17. This is Jesus' great Intercessory prayer recorded for our instruction and strength. Instruction, that we may know what intercession is. Strength, in that he has included us as his followers, that we might be partakers of the blessings with the Disciples of his day on earth.

2. We are taught that the Holy Spirit is to teach us what to pray for and to guide us in our prayer.

The disciples said to Jesus, "Lord, teach us to pray." (Luke 11:1), for they did not know how to pray as they ought and came to him to be taught. We today do not know how to pray as we ought—do not know what to pray for, nor how to ask for it—but there is one who is always at hand to help (John 14:16, 17). He knows what we should pray for. He helps our infirmities in this matter of prayer, as in other matters (Romans 8:26, R. V.). He teaches us to pray. Two of the most deeply significant passages in the Bible on the subject of prayer and the leading of the Holy Spirit therein are found in Jude 20 and Ephesians 6:18. (I am indebted to Dr. Torrey for calling these facts, set forth in these two passages, to our minds in his book, "The Power of Prayer and the Prayer of Power"). In Jude 20 we read, "But ye, beloved, building up yourselves on your most holy faith, pray in the Holy Ghost", and in Ephesians 6:18, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all the saints." The prayer in which the Holy Spirit leads us is the prayer that is "according to the will of God" (Rom. 8:27). When we ask anything according to God's will, we know that he hears us and we know that he has granted the thing that we asked (1 John 5:14, 15). This prayer according to the will of God will have the intercessory element inextricably woven into the very warp and woof of it. Beyond question all of us would be of greater use to the Master if we were intercessors.

Isn't God Good

By Bertha Inwood Michael

Isn't God good?—

*The God who hung the universe in space
And fitted every star to fill a place;
Whose power holds all the heaven with its might
And gives each planet air and heat and light.
Who holds the comets as they swiftly race
And sends the meteor showers through endless
space.*

*All wonderful, all powerful God is he
And yet he stoops to care for you and me;
Yes, God is good.*

Isn't God good?—

*He made this earthly dwelling place of ours
A place of light and shadow, sun and showers;
He gives us food and water, shelter, care,
Riches and beauty in the earth and air;
He gives us music—from the sea's loud roar
To songs of woodland birds about our door;
He paints each tender flower and butterfly
With beauty that delights both you and I—
Yes, God is good.*

Isn't God good?—

*To give a land where we may dwell in ease
And worship him in any way we please;
Where right is honored—wrong is under ban
And all work for the common good of man;
Where wisdom, love and kindness e'er have led
The weak are strengthened and the hungry fed;
Ah, though he rules the universe on high,
He gives these blessings unto you and I.
Yes, God is good.*

Isn't God good?—

*To give us loved ones by our own fireside;
And though our souls with trials oft are tried
He gives us grace to stand them day by day
If earnestly we always watch and pray;
To think he loved us well enough to give
His Son to save our souls that we might live,
Should make us love and rev'rence and obey
This God of love—and every one can say,
Yes, God is good.*

THE PEW AND THE PULPIT

It takes an audience as well as a preacher to make a sermon worth hearing. Bad sermons may mean bad hearers, quite as often as a bad preacher. Mental indolence, heart indifferences, petty thoughts, narrow prejudices, will suffice to ruin the eloquence of a Chrysostom, and make the tender wooings of a Jowett as unavailing as the thunders of a Parker. There is no more deadly heresy than the notion, alas, too popular, that churchgoers have only to "get good", that is, to receive everything and give nothing, beyond a small money contribution.

How often even an individual hearer may help or mar sincere and earnest preaching every occupant of a pulpit knows. The effect of a sermon is not a question of its length. Some discourses of ten minutes are nine minutes too long. Others are all too short when they occupy an hour. It is the hearer who makes a sermon long or short, quite as much as the preacher. There may be a happy or useful medium in this respect, but the modern heartless and mindless demand for shorter sermons, and even shorter services, for mere brevity's sake, is but a device of godless superficiality against which every preacher who is loyal to his message and his Master will stand firm.—Dr. Frank Ballard, in "Christian Findings after Fifty Years."

One Pastor Says—

The "Worship Program alone is worth the price of the "Evangelist."—Why not put it into every home?

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

SPIRITUAL MEDDLING—John 21:20-23. "Lord, and what shall this man do?" It was a useless and needless question, a meddling into matters that were not Peter's concern. If Jesus had answered him, it would not have helped him one iota; "it would not have lit a single lamp along his road", to use the words of the late Dr. Jowett, "it would really only have darkened his goings." Peter's temptation comes to the door of every one of us,—to dabble into things that do not concern us, and which tend to confuse our minds and to cause misunderstandings with others.

TUESDAY

THINGS THAT REMAIN—Heb. 12:25-29. "That those things which cannot be shaken may remain." What changes have taken place during the eighteen centuries since these words were spoken! Many wonderful strides forward have been made. The world has outgrown many things. But there are some things that cannot be fluffed off with the advancing years; they are immovable; they cannot be shaken. Such is a conviction of the presence and reality of the Lord Jesus Christ, and the wonderful work of grace that he accomplished. Jesus remains, and all the spiritual realities that are assured because of him.

WEDNESDAY

THE GREAT NAME—Psalm 111:1-10. "Holy and reverend is his name." There have been, and are, many great and good names to inspire men's hearts and to ennoble their thinking, but none can compare with the name of the "holy One of Israel." Other names pass from age to age, but the name of Jesus is ever glorious. It is the name of power and of love and of grace. It is the name by which we are renewed, the name by which we approach the Father, and the name at which all knees will bow in worship and adoration.

THURSDAY

A MIDNIGHT PRAISE SERVICE—Acts 16:19-25. "And at midnight Paul and Silas prayed and sang praises unto God; and the prisoners heard them." The most unusual thing about this midnight singing was the condition under which it was done. They were sitting in a Roman prison with their feet fast in stocks and their bodies were racked with pain from the terrible beating of the thongs. It is easy to praise God for the happy experiences of life, but to praise him at the midnight hour, when the outlook is black and when persecution and suffering have gripped us—that is a test at which most of us fail.

FRIDAY

THE TASK COMPLETED—2 Tim. 4:5-8. "I have finished my course." What a sense of satisfaction and of triumph it must have brought the great apostle as he faced death, to know that he had completed his task. But the secret had been in keeping steadily at it when others would have rested or taken an easier course. Only he who improves every hour of his day can say when the night comes on, "I have finished my task."

SATURDAY

THE PEACE LOVER—Gen. 26:16-22. "And he removed from thence and digged another well." Isaac greatly prized the family heritage; he spent much time in reclaiming the dilapidated wells of his father Abraham; sentiment was strong with this ancestor-loving patriot. But peace and good-will meant more to him. This is his strong point, the thing that made him great. We need some Isaacs today, men who in international and individual affairs are ready to yield some paltry material advantage for the sake of peace.

SUNDAY

THE GREATEST THING—1 Cor. 13:1-13. "The greatest of these is love." There is no such powerful and permanent a force in the world as love. It may not be apparent at first, but ultimately we see that everything yields before its constraining power. He is invincible who is armed with Christ-like love.—G. S. B.

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THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for November 13)

Hosea Preaches God's Love

Scripture Lesson—Hosea, chapters 6, 11 and 14.

Printed Text—Hosea 11:1-4, 8, 9; 14:4-8.

Devotional Reading—Psalm 36:5-10.

Golden Text—I desire goodness, and not sacrifice; and the knowledge of God more than burnt offerings.—Hosea 6:6.

LESSON LIGHTS

Lesson Poem

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

For the love of God is stronger
Than the measure of mankind
And the heart of the Eternal
Is most wonderfully kind.

Comments

We are drawing toward the close of the long tragedy of the northern kingdom. God would not destroy the disobedient nation without a final appeal, and that appeal was made by Hosea.

The name Hosea is the same as Hoshea, that of the last king of Israel. It means "salvation." It was the original name of Joshua. Joshua and Jesus merely add the name Jehovah—"Jehovah is salvation."

We know nothing of Hosea's personal history beyond what we can learn from his writings. He was the son of a man named Beeri, and was, probably, not connected with any prophetic guild—what we should today term a "layman" in distinction from a "clergyman." His work therefore was the more telling when a divine impulse drove him to public work.

Hos. 6:1. Come, let us return, etc. There is a difference of opinion as to whether these verses are the words of a half-repentant nation who have discovered that God was too strong for them, and quoted as such by the prophet as following the last verse in chapter 5; or whether it is an appeal to the people by the prophet himself.

4. A morning cloud, which disappears very quickly as the sun rises higher, and brings no relief in rain. Dew. Here the emphasis is laid on the shortness of its existence.

Hos. 11. Israel is compared to a little child whom his father loved (v. 1). When Israel was a child, then I loved him. He went astray early. And yet the Lord helped him as a father teaches his child to walk, and carries him when weary in his arms. Note how this expresses the early history of Israel, which is a romance, a story of wondrous beauty and love. (v. 4). I drew them with cords of a man, as a human father loves his first-born boy, drawing them with bands of love, all that overflowing affection could do. Yet Israel went astray like the prodigal son, and the Father exclaims in infinite pity; (v. 8). How can I give thee up, Ephraim? ... How shall I make thee as Admah?—a desolate ruin. Yet "Ephraim feedeth on the wind." (12:1) "the parching east wind that combines the ideas of destructiveness and emptiness,"

worse food than the husks that the swine did eat.

This picture should have moved the hearts of the people to repentance and love. "The goodness of God leadeth to repentance."

1. Called ... out of Egypt. This is history; but it is also a prophecy, as we see from the reference to it in Matt. 2:15.

2. The obstinacy of the people, who resisted those God sent to them, becoming worse as the time went on and more prophets sought to win them.

8. Ephraim. Often used as a name for the whole northern nation. Admah ... Zeb-oiim. Two of the lesser cities involved in the destruction of Sodom and Gomorrah (Gen. 19; Deut. 29:23).

9. I am ... not man. Man would be piqued at such behavior in a son or dependent. Man would be furiously angry at the thoughtless nation. Far more merciful and loving is our God than any earthly father.

14:4. I, Jehovah himself is now speaking, will heal their backsliding. The horrible disease of apostasy. Will love them. His love had never failed, but they should now realize how strong it was.

5. As the dew, which kept the land fertile where rain was so scarce. It was rather a "night mist" than the slight moisture we are more accustomed to. He shall blossom. Not only grow, but increase in beauty. Roots as Lebanon. Strength added to beauty.

6. Beauty ... as the olive tree. The true beauty of character as shown by one's actions. The olive tree is outwardly ugly, but bears an abundance of most useful fruit. It means usefulness in the world, not mere perfection of outward form.

7. His shadow. The brooding, hovering, overshadowing love of God, watched over his people. The prophet again speaks, giving another picture of the increase in beauty and usefulness which should distinguish Israel when she at last should return heartily to the Lord.

8. Jehovah again speaks. Ephraim. The leading tribe of the northern kingdom used to represent the whole people. This was true. After the captivity the Hebrew people never again lapsed into idolatry. I, Jehovah, am like a green, an evergreen, changeless fir-tree. Probably the cypress is meant.

9. Who is wise, etc. A final epilogue. The wise will learn the ways of the Lord and walk in them, for they are right. The just will follow them. The transgressors only shall fail to obey, and fall therein.—Illustrated Quarterly.

Practical Points

Professor Moulton sums up Hosea's teachings in four particulars: (1) God is Love. (2) God asks for Love. (3) God will judge those who slight his Love. (4) He shows us Love triumphing over judgments.

"Every time there comes hurled out of God's holy book with tremendous power the awfulness of man's sin, there comes after it the record of the overpowering, magnificent love."—Margaret Slattery.

What modern nation or what person does

not need the lesson we are studying today? "For how much better is London or New York, in many respects, than Samaria?" Our nation is proud of its wealth and power, but these two things lead to worldliness, which is our greatest peril.

"I am told that the only side upon which Edinburgh Castle was successfully assailed was where the rocks were steepest, and where the garrison thought themselves secure."

Our sins must be acknowledged, humbly before God and frankly before every one who should hear the confession for an reason. Then we are simply, in Christ's strength, to obey Sam Jones's oft-repeated injunction, "Quit your meanness!" We are to "cease to do evil, learn to do well."

God Seeks Men

"God seeks men in all ages, both before and after Christ, it has been the clear conviction of devout souls that God sought them much more ardently and persistently than they sought God. The truth which shines most conspicuously in the experience of all the saved is that they were saved by God and not by themselves. If human experience is to be trusted at all, if it in any case reflects the substantial verities of the spiritual world, then we may hold it as proved in the uniform experience of men that God somehow communicated to them a living energy, and not only taught them what to do, but gave them strength to do it."—Marcus Dods.

"God is good even if men are sinful and forgetful. Psalm 105:45 says God remembered unfaithful Israel for his covenant, even if it was a covenant that they had broken. God's goodness is unchanging, even toward men of evil. There are mysteries in his providence; there are tragic consequences of sin for which the good suffer vicariously with the wicked. The Book of

(Continued on page 11)

TEN GRADUATES IN TRAINING COURSE

The Teacher-Training commencement at the First Brethren church last evening was well attended and the program interesting throughout. A class of ten young ladies and young men received teacher training certificates which were presented by Dr. Mary Laughlin, chairman of the committee. The pastor, Rev. Dr. G. C. Carpenter, was the teacher of the class and gave the commencement address, speaking on "The Teacher's Task." He said in part:

"Every faithful teacher holds a high position, whether the salary in dollars is high or not. The position is high because the responsibility is great. The position is higher than that of the cashier of a bank or the governor of a state or the president of a railroad, because the teacher is dealing with immortal souls. The teacher must know the Bible and not only teach the principles of Jesus but live them in his own life."

The members of the class receiving certificates were: Miss Madeline Spedden, Miss Alma Miner, Mrs. Lula Wolford, Miss Gladys Wolford, Miss Dorothy Long, Miss Ethel Lohman, Miss Sara Gearhart, Mrs. Fanny Harbaugh, Clyde Martin and J. L. Carnochan.—Hagerstown Morning Herald.

E. M. RIDDLE, President
Warsaw, Indiana
L. V. KING, Associate
New Lebanon, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Follow Me

The coming of our Savior is a call: Follow me. How? Where? There is no other test. He does not come that we shall succumb, lie down, do nothing, go on as we were. He comes commanding, "Follow me."

Let me tell this story of Grenfell of Labrador. We know what God has done through him: miracles. He tells this of lowly places where he has met and caught the vision. He says:

I can only say that I have been lifted out of myself and nearer to God, and got a clearer vision of what God means to human life, many more times in schooners' fo'c'sles, or in Labrador cottages, than I have in any cathedral or other preaching place. Take this example: One night, in a Labrador house, I was trying to work out what the father and the mother of a large family of children could do to fend off starvation during the winter. Their last barrel of flour had been opened. It was then only early in November, and they had nothing in sight for winter in the way of food except what they should shoot or trap, 'till June should come around again. Not long before, a man further North, late in the spring, with his family starving, had driven out his wife and eldest son to go South and seek a neighbor who might feed them, and had then killed his small children with an ax and shot himself. Even as I sat in the cottage, a knock came at the door, and my friend went out into the entrance porch, and I heard him talking to a neighbor. I then distinctly heard him ladling out flour from his barrel into a baking-tin that the neighbor had brought. "What were you doing, Tom?" I asked him when he came back. "I was lending Uncle George a pan of flour," he said. "Is he out of it already?" I inquired. "Yes, he is," was the reply. I then asked him: "Will he ever pay you back?" and he said, "I do not think so; I do not think he can." I asked, "Then why do you do it when your children are already hungry?" The man looked into my face and said simply: "What would you do, doctor?"

It is Matthew himself speaking in his own gospel who says, "Jesus ... saw a man called Matthew sitting at the place of toll and saith unto him, Follow me." Why Matthew and not each of us? No less, then, he see you and me at the place we are; and to us, act by act, in character, purpose, influence, life—

"Day by day his sweet voice calleth, Saying, 'Christian, follow me'."

In the name of the Father, and the Son and the Holy Ghost. Amen.—Central Christian Advocate.

WANTED IMMEDIATELY

An editor who is humble and likeable and teachable; saying what pleases everybody and saying it in a few brilliant words; never asking for new subscribers but sending the paper free to everybody, out of his own purse; publishing everything sent in without any blue-penciling; able to draw honey from the flowers of pastoral inertia; never scolding anyone except those we dislike; able to explain how the present pastor has just had "the greatest revival cam-

paign in the history of the church," without seeming to reflect in the least on the former pastors; one able to take orders from everybody and still keep his independence; able to create space that does not exist, and to get in belated stuff that comes after the paper is already being delivered; one who can read all the new books without betraying the old; who can keep the new theological ideas safe in the old wine-skins—we know where such a man can get a job. Apply at the office of the "New Zealand Methodist Times."—*The Methodist Protestant*.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for November 13)

Paul, a Traveller Who Served God Acts 13: 13-16

Just a few years after Jesus was crucified and arose from the dead, there was a certain young man named Paul who was converted. This young man had refused to believe in Jesus for a long time but after he was converted, he began working very hard for the Master. Now in the days when Paul began his preaching, the Christians were having a very hard time. In some places those who believed in Jesus were killed even, but Paul went from place to place preaching. Sometimes he got in terrible trouble with people who did not want him to preach but he always had many good friends among those whom he told about Jesus. The book of the Acts and some of Paul's letters that are in the Bible tell us all about his ministry and the experiences that he had.

One time while Paul was traveling about preaching, he came to a little town called Lystra. And it happened that while Paul was preaching he saw a man among his audience who was crippled. Paul watched this poor crippled man. The crippled man seemed to be listening to every word that was spoken and soon Paul realized that the crippled man was among those who believed the things that he was preaching. When Paul saw the faith of this poor man who had had such an unhappy life, he went to him. Just think, this crippled man had never walked, not in all the long time that he had lived. Wouldn't you have been happy if you could have been in Paul's place? But maybe you don't know what Paul did. I'll tell you. Paul went to the crippled man and said to him, "Stand on your feet and walk." Then the crippled man arose and walked. Wouldn't it be wonderful to be able to do things for people like that? It must have made Paul very happy indeed to have this power given him by Jesus to help people.

When the people of the town saw the lame man walking they were so astonished that they did not know what to do. They could not understand about Jesus for they had not heard Paul preach very much up until then. The people gathered together and said to each other, "Who can these men

be?" You see another man named Barnabas was with Paul. The people of Lystra had always believed in many gods. They believed in a god named Jupiter who was the chief of all the gods and then they believed in Mercury and Mars and many other Gods. It was hard for them to understand about Jesus for Paul had not been preaching very long there. I think that that was the reason that these people decided that Paul and Barnabas were gods. They called them Mercury and Jupiter. And then a large number of people began bringing gifts to Paul and to Barnabas and they wanted to offer sacrifices to these two men just as they did to their many gods.

My, but Paul and Barnabas were surprised. They did not expect the people to think that they were gods. Then they began talking and trying to explain that the man had been healed through the name of Jesus and that the people ought to worship Jesus and not the messengers of Jesus. It was almost impossible to make that big crowd of people understand that they were not to worship the men who could heal crippled people. However, Paul and Barnabas finally persuaded the crowd to believe them when they said that they were only men.

Then a very terrible thing happened. Some people from another town came to Lystra. These people did not believe the things that Paul had preached to them and they made it very unpleasant for Paul in their own town. Now what do you suppose they did? They persuaded the people of Lystra to believe that Paul was a wicked man. Just think of that. Paul had been traveling many, many miles, walking most of the time, just to preach about Jesus. Now these people came to Lystra and persuaded the town to believe that Paul was wicked. Then a very awful thing happened. This big crowd of people gathered up stones and hurled them at Paul. When they thought that he was dead, they took his body and threw it outside of the city.

Jesus was with Paul and helped him so that he did not really die. You would think that Paul would have felt so sick and worried after such an experience that he would have gone on home at least to rest a while. But Paul was a very wonderful man and so he went on to the next city and preached again. Thus he spent his life traveling for Jesus.

Bible References

- M., Nov. 7. Paul in Arabia. Gal. 1:17.
- T., Nov. 8. Paul in Damascus. Acts 9:20-26.
- W., Nov. 9. Paul starts on a mission. Acts 13:1-4.
- T., Nov. 10. Welcomed and stoned. Acts 14:8-11.
- F., Nov. 11. In Athens. Acts 17:16.
- S., Nov. 12. Travels and trials. 2 Cor. 11:23-28.

Woodstock, Virginia.

SUNDAY SCHOOL NOTES

(Continued from page 10)

Job strikes a deeper note that certain portions of the Psalms and certain chapters of Isaiah familiarize us with, the idea of the innocent suffering for the guilty. But can we doubt that God's truth endureth forever, or that his mercy is everlasting?—Selected.

Send Foreign Mission Funds to
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MISSIONS

Send Home Missionary Funds to
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Rio Cuarto, Argentina

Since last report we have held a week of special meetings in commemoration of the completion of 1900 years since the beginning of the ministry of Jesus. The meetings were well attended and the spiritual results excellent. The membership has been quickened and several renewed their consecration, while several new converts have applied for baptism. One of these is a fine young man employed by the railway company. Another is a young married man who was converted by a sermon on the second coming of Christ. He not only has given himself to the Lord but brought an offering of \$100 Argentine (\$43.00 U. S.) saying it is part of what he should have been giving to the Lord before and didn't.

Two more boys were baptized on September 25th when we closed the series of meetings with a day of fasting and prayer. A young widow woman converted in Laboulaye is now living here and attending the meetings. She gave proof of her sincerity in Laboulaye by rejecting a wealthy suitor for her hand because he would not first accept Christ. We teach our people not to be unequally yoked with unbelievers, but some live in country places where they have no chance except with unbelievers.

We have isolated believers in Canals and Rosario who have formed Sunday schools on their own account and report a good attendance. There is to be a Sunday school teachers' training conference in Buenos Aires this coming week and the secretary

of our school is planning to attend at his own expense. Thus there are constant indications of growth in the work, but we long to see it grow faster. The masses are still indifferent or hostile. The men especially are mostly members of different labor or trades unions and these are usually dominated by the irreligious and communistic elements. Unless a man is a strong character he finds it hard to endure the sneers of his companions. However, we find many signs of growing appreciation of our work also. In past years I could not speak to the prisoners in the penitentiary here because of the opposition of the chaplain, a priest, but now I am invited to speak whenever I wish to do so.

We have just received the news of the Conference at Winona and are glad for the advance steps taken. With the return of our absent workers we hope to witness a great advance in our work during the coming year, although we shall greatly miss the efficient help of Sister Nielsen, who will be leaving on furlough within several months.

There is an interdenominational movement to pray for a continental movement of evangelization. The time seems ripe for such a general movement and we ask the brethren of the homeland to aid it also by their prayers.

C. F. YODER.

Rio Cuarto, October 5, 1927.

Embarked

S. S. Amerique, 60 miles from Bordeaux,
 At Anchor, October 12, 1927.
 Dear Friends:

Strange things happen indeed. Here we are, after 24 hours of voyage only 60 miles on our way.

Yesterday was a day of excitement. At the last moment I found that through Professor Deveau in Bordeaux I could get some much needed drugs which because of their toxicity had been refused me in Paris.

The morning was spent in their search. A cablegram was sent to the field and lunch was just to be served before a hurried departure, when Professor Deveau in whose home I was a guest, arrived with the announcement that the crew of the Amerique was on a strike and that the boat would not leave yesterday.

So lunch was leisurely eaten, and I retired to my room to rest. At last everything was done, and ready for the departure. I felt a feeling of relaxation not hitherto recently experienced, and was soon sound asleep. Suddenly I was aroused by a commotion in the house, a frantic knocking at my door and the word that the boat would leave in ten minutes. One minute to put on shoes and wraps, another to catch up suitcase and bundles, and jump in the automobile which the kind friends had waiting for me, several minutes' rapid driving to the quay, a breathless rush through passport control and customs, and on the boat at last! A moment or two of unexpected delay permitted me to bid my friends good-

bye, then the gang-plank was withdrawn and we were off with only a part of the crew, and a somewhat larger proportion of passengers. 60 miles down river we dropped anchor. Since we have been waiting for detachments of passengers and crew who have arrived in relays. One more boat-load is due before we leave. These drastic measures were taken by the company to prevent the remnant of the crew from disembarking. We hope to be off tonight.

The rest of yesterday afternoon and that of the twenty-four hours on the river have been very agreeable. Now I must face with new courage twenty-three days at sea, persuaded that our heavenly Father doeth all things well and will safely bring us to the desired haven, i. e., the haven HE desires for us.

Since reaching Bordeaux I have learned that yellow fever is raging in West Coast ports, especially at Senegal.

You will yet receive this in time, I trust to pray for God's special protection all along the way, from this and every other danger. Brother and Sister Taber were well, happy, and busy when last I heard from them (letter written October 10th).

Yours in his Service,

FLORENCE N. GRIBBLE.

IN THE TONGUES OF AFRICA

The second largest of earth's continents, Africa, has a vast number and variety of languages, most of which are peculiarly its

own. It is true, there are Asiatic and European tongues which have been imported into Africa by those who have migrated thither from the neighboring continents. So, in ancient times, we know that men brought from Asia the group of languages spoken in northeastern Africa known as Semitic languages. To this group belong the Arabic, the Ge'ez or "Ethiopic", the Amharic, and the Tigre and Tigrina—all of which are confined to Abyssinia and Italian Eritrea, except the widespread Arabic. And in modern times men of Europe have brought the English, Dutch, French, Portuguese, Spanish, German, and Italian languages, in connection with colonizing, commercial or missionary movements.

Besides these two linguistic invasions of Africa, one modern, one ancient, many scholars believe that there is evidence of a far more ancient invasion of a family of languages known as Hamitic. This family is represented today, for example, by the language spoken by the Riffs of Morocco—those tribesmen who have lately been making so much trouble for the French and Spanish armies—and by the language of the Somalis of extreme East Africa—those tall fellows who have taken a rather conspicuous place in the armies of Europe's colonial powers.

After subtracting all these families from the list of Africa's languages, there remain two well-marked families that are what we may regard as characteristically African, indigenous to the soil, at least as far back as science can trace. These are known as the Sudanic and the Bantu tongues. The former of these is very simple in its structure, almost without inflection, largely monosyllabic, and depending much on the "tone" on which the word is sounded to distinguish its meaning—in all these respects resembling the Chinese far off in Eastern Asia. The latter, the Bantu, is marked by long words, made up of elements put together according to definite laws, and most strikingly distinguished from similar languages elsewhere by the fact that what is added to the root of the word to determine its meaning is not appended at the end, but prefixed to the beginning, of the root. This is what causes us so much difficulty in identifying the names of an African country, language and people. We make our dictionaries and gazeteers on the alphabetical principle, governing the order by the first letter of the name, then by the second letter, and so on. But what can we do with such a problem as this?—a tribe that calls itself collectively Ba-suto, one of its members a Mo-suto, its land Le-suto, and its language Se-suto? Some have made the rule to use the base or root of such a word, namely, s-u-t-o, as the key to cataloguing it everywhere and always. But even then much confusion remains in identifying country, language and people.

There is no clear line that separates these two language groups from each other, geographically. But, on the whole, the Bantu group lies further south than the Sudanic group; while especially in the west the two are inextricably mingled.

The American Bible Society has borne a part in the production (as distinguished

(Continued on page 15)

NEWS FROM THE FIELD

NEWS OF THE COLLEGE

The annual homecoming which was held last Saturday, was in most respects the most satisfactory in our history. The weather was ideal, not too cool nor too warm for the comfort of both the players and the spectators.

Ashland played Manchester College, the first athletic contest ever held between the two schools. Score, Ashland 22, Manchester 6. It was a good, clean game.

The grounds were decorated with Purple and Gold, the Ashland colors, and with Black and Gold for the visiting team. The new gymnasium made a fine appearance with the flags of both schools flying. It accommodated the two big squads of some 25 each with ease.

The College Band with its new uniforms greatly added to the enjoyment of the day. Also the Freshmen were so well organized and did their parts so well with the ushering, leading the children's section of the cheering, selling things for the benefit of the Band, etc., that everything moved off smoothly.

After the game, the Alumni Association gave a beef barbecue to former students, present students, and graduates. The weather was fine and several hundred stood around enjoying the refreshments and renewing old acquaintances.

Several hundred former students returned for the occasion and it was good to see them here. A mammoth bonfire was kindled in the evening which had been prepared several days before by the Freshmen. It rekindled old flames to see men in the gloaming who had in former years borne Ashland's banners to victory. The old Ashland spirit was exhibited everywhere and friends seem nearer and dearer on such occasions.

Dr. Bell, Rev. Stuckman and Rev. Ashman were trustees present from a distance. Many other prominent alumni were present whose name I would like to list, but space forbids.

Sunday morning Dr. Bell preached to an unusually large audience as many of the visitors stayed over. Communion was held in the evening with a very good attendance.

Thus the week ended in a blaze of glory and the new one began with excellent religious inspiration. Dr. Bell expects to begin his canvass now in Ohio. He is doing a man's work and I bespeak for him an enthusiastic reception wherever he goes for the work of the College.

Three more weeks to Thanksgiving vacation. Thus time moves on and ever on and our tasks, whatever they may be, are either done or left undone. School years slip past one by one. The school grows older and older, extending its influence,—and at the same time waits and waits for the happy culminating day when it shall have reached a goal, not the final goal, but a goal, viz., with finances sufficiently secure to give us the standing that our intrinsic worth by right demands.

EDWIN E. JACOBS.

SUNNYSIDE, WASHINGTON

I closed my work with the Sunnyside church on September 1. This was my second pastorate with these people. During the past two years the Lord saw fit to bless our work together. During that time

sixty persons were added to the membership of the church. This was the result of a fine spirit of cooperation on the part of the congregation since it was impossible to have a special evangelistic campaign. During this time the Lord made possible the largest Foreign Missions offering in the history of the congregation. We were fortunate in having Rev. Earl W. Reed with us. His presence not only made the work easier but it also made possible the starting the new work at Harrah, Washington, a work which promises great things for the future. One outstanding characteristic of the membership of the Sunnyside church is their love for the Word. They never tire of listening to an exposition of the message of the Book. This congregation has already given workers for the foreign field and at the present two excellent workers have offered themselves for the African field and are only awaiting the final call of the Board. At least one from this congregation is waiting the opening of the way whereby he may enter the ministry.

Just before leaving for National Conference a farewell reception was held in honor of the retiring pastor. Many of the members of the congregation were present and a most pleasant evening was spent together. Many words of good will were given expression and a gift in money, sufficiently large to make possible attending National Conference, was given their former pastor.

I shall always remember with real joy the pleasant fellowship of the past years and I especially thank all who contributed to the success of the work and all those who did things that brought joy to their pastor and helped lift the load. My prayers and best wishes are given for the church and their new pastor, C. C. Grisso, and I covet for him a most faithful and loyal support on the part of the membership.

Garwin, Iowa

Immediately after National Conference I began a meeting in the Carleton church near Garwin, Iowa. The church is under the leadership of Rev. W. E. Thomas who was called to this pastorate the first of September. This is the old home of Brother Thomas and this fact should be a source of real joy to the pastor and to be an incentive to do the very best piece of work of his entire ministry.

I found here a group of faithful people who, in spite of local discouragements, showed a willingness to work and I believe a worthwhile piece of work was done during the three weeks we labored together. I found here a real hunger for the Word. This hunger was especially manifest on the part of the ladies of the congregation. As many as twenty gathered for the afternoon Bible studies and so great was their interest in the study that when rains made the roads impassable for automobiles these good women hitched a team to a farm wagon and gathered the members of the class for the study. I am convinced a real hunger for the Word has been created that will bear fruit in the years ahead. Everything possible was done for my comfort and the fine meals and excellent entertainment bears evidence of the hospitality of these people. While the ingathering was not as large as we had hoped, yet when local conditions are considered, all felt that a constructive piece of work was done which will bear fruit in

days to come. I covet for these people and their pastor the greatest possible success.

Ankenytown, Ohio

Boarding the train at Marshalltown, Iowa, at 11:52 after the Sunday night service at Garwin I traveled approximately six hundred miles and was at Ankenytown, Ohio for service at eight o'clock on Monday evening. Brother Lindower, the pastor had well advertised the meeting and there was good interest from the very beginning. Despite the very busy season good crowds were maintained throughout the entire meeting and the Sunday night crowds taxed the church building to its capacity. Here, too, I found a hunger for the Word and a deep interest in the messages was manifest. It was a real joy to work with Brother and Sister Lindower. These talented young people have given themselves to his service and their ministry in song was a real help in the meetings. They showed their real interest by being present at practically all the services, arriving from Ashland in spite of their heavy work in the college.

Since Ankenytown was my old home in past years this visit gave me the opportunity to renew acquaintances and visit with members of my family. My home during the meeting was with my brother and his wife. I was also privileged to visit in the homes of other members of my family as well as in the homes of old friends. This was an opportunity that meant much to me.

The time for the meeting was all too short for a field such as we found here but all were more than pleased with the results. The pastor has already reported the outcome of the effort, but one thing of importance to the local work is that heads of families were in the number taking a stand for the Lord. One man of over seventy who had not been in the services for many years was one of the converts. When I left him he was greatly rejoicing in his new-found faith. At the close of this meeting I was privileged to visit Ashland College for just a short time. I was pleased to note the many improvements and glad for the outlook for real success in future years.

Leon, Iowa

My next stand was at Leon, Iowa, where I attended the Illiokota Conference. I found here a live bunch of ministers, hungry for the Word, and if I am permitted a prediction, we will yet hear of these young men who are now leading in the work of the district. It was a real treat to fellowship with these young men on fire for God.

I was privileged to speak three times during the conference and I also remained over Sunday and spoke for the Leon brethren five times. At two of these services I spoke on "The Law of the Octave", using a stereopticon. For the most part I was entertained in the home of the pastor, Rev. Claud Studebaker. I enjoyed this privilege very much. I was permitted to share the hospitality of the Elder J. W. Garber, and the Merrill homes. Everything possible was done for me in each of these homes. On the morning of the day I left Leon I was privileged to speak to the Leon High School pupils. This was a fine opportunity and was made possible because of the fact that Brother Studebaker is a member of the School Board. I was especially impressed

by the large number of young people and school teachers in the Leon congregation and am convinced that this church has a real future.

Hamlin, Kansas

By traveling well into the night I was able to reach Hamlin for the last day of the Mid-west Conference. I found here a number of persons whom I had known in past days. It was a real joy to meet here a number whom I had met in Ashland College. I spoke twice during the conference and remained over to speak for the Hamlin church on Friday night. I was also privileged to speak at the High School on the last day of the conference. Mrs. Schaffer, the pastor's wife, who is a teacher in the city schools, made possible this opportunity. While I was in Hamlin I was cared for in the pastor's home. No pains were spared to make my stay with them pleasant. Brother Schaffer is fitting into the work in fine shape and the Hamlin church should move forward.

I am now at Carleton, Nebraska, in a meeting with Rev. C. R. Koontz, an acquaintance of days at Ashland. The meeting is starting off in good shape. Full report will be given later. Suffice it to say that the attendance at the afternoon Bible study has reached the high-water mark so far this year.

Pray for the work in which I am engaged. To him belongs all the credit for whatever degree of success is attending the effort.

J. C. BEAL.

ILLIKOTA CONFERENCE AT LEON, IOWA

The Illiokota District Conference was the very best that I have ever attended anywhere, this year. We had a longer session than has been held for several years and there was the fine spirit of fellowship which a Brethren Conference should have. Every message rang true to the Word of God and there was much discussion of Bible truths during the intermissions. The delegates seemed to be anxious to understand the Bible better and to grasp the means whereby they could be more greatly used of God in his work.

Brother W. I. Duker, President of the National Sunday School Association, was present to present the needs of the Sunday school people and especially the means whereby the young people may be held and trained for the work of the church. We are sure the Conference thanks him and the Association for his presence with us and the message he brought us.

Brother Chas. L. Anspach was with us to present the College address and all were well pleased with the splendid address and the fine way in which it was presented. The college has rendered us a fine favor by releasing our Brother Anspach for this time that he might be present with us.

We were favored by having Brother Anspach present the facts in regard to the Superannuated Ministers' Fund, the Brethren's Home and the Publishing interests in brief yet telling form. Certainly we shall feel our privilege in caring for these interests more keenly than in the past.

Perhaps the outstanding feature of this year's conference was the fact that we were privileged to hear Bible lectures from our Brother J. C. Beal. Certainly we were fed upon the Word in these lectures. Brother Beal has spent much time and thought with the Word and we were given the benefit of this in every possible way. The Bible lectures were not the greatest benefit of

Brother Beal's presence with us. At least not for many of us. His fine spirit of helpfulness in personal conversation on Biblical themes and explaining problems is perhaps of greater benefit to some of us than the lectures, though they were certainly splendid.

The conference as a whole wish Brother Beal God's rich blessing as he goes here and there in the work of the Master.

We feel that it will be of interest, not alone to the Illiokota people, but to the brotherhood to know of the officary of the conference for this conference year, so we send herewith the list of officers elect.

The brotherhood may be assured of the vital interest of this district in all of the various and varied work of the Brethren denomination. It wishes God-speed to every organization and every individual in the church so long as they are true to the Blessed Book and true to the plea of the Brethren church.

Illiokota District Officiary 1927 and 1928

Moderator—A. D. Cashman, Dallas Center, Iowa.

Vice Moderator—Geo. E. Cone, Milledgeville, Illinois.

Secretary - Treasurer - Statistician — Orn Prather, Cedar Rapids, Iowa.

National Conference Executive Committeeman—Geo. E. Cone, Milledgeville, Ill.

Sunday School Supervisor—Miss Lulu Moser, Waterloo, Iowa.

Christian Endeavor Supervisor—Harold D. Fry, Lanark, Ill.

District Mission Board

J. T. Row, Dallas Center, Iowa, 1928.

Chas. W. Mayes, 1944 Arlington Ave., Des Moines, Iowa, 1928.

H. Bryce Puterbaugh, Treasurer, Lanark, Illinois, 1929.

Fred Goodrich, Des Moines, Iowa, 1929.

Geo. E. Cone, Secretary, Milledgeville, Illinois, 1930.

A. A. Bontrager, 829 W. 4th St., Waterloo, Iowa, 1930.

District Ministerial Examining Board

Claud Studebaker, Leon, Iowa, 1928.

G. T. Ronk, 1920 Grand Ave., Cedar Rapids, Iowa, 1929.

Chas. W. Mayes, 1944 Arlington Ave., Des Moines, Iowa, 1930.

President—Chas. W. Mayes, 1944 Arlington, Des Moines, Iowa.

Secretary-Treasurer—Geo. E. Cone, Milledgeville, Illinois.

Woman's Missionary Society

President—Mrs. A. A. Bontrager, 829 W. 4th St., Waterloo, Iowa.

Vice-President—Mrs. Ray A. Emmert, Carpenter Ave., Des Moines, Iowa.

Secretary-Treasurer—Miss Wilma Garber, Weldon, Iowa.

College Trustees

Ray A. Emmert, Carpenter Ave., Des Moines, Iowa, 1928.

S. P. Hoover, Waterloo, Iowa, 1929.

G. T. Ronk, 1920 Grand Ave., Cedar Rapids, Iowa, 1930.

Ray A. Emmert is elected to succeed himself at the expiration of his present term of office for a term of 3 years.

Written and sent by the retiring secretary, and to which we append the Resolutions which conference voted to have published. Geo. A. Cone.

Resolutions

We, the delegates of the Illiokota district of the Brethren church, in conference assembled, do thank God for his benevolent mercy and grace in making possible our re-assembling amid such pleasant circumstances as we have encountered at Leon.

As a conference, we also desire to go on

record as standing for certain definite factors in our religious life, and to this end be it

Resolved, That this conference heartily endorses and adopts the position of absolute loyalty to the Scriptures taken by all the ministers who have spoken at this meeting; that we as a conference recommend a program of Bible studies for our young people, taught by competent Bible students who believe in the Bible as written.

That the Sunday schools of our churches, through all their avenues of endeavor, take a sound, firm position on these same outstanding teachings of our church, so that the boys and girls growing to maturity may recognize in the Brethren church not merely a denomination, but a real body of Christian people striving to obey in their entirety the teachings and commands of Christ the Lord.

That all Sunday school classes, as far as possible, be taught by converted, experienced and trained teachers.

Recognizing the home as God's first institution for man, that we strive to have more family altars in our homes; therefore, be it resolved, that our ideal is a family altar in every home.

That, while the chief work of the church is winning souls to Christ and training them for the Christian life, good citizenship is a by-product of the Christian life; so we as Christians should do all we can to uphold the laws of our country, and to shield the young from the snares set for them by the bootlegger, the tobaccoist and the promoters of impure shows and impure literature.

That we reaffirm our loyalty to District, Home, and Foreign Missions.

That we thank most heartily Rev. J. C. Beal for his inspiring and thought-provoking ministry to us during this conference, and that we pray God's richest blessing to continue with him during the year.

That, having enjoyed ourselves immensely in this conference, we extend a hearty vote of thanks to the pastor, Brother Claud Studebaker, and the members of the Leon church for the kindness and efficiency of their care for us.

J. S. C. SPICKERMAN,
MRS. RAY A. EMMERT,
F. W. GARBER.

MID-WEST DISTRICT CONFERENCE

The Mid-west District Conference convened at the Hamlin, Kansas, church on October 11, 12, and 13. Despite the fact that it had rained for several days before the conference, and the roads were not in good condition, the attendance was good. At the evening sessions, standing room was at a premium.

The program was such as to draw a large attendance. For the first time in a number of years we had three out-of-state speakers on the program. Prof. C. L. Anspach, Head of the department of Education in Ashland College, brought us two informational and inspirational messages. Dr. J. C. Beal, representing the Evangelistic and Bible Study League, gave two masterful Bible lectures and Miss Gertrude Leedy, General Secretary for the W. M. S., brought a vital address on "The Devotional Life."

The speakers from the several churches of the district who gave splendid addresses included the following: Brethren Koontz, Eglin, Wood, Myers, E. E. Lichty, Schaffer, Kemper, Guy Lichty, Landis, Lowman and others. Mrs. L. G. Wood and Mrs. W. H. Schaffer also gave worthwhile addresses.

The devotional life of the conference was strengthened by having the following leaders: J. F. Hornbeck, J. H. Burnworth, S. Lowman, N. P. Eglin, Mrs. Clarence Overfield, Mrs. H. H. Rowsey, and Miss Twila Snyder.

The music of the Conference was a special feature. In addition to the splendid congregational singing we had the following special talent: The Morrill Orchestra, The Falls City Trio, the Kimmel Sisters, Mr. and Mrs. R. C. Berkley, Miss Nellie Prater, Miss Mildred Lichty, and Mrs. E. Shelton.

The business sessions of the conference were harmonious and encouraging. E. E. Lichty, treasurer of District Mission Board reported:

Balance from last year\$332.86
Total received, including balance
brought forward 899.11
Paid out during year 596.00
Balance on hand 303.11

The district statistician's report was presented showing: 8 churches in district. 8 reported. 8 churches and 6 parsonages owned by the churches. 406 male members and 609 female members, making a total of 1015 members. Added by letter and relation, 12; by baptism, 36; making total additions, 48. Lost by death, letter, etc., 17, making a net gain of 31. Number of revivals held, 5. Prayer meetings being conducted, 3, with an average attendance of 14.

Under "finances" the church houses were valued at \$60,000.00; parsonages at \$19,000.00. Total valuations, \$79,000.00. Under money paid out the following was reported, Pastors' salaries, \$9,578.18; Evangelistic services, \$369.98; Current expenses, \$2,649.58; Improvements, \$358.81; District missions, \$635.00; Home missions \$455.32; Foreign missions \$1,236.77; Superannuated ministers \$142.40; Brethren Home, \$79.86; Ashland College, \$132.05; Brethren Publishing Co., \$123.11; Miscellaneous, \$367.33; making a total paid out, \$16,128.39. Total amount in treasury March 31, 1927, \$307.56. Deacons reported 19, deaconesses 8, elders 11.

The District Mission apportionments were announced as follows:

Falls City, Nebraska,\$200.00
Morrill, Kansas, 110.00
Carleton, Nebraska, 100.00
Hamlin, Kansas, 75.00
Portis, Kansas, 75.00
Beaver City, Nebraska, 60.00
Ft. Scott, Kansas, 25.00

The Conference decided, upon motion of the District Mission Board, to grant the same support to Fort Scott and Mulvane as given last year.

Motion prevailed that the Mid-West District Conference agrees to assume six hundred sixty dollars of an indebtedness of sixteen hundred sixty dollars against the Fort Scott church on condition that the National Home Mission Board assume the remaining one thousand dollars of this indebtedness.

Committee on Revision of Ministerial list presented the names of twenty elders in good standing in the district, and five on an uncertain list. The uncertain list was referred to the District Ministerial Examining Board for investigation.

Motion prevailed to place the contract between the Nickerson, Kansas church and the Brethren Publishing Company in the hands of the District Trustees, who shall see that the terms of the contract are carried out. This contract refers to a gift of

five hundred dollars to be known as the Tract Revolving Fund.

Morrill, Kansas was selected as the place for the 1928 conference.

The following resolutions were adopted: We the delegates of the Mid-west Conference of the Brethren church, in conference assembled, do thank Almighty God for his benevolent grace and mercy in making possible our reassembling amid such pleasant circumstances as we have encountered at Hamlin.

As a conference we desire to go on record as standing for the position of absolute loyalty to God's Word taken in the "Message of the Brethren Ministry."

We recommend for each congregation a program of Bible studies for our young people, taught by competent Bible students who believe in the Bible as written; that all Sunday school classes, as far as possible, be taught by converted, experienced and trained teachers.

Recognizing the home as God's first institution for man, that we strive to have more family altars in our homes, our ideal being a family altar in each home.

We reaffirm our loyalty to District, Home, and Foreign Missions, to Ashland College, the Brethren Publishing Company, and the benevolences of the church.

We tender our thanks and appreciation to Dr. J. C. Beal, Prof. C. L. Anspach, and Miss Gertrude Leedy for their helpful and inspiring messages; and to the Morrill Orchestra for their message in song and music.

We extend our hearty thanks to the Hamlin church for their courtesies and the efficient way in which they have entertained the visiting delegates, and we urge a larger representation at the next conference at Morrill.

Respectfully submitted,
C. R. KOONTZ.
J. S. C. SPICKERMAN,
C. A. LANDIS.

During the Conference business sessions the following conference organization was elected:

Mid-West District Officiary

Moderator—L. A. Myers, Morrill, Kansas.
Vice-Moderator—L. G. Wood, Fort Scott, Kansas.

Secretary-Treasurer and Statistician—H. H. Rowsey, Falls City, Nebraska.

Mission Board

President—J. D. Kemper, Carleton, Nebraska.

Secretary—N. P. Eglin, Hamlin, Kansas.

Treasurer—E. E. Lichty, Carleton, Nebraska.

Ministerial Examining Board

L. G. Wood, 3 years, Fort Scott, Kansas.
C. R. Koontz, 2 years, Carleton, Nebraska.
S. Lowman, 1 year, Portis, Kansas.

Ashland College Trustees

Frank Lichty, N. P. Eglin, E. E. Lichty.

National Conference Executive Committee—
man

C. R. Koontz.

District W. M. S. Organization

President—Mrs. L. G. Wood, Fort Scott, Kansas.

Vice-President—Mrs. S. Lowman, Portis, Kansas.

Secretary-Treasurer—Mrs. Thelma Leidic, Morrill, Kansas.

District S. M. M. Organization

Patroness—Mrs. H. H. Rowsey, Falls City, Nebraska.

Secretary-Treasurer—Miss Aneta Thompson, Portis, Kansas.

HERBERT H. ROWSEY, Secretary.

IN THE TONGUES OF AFRICA

(Continued from page 12)

from the distribution) of the Scriptures in thirteen languages of Africa, apart from its notable work in producing the common Arabic Version so widely used whenever in Africa, or elsewhere, the Arabic tongue is spoken or read.

IN MEMORIAM ORION E BOWMAN

Orion E. Bowman, son of Elder John J. and Catherine Bowman, was born at New Lebanon October 27th, 1879 and departed this life Thursday night, October 6th, at the age of 47 years, 11 months, and 9 days.

Brother Bowman lived his life in Montgomery County. Since his early young manhood he pursued first the profession of teaching, and later that of Attorney at law, having received his training for these respective professions at Ohio Northern University at Ada, and the American School of Law at Chicago. His teaching was in schools in Harrison and Madison Townships. His practice of law has been in this city. And of the many responsible positions he has held as an attorney our city daily papers have made mention.

On June 1st, 1902 Brother Bowman was united in marriage to Ardella Mae Newsock. Dayton became their place of residence and has remained so until our brother's death. Into this home two sons were born, Byron B., and Walter E. Walter having preceded his father to the spirit world at the age of six. There remain to mourn the death of the deceased, the wife, the son Byron, two brothers, Mr. Perry Bowman of this city, and David Bowman of New Lebanon, and a sister, Mrs. Alice Shively also of Dayton; besides numerous other relatives and literally a host of friends.

Something like 20 years ago Brother Orion Bowman entered upon the Christian life and united with the College Street Church of the Brethren under the ministry of Dr. Charles A. Bame. Some few years later, in 1909 he became a member of this congregation. Of his tireless activity and service during the years in various capacities both in the church and church school much could be said in very highest commendation and praise. The committee on resolutions has dwelt upon this noble and unstinted service.

But the service of Brother Bowman to his Lord and his kingdom went far beyond the confines of this congregation. He was recognized in this city and in the Brethren denomination as a layman of outstanding ability and of undivided loyalty to Christ and the church. Few, indeed if any, laymen stood higher in our denomination than did Orion E. Bowman. To him belongs the distinction of being the only layman ever elected Moderator of a Brethren General Conference—a position which he filled with rare and creditable ability. With the Dayton Council of Churches, the Council of Religious Education, and the City Y. M. C. A., as well as other religious movements of this city, Brother Bowman's name and influence have been linked up in vital ways. In our denomination there is hardly an organization or movement which has not felt his invigorating touch and influence—Our college, our Foreign Missionary interests, our Home for the aged at Flora, Indiana, to all of these he has given much and valuable service and support. At various times he has placed at the disposal of his denomination legal advice and service which meant much and of which the public perhaps knew nothing. And this he did cheerfully and gratuitously.

Orion E. Bowman was possessed in a splendid way with the spirit of true service—may I say, unselfish service. He loved to serve. And faithfulness was a bold, outstanding quality of his character. Whatever he set himself to do, whether in his

home, in the church, in the city, in his denomination, or in the work of his profession he did it faithfully and to the very best of his ability. This is one of the sure marks of strong, deserving character.

He was truly a courteous, Christian gentleman—considerate and kind. He maintained always such a poise, such a control over his words and emotions as might well be the object of envy of most men. He was a man of convictions. He demanded the right to think for himself, but he never betrayed any inclination to deprive his fellowmen of the same right. And we must believe that he was fairminded enough to credit with sincerity those who might not agree with him. Possessed of a lovable, sunny, genial spirit it was only natural that he would make and hold many friends. This he did, unmistakably.

Brother Bowman was a hard worker. It is just possible that he worked too hard. He loved his profession. He was very happy in his work. He prospered. And it was his testimony that he was successful because he made Jesus his silent partner. He was a faithful tither. He kept two sets of books—one for God and the other for himself. Needless to say he kept the one with as great care as the other.

I have held off until now to say that it is entirely probable that Orion E. Bowman appeared to the very finest and best advantage in his home. He was a home man. He loved his home, and our sadness is intensified today in the thought that he had to leave so very soon a new and beautiful house which was also an ideal home. Some of us will not soon forget the dedication of that home. It was the desire of Brother Bowman and wife that their new home should be set apart and dedicated with a fitting service. And I am happy to say that the religious note was predominant in that service. God was to have a place in that home. We sung some sacred songs. The remarks that were made were religious in nature. And a final part of that service was the unveiling of a beautiful picture and that too was a very religious, very sacred picture—The vision of the Cross—Our Lord in the Garden. Brother Bowman's home was a sacred place to him.

I saw him often in his long illness. I saw him endure great suffering. Many times we read together from God's word and prayed together. Not once did he fail to say, Thank you, and come again. Not once did I see him but that he asked about the church and the church school. Not once did I see him but that he was remarkably brave, and cheerful, and uncomplaining. I have never seen anything quite like it. It was beautiful and inspiring. And those who were nearest him during those long months of discouragement and suffering, testify that not once did his patience fail or his kindly manner forsake him. He was a game fighter for health. But when it became evident that disease would win, there was a calm resignation and a willingness to go. Everything was done that a loyal wife and loving friends could do to help him win back his health. But disease triumphed. But, just as it takes the darkness of night to bring out the stars, so we were enabled to see in this man's long illness the beauty of his character, and the worth of true religion in its power to sustain and anchor the Christian amid the grim and desperate experiences of life.

Orion E. Bowman only lived 48 years. And yet, it is not, how long we live, but how well we live. What do we live for? What are our motives and purposes? What are the things we strive hardest for? These are the things that determine the worth of a man's life.

Think of the large part this man had in the vital things of life! Think of his accomplishments! Think of the many directions in which his influence has gone out! Truly Orion E. Bowman has lived well. He has lived on the higher levels. The world

is better for his being here. We are better for knowing him. He has left to his wife many sacred and beautiful memories. He has left to his son the finest heritage a father can leave to his son—a clean, noble, manly record, and a Godly example. Let us all live so as to meet him over there.

WM. H. BEACHLER.

ORION E. BOWMAN—An Appreciation

The life of no man, perhaps outside of immediate relations was ever more closely interwoven with mine, than the subject of this sketch. We first met perhaps, in 1902. Though we had both attended the same college, the Ohio Northern University, and mayhap have been there at the same time, we had our first meeting where his life was to blossom out in its finest and fullest usefulness, in the religious atmosphere. We both were young; he, several years younger than myself. He a young school teacher and myself having just a few months before, left that interesting field for the work



ORION E. BOWMAN

of the ministry. It was in the little College Street church, the scene of many a happy experience for both of us, that this first meeting occurred. It was in a revival service and the invitation was being given—a simple holding up of the hand for confession—and responses were not coming when I said, "Surely some one here wants to start the procession toward heaven, tonight! Will not some one hold up your hand and be that one?" The young teacher's hand went up like a flash. Through my tears, I can still see it, and in my grief, I treasure it as a precious memory. What a procession he did start, that evening. Several at that meeting, and ever since, young men and with them, young ladies have followed his leadership on toward the heavenly HOME. So young, so vigorous and so influential, he has gone on, and waves back to the youth to follow on to release and victory and reward—triumph. For ten years after that climactic night I was to be associated with Bowman in the work of the Lord, and for ten years more, in the general work of the conference and on vacation, our lives were to meet. In crisis times, he would call me back to Dayton and on occasions, tell me that he regarded me as a spiritual father to himself and family. I saw him rise to prominence and have said more than once, that I expected some time to have the priv-

ilege of voting for him for high office in his native state; but the Lord had other plans. I saw this young teacher become a candidate for congress; become deputy probate judge; and candidate for that important office only to be defeated by the wet gang whose low principles made no appeal to his lofty and sacred ideals, and who defeated him because he would not bow to them.

I saw him rise, in the officiating of his local church and of our National Conference, to the highest honors and to faithful and dignified discharge of his duties and then felt keenly the stroke that leveled that mighty arm and felled the giant that was Orion E. Bowman, amid tears and grief. How we prayed that the Lord would reverse the apparent course of the disease that was to take him away from us! On the occasion of my last and recent visit to Dayton, he called for me, with his pastor, to administer the anointing service which was one of the most impressive I ever conducted. He was weak that day—too weak to arise from his bed. I asked him if he cared to pray and he answered "yes." Without a discernible tear, he committed his soul to God, offered his completely surrendered life to him if he would heal him, and then resigned himself to the Divine Will. And so, he was gone; gone ahead; gone forward; gone to reward. But his life will go marching on, in an inspiring memory, in the inspiration of hundreds of lives made better as he touched them and lifted them out of the commonplace into the spiritual. I have no doubt that he left a considerable fortune; but that were a slight heritage he has bequeathed to those left behind. Small is the gold that perishes and the tinsel that tarnishes; for it is the spiritual that abides and his life was a spiritual life. I have a mental picture of him before that large Sunday school in the opening services with closed eyes and prayerful lips that will remain even when mortal eyes are closed to vision. Who will take his place or who can? Who will live the clean, honest, sacrificing life that he lived and lead multitudes with consecrated, spiritual judgment, not only in his own denomination but others? Who will believe with all his heart, the fundamental tenets of the faith and exemplify that charity and tolerance to the beliefs of others, that characterized him? The Lord only knows and he alone can raise him up. To him be the honor and the glory; to us, the hope that he will.

CHARLES A. BAME.

ANNOUNCEMENTS

OPEN FOR EVANGELISTIC MEETINGS

I am in a position to hold some evangelistic meetings during the winter.

Would be glad to correspond with churches desiring the services of an evangelist, and also with churches in need of a pastor.

Yours for Service,

W. S. BAKER,

351 Beatrice Ave., Johnstown, Pa.

FINAL NOTICE

I am ready to send the material for the Annual to press but I cannot send it until you send it to me. I wish the following would respond immediately:

Corrected "congregations and pastors" from the Indiana, Maryland-Virginia, and Pacific Coast districts. Also, District Conference organizations from these districts.

Minutes of the National Conference sessions of the W. M. S. and S. M. M. The sooner you get these in the earlier the Annual will be out. Please respond at once.

O. C. STARN, Secretary,
Gratis, Ohio.

THE BRETHREN EVANGELIST



JESUS
Is the Hope of America
And of the World

TO PROCLAIM HIM

To the millions of unchristianized souls
In the Homeland and to build up the Church
Of which He is the Head
Is the task of Home Missions.

*What will you do to help?
For Christ's sake!*

Jesus, the Light of the World

As one enters the chapel of Ashland College and passes down the center aisle, he finds himself facing the beautiful replica of Holman Hunt's "The Light of the World." It hangs alone, the only work of art in the room, and as one contemplates it and studies its beauty, he has a feeling that nothing else is needed. It dominates the entire room with its presence, and from its exalted position behind the pulpit it seems to cast a hallowed spirit over the sacred desk that forbids all standing there save those with high and holy purpose. This reproduction in brown and white gives little conception of the beauty of the picture. The rays from the lantern throw the light on the most exquisite coloring of flowers and mantle. The halo brings the head of Christ into relief, and attention is drawn to the hand knocking at the closed door, on which is neither latch nor knob. The thought of the artist is that the door of the heart opens only from the inside; but one has the feeling as he waits and watches that surely the door will open to admit the radiant Figure standing on the threshold.

THE BRETHREN EVANGELIST

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EDITORIAL

Why an Aggressive Home Mission Program?

It is not to arouse sentiment for the formation of such a program, that we raise the question, but to do our bit toward enlisting support to Home Missions to such extent as to make an aggressive program actually operative. Our problem is not lack of vision on the part of the leadership, but lack of zeal on the part of the church. We have challenging objectives set before us, but we need missionary convictions and missionary giving on the part of the brotherhood at large to bring about the realization of these objectives. The reason why we are not going forward more rapidly in extending the Gospel and in building churches in the homeland is because we are not convinced sufficiently of its importance. Let a task once be laid heavily upon our hearts and there will be no lagging in our efforts toward its accomplishment, such as has been the case with our Home Mission work.

In the first place, our people must be made to realize more fully that Home Missions—that is, preaching to the places near at hand—is a part of the divine program of Kingdom building, and that it is the first step in that program. We need to learn again the divine order. Luke (24:47) reports that Jesus made the disciples to understand that the work of grace he had wrought was to the end that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." And in The Acts (1:8) the same inspired writer tells us that Jesus charged them as his final word, "ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." We are to begin in the homeland—not to stay there, of course, to the neglect of the more distant parts, but we must start there and not neglect it. We have all but reversed the order. We have been enamored by distant scenes. We have allowed the play of our imagination to stir our pity at the consideration of the poor heathen in foreign lands, but when those same heathen become our neighbors, we turn up our noses at the mention of them. We shed tears at the portrayal of the terrible physical and spiritual need of the millions of the unevangelized in other lands, but the equally lost condition of millions of unevangelized and unchristianized men and women in our own land scarcely disturbs our thoughts. We have no right to take any less seriously the task of evangelizing the heathen lands, but we must not take a hop, skip and a jump across the homeland in order to get there. Christ died for America as well as for lands afar off.

Our people, in the second place, do not half realize the great need of America for the Gospel and for Whole Gospel churches. We imagine that our own country is evangelized, if not Christianized, because possibly our own community is well supplied with preachers and churches, or possibly because our people are living in the light of civilization we do not realize they are groping in spiritual darkness. William A. King, secretary of the Home Mission Council of America, writing in the "Gospel Messenger", says, "A religious survey made of the country a few years ago disclosed the fact that more than half the population of America is unchurched, and a large part of this number unevangelized. There are great groups of population and wide stretches of country in the United States that are practically unreached. Fifty-eight million people according to this survey are outside of any kind of church, Catholic, Jewish, or Protestant. There are whole tribes of Indians practically unevangelized, like the Navahos in Arizona and New Mexico. Of the 35,000 Navaho Indians on the reservation not more than a few hundred have been won to Christ. They are living in ignorance, observing their old time rites. There are four million Jews in the United States, two million in New York City. Leading Jewish rabbis in New York have said that not more than ten per cent of the Jews in New York are loyal Jews. They have forsaken the synagogues and the faith of their fathers. Rabbi Hlau has said that the American Jew 'is the most tragic man in human history.' The entire Protestant church is spending less than one hundred thousand dollars a year to give the Gospel to the Jews. There are many other large groups of people for whom the church is doing but little." We do not know the bigness nor the urgency of our task. We have heard of the need of a little section of the mountaineers of Kentucky, but we have not realized that they number millions and that they run the length of the Alleghenies. We have heard of a few clamoring mission fields, but we have not known of the vast sections, even whole groups of counties, without so much as a church or Sunday school, and that there are 5,000 towns west of the Mississippi unchurched. Nor do we know of the large numbers of Dunker peoples—more than 10,000 of them—living isolated from the church of their choice, many of them in groups here and there that offer splendid opportunities for building Brethren churches. Among such appealing opportunities, one in particular has been calling persistently with each renewal of Evangelist subscriptions to send a man down in that southwestern town and care for the Brethren people there and build a Brethren church. If we but know that this is the day of our visitation with a great need and a challenging opportunity, we surely would rise to the occasion.

Then, we wonder if our people really love their church and prize its message as highly as they ought. If denominational loyalty ran high, if convictions were strong in the thing for which our church stands, if we really believed that the whole Gospel Message is what the world needs more than anything else, we would be willing to work hard and to make great sacrifices for the propagation of our cause. We do not discount for a moment the spirit of cooperation and fraternity that has sprung up between the churches; on the contrary we consider it a long stride forward, nevertheless we believe an enthusiastic denominational loyalty to be essential to the most aggressive church extension and kingdom building. And we can hardly believe that there is a strong and an intelligent appreciation of the worth of our denominational ideals and tenets where there is such unconcern manifested toward church extension.

Also, there is a lack of appreciation of the fact that our church was born with a missionary spirit, that its first expressions of spiritual zeal were in home missions, and that it is incumbent upon us, if we would prove ourselves worthy of our heroic church fathers, to maintain the high standard they set. Dr. Otho Winger in his "History and Doctrine of the Church of the Brethren",

THE UNITED STATES

Some Significant Figures

111,000,000 population.
58,000,000 unchurched
51,000,000 rural dwellers
350,000 Indians on reservations
3,000,000 mountain dwellers
11,000,000 Negroes
35,000,000 foreign born Americans

says, in speaking of the first church formed at Schwartzenu, Germany, in 1706, "This congregation was not only obedient to the truth, but was given great power to witness to others. From this mother church went forth missionaries who preached the Gospel in other parts of Germany, and were the means of establishing other congregations." And after persecution had driven the Brethren to America, soon after establishing the first church at Germantown, Pennsylvania, they launched a home missionary campaign and a mission band of fourteen with Peter Becker at its head, set out to bear witness among the pioneers. As a result of the meetings they conducted on that tour, eleven souls were baptized, two congregations were organized and two ministers were elected. And it was that live missionary spirit that caused the Dunkers to grow in numbers so rapidly in those early days. And if there had not come a time when the missionary fire died down, the history of the Dunker church in America would take much longer to tell, and we dare say its course would have been more pleasant and harmonious. May Brethrenism of our day ring true to the apostolic character displayed at the church's beginning, that the church may be greatly extended, the whole Gospel presented to many new hearts and the Kingdom of God enlarged.

Ohio's First Church and Indian Mission

Tuscarawas county, Ohio, boasts itself as being the location of the first church ever established in Ohio and the most successful Indian mission of the eighteenth century. It came about in this manner: David Zeisberger, a noble missionary who had been conducting missions among the Indians in western Pennsylvania, was driven by unprincipled white men from his stations accompanied by his Christian Indians. They arrived at Big Spring, near New Philadelphia, Ohio, on May 3, 1772 and erected temporary dwellings. Three months later John Heckewelder followed with two hundred additional Indian converts. The next day after their arrival the town of Schoenbrunn (Beautiful Spring) was laid out in the shape of an inverted T, and the building commenced.

The town grew rapidly and a year later it consisted of a church, 40x36 feet, a schoolhouse, and sixty houses, besides huts and lodges, all built of hewn timbers. The date for the erection of the church is given as September 19th, 1772.

The mission was carried on in a most successful manner during the next four years, after which time, on April 19, 1777, it was closed down by the heathen Monseys and Zeisberger and his faithful converts compelled to leave. They gathered about the church for a last service before razing it to prevent its desolation. However the entire village was later laid waste by hostile Indians.

Mitchner, in his History of Tuscarawas County, says, "Zeisberger's moral courage alone saved the border states from being overrun by the savages in that crisis (Revolution), and perhaps he thereby saved the union."

At this same locality, we are informed by a souvenir folder and road map published by the Tuscarawas County Automobile Club, occurred on March 7th and 8th, 1782, one of the blackest deeds ever perpetrated in the early life of this country. Ninety-six peaceful Indians were tricked and murdered by a force of one hundred men under Colonel Williamson, who was sent out from Fort Pitt to retaliate for outrages committed along that frontier.

These violations, however, were acts of hostile Indians, instigated and inflamed by certain apostates and others who endeavored to further the cause of the British station at Detroit.

Colonel Williamson and his force found the Indians busily engaged in gathering grain and other supplies preparatory to removing it to their famishing brethren at Sandusky.

The whites approached the Indians as friends and caused them to lay down their arms under the pretext of taking the Indians to Fort Pitt where the supplies of food were greater. Then the Colonel bespoke his real mission which ended in the brutal massacre and the burning of bodies and huts.

While this event deserves, as our Tuscarawas friends suggest, to be counted among the blackest deeds of early history, yet all too often the white men were characterized by treachery and dis-

honesty in their dealings with the red men. And for this reason it is no wonder that such slow progress has been made in Christianizing the Indians.

EDITORIAL REVIEW

If you are not a regular reader of THE EVANGELIST, subscribe now and go with us through the new year.

A table giving certain statistical information regarding the Home Mission points was crowded out of this issue, but it will appear next week.

We call the attention of our young readers to Miss Virginia Haun's story in this issue on Christian Endeavor page, adapting the Home Mission message to their minds in a beautiful manner.

We are happy to be able to present the likenesses of our group of Riverside Institute workers and of the workers and students of Krypton. The letters from these fields set forth the situation in ways that should challenge our loyal support.

The Sunday schools and Christian Endeavor societies are called to cooperate in the Thanksgiving Offering for Home Missions. Elders W. I. Duker and E. M. Riddle, presidents respectively of the National Sunday School Association and the National Christian Endeavor Union write to their constituents in this issue.

The American Red Cross will hold its eleventh annual Roll Call from Armistice Day through Thanksgiving—November 11-24—when all are cordially invited to become members of this great organization. Membership dues paid at that time maintain the work of the Red Cross—local, national and international—throughout the year.

Our news department is given over entirely this week to reports from the various mission points receiving aid from the General Home Mission Board and they are universally encouraging. With such good returns on our investments in missions we ought to be encouraged to give more generously so as to make possible the establishing of missions at still other prospective points.

Pastors, please cooperate with the Home Mission Board by the prompt distribution of the extra copies of THE EVANGELIST sent you. See that every home gets a paper. Mail them, or in some other way see that they are carefully distributed. The Board is counting on you to get its messages to the people. The issue that is at stake is worthy of your inconvenience and effort. It will take cooperation to secure the banner Home Mission offering which is so much needed.

The Business Manager is "making hay while the sun shines" by taking advantage of this unusually large circulation to bring his message to many hitherto unreached Brethren homes. We hope many will heed his appeal and send in their subscriptions, and that pastors will seize this opportunity to put "The Evangelist" on the Honor Roll. Every member needs it. You cannot get half as much out of your church membership as you ought to get if you do not read your church paper.

Because our "Announcement" department was crowded out this week, we are giving place in this column to the following: The church at Fremont, Ohio will hold its fall communion service on the evening of November 13th and extends the invitation to neighboring Brethren. The church at Roann, Indiana is without a pastor and invites any one interested to write to Charles F. Baker at Roann. Also Dr. Louis S. Bauman, treasurer of the Foreign Missionary Society, 1330 East Third Street, Long Beach, California, says, "On the way home from National Conference, I somewhere lost my memorandum book, in which was record of some money that was given me at Conference for Foreign Missions. Up to date, the book has not been returned to me, and I fail to remember all the parties who gave me money. I have a record of those who gave me checks, but if any one who reads this gave me cash, will you please write me, naming the amount and the purpose for which it was given?"

HOME MISSIONS---Our Challenging Task

Christianity a Missionary Religion

By G. W. Rench, D.D.

Christianity is not only evangelical, but also evangelistic and missionary. True disciples are ever alert to tell its saving story to their fellow men. Christians without missionary zeal have permitted their lights to grow very dim. With many, their light seems to be going out.

Dr. James Moffatt has well said, "Today the world is loud with voices speaking against God, denouncing Christianity. We don't need to be upset about that; that has always been the case. The world is full of people talking about God, discussing religion in various aspects, and we forget that Christianity will never survive by listening to people talking about God. Christianity begins and continues and thrives as we hear God speaking to us. The great weakness of our service today is that we are not giving enough time to hear the voice of God. We are making our worship too much of a lecture or a concert, and we are failing to do as our forefathers did, with all their defects. Our fathers knew that worship meant to be still and know that God is God, to hear the voice of God speaking, and that is at the heart of the Christian service."

Some of the early apostles seemed inclined at first to concentrate their efforts upon the Hebrew people. But stimulated by the untiring zeal of the apostle Paul, the missionary program of the early church soon made wonderful strides. Then, immediately following the martyrdom of Stephen, a severe persecution of the Christians was inaugurated by the Jews. The followers of the Lord were compelled to flee for safety. Perhaps it was the hand of God pushing the young robins out of the nest. For, as a result of this, the key verse setting forth the program of all scriptural missionary endeavor is proclaimed: "They therefore that were scattered abroad went about preaching the word" (Acts 8:4). Here is where the church in general, and the Brethren church in particular, falls down. As long as Brethren people have no convictions that the particular teachings of the gospel for which our father stood, even by standing alone, are matters of choice rather than the commands of God, there can be no New Testament fervor in missionary work. For years we have had leaders sold completely to what is known in the religious world as "comity." This means that where the field is fairly well churchied, the denominations already there being the judges, other faiths must stay out. No difference how much of the teaching of Jesus is never heard in those fields, it is contrary to "comity" to enter with the full gospel. Our people locating in that field therefore must throw to the winds some of the plain commands of God and unite with the denominations already there. In New Testament times they went everywhere "preaching the word." But we are now reaping the fruit of what we have been sowing for years. About four times out of five when Brethren people are locating in some city where we have no church they are advised to unite with some church already established, instead of "preaching the word" and

establishing one of their own. We have lost the New Testament urge of missionary work. We have turned over to our mission boards the work of proclaiming a full gospel. In New Testament times they all remained faithful to their Lord's teachings under penalty of being cut off from the Lord's people if they refused; but now we say, "Let George do it." How would this look if found in the 8th chapter of Acts: "I am through school; if the church of God can use me, I am ready for a church, otherwise I will join the . . . the . . . O, well, any of the sects!" How far would Paul have gotten with a program like that? And Alexander Mack and his little company back in 1708, who would have heard of them, HAD THEY MADE THE TRUTH of secondary importance? And yet, under God,

every one of us in the Brethren church having received the truth as God led them to see it, are under the same obligations TO MAKE THAT TRUTH KNOWN as they were! Here is the urge—missionary urge—in our field of labor. Are we committed to the truth as it is in God, is the question? Truth as it is in God is not determined by the size of the crowd. Prospects for a big church? What has that to do with the truth which God has placed in our hands and which he has commissioned us to proclaim? "And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. And he dwelt there a year and six months, teaching the word of God among them" (Acts 18:9-11). Here is the New Testament standard: God's

truth must be proclaimed at all costs. Compare this with the mere time-server, the fence-jumper, who whines, "Lord, I will preach what you want me to—in a fashion—at \$3,000 per—; especially, if there is room for advancement."

Now, how can we set the church to the task of making known the whole truth of God as revealed in his precious Word?

First, come to the aid of our Mission Board in the Thanksgiving offering. This Board is the agency of our own creation. They can not appoint men to preach the wonderful Word only as we put the means into their hands to pay the bills. The board is made up of our own brethren—men whom we know and love. There is not a board in our church but that is not spending far too much of their valuable time in trying to accomplish great things with the little placed in their hands. Little money and cheap men are the bane of all our boards. Let's do



DR. G. W. RENCH

One of our most Successful
Builders of Churches

Brethren people have merely been playing with the task of Home Missions.

From scores of our centers of population come urgent calls for the establishment of Whole Gospel churches, and the answer to those calls waits not upon workers but upon funds.

a lot of thanks-living that our Missionary Board may have occasion for a real thanks-giving. Every member of the church, old and young, ought to be made to feel that they are not worthy a place in the membership unless they deny themselves the price of some pleasure to give toward swinging this pleasure-mad world closer to the New Testament standard of Christian living. Come on, let's do it.

"I pleaded for time to be given;
He said, 'Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide.'

"I cast one look at the fields,
Then set my face to the town;
He said, 'My child do you yield?
Will you leave the flowers for the crown?'

"Then into his hand went mine,
And into my heart came he,
And I walk in a light divine
The path I had feared to see."

Secondly, we must pray more for an awakening church to the crying need of the home field. The habit of placing our little offering in the envelope and dismissing the whole affair as if it were no concern of ours, is the cause of much of the **LUKEWARM CONDITION** we find in our churches. And here goes again: if the things we stand for as a people are not essential, as many teach (no difference what God says about them) why, of course, we will not pray about the home work as sponsored by our

Mission Board. Where there is no conviction of heart, how can you expect men to pray—or give very much either? If the message of "The Christ of the Indian Trail" is true, morality is all India needs; her schools and colleges can take care of that. As a church let's believe in our mission, or quit the field, and quit now.

Thirdly, we must have more man-power in the mission

A HOME MISSION SLOGAN

The command of heaven is, "Go Forward", and the doors of opportunity swing wide everywhere. Will we dishonor the Christ and bring irreparable loss to his church by hanging back?

work of the church. We are leaving the whole task to our boards, and work and pray as they may, they can not do the work alone. Every preacher must get busy. The layman must talk their church and what it stands for in office, shop, and club. "They went everywhere preaching the word", is the New Testament model. First believe it, and believe it is essential to our salvation, and secondly, preach it. It is a sin for large congregations to sit idly by instead of pushing her standards into the surrounding community. May the spirit-shadows of Swihart, Brown, Hilderbrand, Mason, Summers, and Bauman once more call from the heights to come up and possess the land. They did not wait for mission boards to make it easy to go.

Shipshewana Lake, Indiana.

A New Church a Year

H. F. Stuckman, Newly-Elected President General Home Board

Brother H. F. Stuckman, who is the capable pastor of the strong Goshen, Indiana, church, was recently introduced on the mission page as the newly-elected president of the General Home Mission Board. He undertakes his added responsibilities with large vision, great zeal and much faith, as is evidenced in this article. He deserves the hearty support of every pastor and layman of the brotherhood.—Editor.

Some time ago, this became the Watchword of the Home Missionary Society. Last year we opened up the work in Fort Wayne, Indiana. The growth has justified the assertion, that in a few years it will be going under its own power, and without the help of the brotherhood at large. This year somewhat in faith—faith in the field, faith in the man who is to occupy it for us, faith in the brotherhood to support it—we opened the work at Harrah, Washington. Hereafter this work is to be genuinely Brethren. It may mean the erection of our own building, but we shall do even that if necessary. This work will be self-sustaining soon. We have found the northwest more ready to help themselves than in many other sections, hence our assertion that they will soon be self-supporting. No one knows just where we will place our confidence and money this next year, but some new work must be launched by our Board.

In order to keep this policy of "a new church each year" going, and the slogan itself before our people two things are necessary. First, the churches we are now supporting must bend every effort to support their own work as quickly as possible. This has not always been the case. It is so much easier to get support from the entire brotherhood, than to reach into our pockets and

pay for our own maintenance. Gradually our Board is correcting this condition, and constantly our mission churches must arrive at the point where they can go alone, or must do with less support. Manifestly this is the only way a new mission point can be taken on each year, for even though our offerings would increase, there must certainly be a limit to that increase, and we would be hindered in spreading out. As President of the Home Mission Board it shall be my policy to have these churches now receiving support, going on their own strength as soon as possible, and where churches seem to be strong enough to do this, without our help, the Board will insist on them doing so.

The other way to continue our policy of "a new church a year" is by increasing our now woefully small contributions to Home Missions. "Not less for Foreign Missions,

The continued growth of all other church interests is contingent upon the strengthening of the HOME BASE.

but more for Home Missions," surely we are about to the end of our expansion in Foreign Missions, unless new churches are quickly brought into being, which can and will support Foreign work. To that end we are hoping, praying and asking, that you give our Home Board more consideration at this Thanksgiving time, that our policy of one new church a year may be a living reality to us. We can expand by building up new churches in hitherto unoccupied fields, if you of the brotherhood at large sup-

port us. We have promising fields beckoning to us constantly for our help, we want to help them, but you have tied our hands by limiting us to just so much assistance and refusing to go over the amount to any appreciably degree.

Certainly our Board has been guilty of mistakes, this we freely admit, and ask your forgiveness, but in the future we shall try to sense these mistakes sooner, and correct them to the best advantage of all concerned. Our work at home has so much competition, that now and then we do get into a field where we never should have gone,

such mistakes can hardly be made by our Foreign Board, because the great fields in which they work are wholly left to them. Theirs is never a question of an adequate opening. With our Board it becomes our serious consideration, and the source of our greatest mistakes.

Do you want the Brethren church to be "bigger and better?" There is but one way, and that is by giving liberally of your means to make it bigger and better. We challenge you to give us a big offering, and we will find the new fields, and competent leadership.

Goshen, Indiana.

Missionary Vision, Vim, Vitality

By Charles H. Ashman, Member of Foreign Mission Board
Voices his Vital Interest in Home Missions

The Brethren church needs an enlargement of her missionary vision. "Where there is no vision, the people perish" (Prov. 29:18). When vision ceases, decay begins. Whenever the artist's hand catches up with his brain, he has painted his best picture. There is no future for him. He lives in the past. Whenever a church loses her vision, dry rot begins. The curse of satisfaction settles about that church as a pall of death. Immediately that church is put on the defensive. As a denomination we need an enlargement of our missionary vision. We have had a vision in the past and it has led us on, but it needs to extend its borders.

In this missionary vision, there must be at least two things. First, there must be Christ's world program of evangelization. Our oft repeated smallness as a people does not excuse us from responsibility in this. Some folks seem to think that the boundary lines of Brethrenism are those that encompass just their own local congregation. Others apparently believe that they are those which bound the district in which their church is located. Others appear to believe that America is the promised land and the rest of the world does not count. We must think, pray, plan, and live in terms of world evangelization. Second, in this missionary vision, we must put Brethrenism. We believe that as a denomination we have as distinctive a mission to America as we have to the uttermost parts of the world. Especially in these days of the apostasy, God has a distinctive mission for us. This is the basis of our National Home Missions. Why establish Brethren churches in cities already evangelized? Because, we have a Whole Gospel Message to give. Our cities may be evangelized, but they are not Christianized with the Word of God. Without apology or hesitation, let us proceed to invade the cities and proclaim the message of the Gospel.

Next, given the vision, we must have missionary vim. Vision alone is powerless. It becomes an idle dream. There must be zeal to realize it. We must be "zealous of

good works." "The people must have a mind to work." Paul is an excellent example of missionary zeal. He was a man of impassioned zeal. As a Pharisee, he was the strongest, strictest, and best. When he determined to secure an education, he took a post graduate course. As a persecutor, we admire his zeal. When he became a Christian, he became a whole-hearted, true-hearted, all-in-all-for-Christ Christian. As a preacher, he was on fire for God with a white heat. As a missionary, he tried to evangelize the whole world himself. The world branded Paul as crazy. They said of him, "much learning hath made thee mad." Israel presents an excellent example of missionary zeal also. In Exodus 36, we have the record of a free will offering the people made. The report of it was, "the people bring much more than enough." "let none make any more offerings." the people were restrained from giving, "for the material they had was enough and too much." That was missionary zeal. This is the type of zeal needed to realize our missionary vision.

But, pure human zeal, like human energy is fluctuating and often evaporates. We need vitality to sustain our vim to realize our vision. There must be a driving force within the church. There must be a dynamic, an overwhelming compulsion. There must be an expelling, propelling, compelling force. There must be a vitality without exciting, inciting, and impelling. There must be a vitalizing, motivating, incentive—a divine imperative. Duty is too sluggish. Interest is too changeable. Fear is too spasmodic. What shall be our vitality? "The love of Christ constraineth me." Love is constant, fiery, powerful. Let the love of Christ be the vitality that will inspire our vim to realize our vision. Get a vision! Be full of vim! Yield to the Holy Spirit for vitality!

Johnstown, Pennsylvania.

If the last member of us were to give to Home Missions as God has prospered us, the church could be doubled in size in a decade.

Are Brethren Progressive?

By Freeman Ankrum, Vice-President Home Mission Board

The progress of the Brethren church depends upon two things, a Home Mission offering and a definite time for its reception. A goal with a set time makes the planning of the work possible. The day is past when we may expect to have churches built in cities and communities with the donated labor of some consecrated minister. Demands of modern times make such methods almost im-

possible. It is now necessary to send a man upon the field supported in a way that will not hinder the cause he seeks to aid.

Some of our strong churches today were only a few years ago under the whole or partial support of the Home Mission Board. The foreign work of the church depends upon the home work inasmuch as the home base must be

stronger than the outposts. To build and enlarge the home, is to strengthen and expand the foreign. Churches are being helped today that in a few years will be self-supporting and then in turn they will be able to help others through the Thanksgiving Home Mission offering. Calls are being made yearly for help where there is already a nucleus which with the necessary funds available would eventually grow into a self supporting church.

There is a greater need for the Brethren church today than there has ever been since its founding. It has been guarded, protected and saved for this very age, what will our answer be? Will the Brethren church be a progres-

sive or a decadent church? The answer depends upon you and the opportunity is approaching when your decision may be made.

Oak Hill, West Virginia.

Brethren people have merely been playing with the task of Home Missions.

From scores of our centers of population come urgent calls for the establishment of Whole Gospel churches, and the answer to those calls waits not upon workers but upon funds.

The Laymen's Responsibility for Home Missions

By Prof. C. L. Anspach, Head of Education Department of Ashland College
and Prominent Leader among the Laymen

The Brethren church has had a glorious past; many great ideals and attitudes have been transmitted to the social group because of the faith of the Dunkards. At present, however, we cannot look back to the past and live off the achievements of other generations. The Brethren church can no longer justify her existence on the basis of what has been done in the past, the same spirit of pioneering must be exerted in the future if she would live. Progress in the future for the Brethren church, as I see it, will be closely associated with the work of our Home Mission Board and its activities. Progress in our church, which is essential if we would justify our existence, lies in church extension.

Conditions have changed in the last half century. The Brethren church was established at a time when America's population was predominantly rural. Now America's population is only 40 per cent rural. As a result we must adjust our program to conditions, which means, that our churches in the future must be located in the main, in the

in order to maintain our program of foreign missions. As I heard one prominent man in our church say some time ago, "If our work continues in Africa at the present rate it will not be long until the membership abroad will be larger than the membership at home." It will be a long while before many of these mission points will be self supporting; in the meantime we must have a home mem-

It is not a "Whole Gospel Church" whose Home Mission progress must be slowed up for lack of funds, in the face of the Gospel requirements of stewardship. Giving is as important a part of the Kingdom program as baptism.

GOD'S CHALLENGE

"Bring ye all the tithes into the storehouse, that there may be meat in your house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Do we imagine that God's arm is shortened, that he is not able to do for us what he promised to do in the days of Malachi, or has faith weakened so that we are not able to claim his promise? Will the Thanksgiving offering drive us to such a dilemma?

cities. The maintenance of rural churches is justified in many localities, but new churches should certainly be erected in our industrial centers.

In this program for church extension the layman must play an important part. The Brethren church does not consist of buildings and of its ministry, but, to a larger degree than we are often willing to admit, of its laity. The layman must assume his share of the responsibility for the carrying out of this program. He can no longer entrust the complete management of church extension in the hands of the ministry and wave his responsibility.

The layman is responsible for home missions, for the following reasons. (1) Mission work is the responsibility of the entire church. Especially home missions are essential because it is necessary to have a large home base

bership sufficiently large to support the foreign work. Now, when an individual places his membership with our denomination he assumes his share of the responsibilities of the denomination. Home Mission work is one of the church's responsibilities, therefore, he can not say, I do not believe in home missions and will have nothing to do with such a program. If he holds that attitude, he is not in sympathy with our ideals. If an individual forms a business partnership he immediately assumes his share of the firm's future responsibilities; he cannot accept some and reject others. The same principle applies in church membership. The layman must recognize this principle, and if he looks at the matter in a sensible fashion, he will support the church's program.

(2) When the layman pledges his support to the church he also assumes his share of the responsibility of paying. Many persons join church under the assumption that salvation is free and therefore they are relieved of any financial responsibility. The story is told of a Negro, who joined church under this assumption. One Sunday it was necessary for the minister to make a very earnest plea for money. This good brother immediately approached the minister in the following manner: "Brother, didn't you say in your sermon last Sunday that the water of salvation am free?" "Certainly," replied the minister, "The water of salvation am free, but it costs a powerful lot for the piping." The Negro minister had it exactly right, "it costs a powerful lot for the piping."

One might just as well ask another member of the church to pay his grocery bill, or his meat bill as to ask

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The continued growth of all other church interests is contingent upon the strengthening of the HOME BASE.

THE BRETHREN PULPIT

A Tremendous Mission A Seven-pointed Acrostic Sermon

By G. C. Carpenter, D.D.

Making the world acquainted with Jesus! That is the mission of the church. That includes the home land and every land. A Christian heard the minister at the close of the communion ask, "Has anyone been missed?" and before his vision, he said, there passed the millions who have never heard the good news. The task of the church is to give the whole world an opportunity to know Jesus and to accept him as Lord and Master. To accomplish such a tremendous mission the church at home must be very strong, fitted for big business. The task of Home Missions is to help fit the home church for big Kingdom business.

I am responsible! I am called! All are included. "Go ye" is for me. Every Christian can go by going or by sending. Jesus speaks to each and tells what to do. In the Holy Book the Father has left his will and there is an inheritance for all men, but many do not know about it. Those who do know are commissioned to tell others until the whole world shall know about it. When Christians consider their great responsibility each ought to ask, "Am I faithful?" "Am I filling my God-assigned place?" The task of Home Missions is to enlist the home church until every member and every church is lined up for the big task of world evangelization.

Send me if it please thee! At home or abroad! That is the attitude of the true Christian. "Here am I, send me." No stopping to prove oxen or measure land or attend to family cares. Ready to go. That does not mean that all will go, but it does mean loyal service whether going or remaining at home. Thanksgiving time ought to be for every member of the church a call to a deeper consecration and a fresh taking up of the cross to follow Christ. Thanksgiving time ought to witness the surrender of a large number of young people for kingdom service.

Send others and I will help support them in every way possible. That also is the attitude of every true Christian. I'll go if you want me to go. Lord, but if not, I'll stay and help the church to hold the ropes. We are to teach and preach and evangelize at home and thus help to evangelize the whole world. What a tremendous mission! We are to strengthen the stakes at home by aiding weak churches, by helping to build and establish new churches in strategic places, and by doing all we can to help make America Christian. That is the aim of our Home Mission Board.

I will give as I have been prospered. True prosperity depends upon partnership with God. The Christian upon entering into partnership with God agrees to give according as God prospers. The old-fashioned way to tell whether or not anyone was dead was to hold a mirror to the mouth and see if there was any sign of moisture, but the best way to tell whether or not a church or a professing

Christian is dead is to hold up before their face their mission record. The missionary church is always a live church. As Mr. Ridgway says, the "Go ye" church is always a "going" church. The best growth gauge for any church is not its membership roll, but its mission record. Let us as churches and as individuals count our blessings at Thanksgiving time and give as God hath prospered. Then Home Missions will enjoy a banner offering.

O give thanks unto the Lord, for he is good, for his mercy endureth forever! Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation! Many are the exclamations of thanksgiving by the psalmist. Let us ask with him, what shall we render unto the Lord in return? If our returns at Thanksgiving time are in proportion to our blessings there will be no lack of Home Mission funds for the coming year. The work already started in various places can be supported and new work already planned can be pushed with success and other promising fields can be entered.

Now is the time to show our gratitude and now is the time to do our best. Remember that proverb, "The good is the enemy of the best." God expects our best. Here is where Saint Paul's "most excellent way", the way of love, should be followed. As we love, so will we give. If our love is of the First Corinthian Thirteen kind, then our loyalty at Thanksgiving time and at all times will be unquestionable. Here is one thirteen that brings good luck. Try it. When the Macedonian call came, Luke says, "We straightway sought to go forth into Macedonia." May our gifts of life and substance be full proof of our love. Too often we have dollars for ourselves, for automobiles, for radios, for dress, for pleasures many, but only dimes for missions. Now is the time to reverse. Pay the tithe, then bring offerings. The first sinner on earth fell through covetousness and that sin is still at the forefront in modern life. God help us not to be overcome, but rather to be overcomers. May the whole Brethren church, pastors and laymembers, rally at Thanksgiving time and help as never before to perform this tremendous God-assigned mission.

Hagerstown, Maryland.



DR. G. C. CARPENTER

Retiring President of the Home
Board and Successful Builder
of churches

The door of opportunity in the homeland was never swung wider than it is at present, and the urge on the part of our leadership was never more strongly felt. How undone will be our condition in that last great day if we dally until the door is closed in our face and the missionary spirit has left us! "My Spirit will not always strive with men." This is the day of our visitation. Let us heed the Spirit as it seeks to lead us into the doing of something that is really worthwhile in HOME MISSIONS.

The Laymen's Responsibility

(Continued from page 7)

him to pay his portion of the home mission bill. I see no difference. A person is obligated to take care of the one as well as the other.

(3) In the next place, supporting of the home mission program with our finances is the least we can do. In many of our mission points we have men and women, consecrated and self-sacrificing, looking only toward the ultimate good that can be accomplished. Many of us can not go, but we can make it possible for some one else to carry on the work in our place. I was surprised to discover in several of our mission points young men who

If the last member of us were to give to Home Missions as God has prospered us, the church could be doubled in size in a decade.

were giving their lives for the work. One young man had been offered a large church in our denomination at a salary of six hundred on the year more than the mission point was paying, but he decided to stay with the mission because he has a vision of greater things for the mission church. Another young man I know is preaching in such a place and trying to make his living by means of work outside the church. Certainly, laymen, if we have men of this type, willing to give their lives in hard work and service, in order that our church might grow, we should do our share and contribute to their support in order that they might have it a little more pleasant.

(4) In the fourth place, it is good business for the church in general to support our mission program. As business men we are always looking for a fair return on our investment. We like to see big returns. I know of no place which will return bigger profits than the establishment of well planned, properly constructed and efficiently manned churches. The time is past when we can go into cities and start mission points on unimportant streets in poorly constructed buildings. We would gain as a church if we picked out good locations, erected fine looking churches and manned them with our strongest men. Instead of asking men to go into such places and support themselves we should send them on a good salary for a period of several years or until they are able to build up a group of people who will be self-supporting. It

Measure your gift for Home Missions by your love for your church.

can be done. I know of one point in the mid-west which will start one of these days with a group of fifty members and will not ask the church for one penny of support. It can be done if the proper methods are employed.

(5) In the last place, we must support this program because if we have a message and we think we do, then it is our duty "to go into all the world and make disciples of all men." If the Brethren church is the church we think it is, we should not hesitate to proclaim it unto all the world. Our trouble has been in our backwardness in expressing our beliefs to the world. We have felt that our position was sound and have leaned back perfectly content and waited for others to realize the importance of our position. This attitude is wrong; we should go out and tell others of the value of our faith. I am reminded of the incident of Philip's conversation with the Eunuch. In answer to the questions, "Understandest thou, what thou readest?" he replied, "How can I except some man should guide me?" If we would guide others we must

establish mission points. The establishment of such points makes the support of laymen imperative. Ashland, Ohio.

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

MAKING THINGS NEW—Rev. 21:1-5. "The former things are passed away." What were some of the things that were missing? the writer says, "I saw no temple." We are prone to place too much emphasis on the church building in which we worship. The things that are visible, the things that please the eye, are not abiding, they pass away. And if we focus our attention upon the things that are material, even though they may serve a very noble purpose, our lives will be hollow and superficial. Symbolism is an important aid to spirituality and strength, if we look beyond the symbol to the truth symbolized, but we must be constantly on the alert lest we content ourselves with the shell instead of seeking the kernel.

TUESDAY

THE PLACE OF PLEASURE—Psalm 16:1-11. "At thy right hand there are pleasures forevermore." True Christianity never divorced its devotees from real pleasure. There have been times when some devoted but misguided worshippers have thought there was merit in self-inflicted suffering and sorrow, but not many have that notion today. There are many, however, who do not seem to know just where to find the real joy of life. All too many imagine that it is to be found in carnal things, in the passing show, not knowing that at God's right hand are to be found the pleasures that are eternal and that are rich and satisfying.

WEDNESDAY

TASTING GOD'S GOODNESS—Psalm 34:1-9. "O taste and see that the Lord is good." The bodily hunger is satisfied not by arguments and theories and statements about food and its preparation, but by actually eating of the food itself. And so it is not statements of faith and religious dogmas that satisfy the soul, of however much worthy these may be in their place. It is sitting at the tables of the Lord, feeding upon the richness of his love and being filled with all the fullness of God that brings satisfaction. And the fact that he satisfies, and meets our every need is the proof to us of his perfect goodness.

THURSDAY

GOD'S WAY WITH MEN—Isa. 55:6-13. "My thoughts are not your thoughts, neither are your ways my ways." In the midst of the confusion of men and their forebodings of evil, God pursues with calmness and certainty his course toward the final consummation. He sees the end from the beginning, and he overrules to cause even the wickedness of men to praise him and to serve his purpose. And in individual lives his ways are not our ways, for he has decreed that only as we die in Christ unto sin can we live in him unto righteousness. That is his way of getting the better of sin.

FRIDAY

THE WONDER OF CREATION—Job 26:1-12. "He hangeth the earth upon nothing." At least, nothing that man can see. But the foundations of God's world are sure, even though invisible. Because we cannot see the forces of God and often cannot understand their operation, we do not therefore deny them. Even so are the spiritual powers real, though they must be laid hold on by faith.

SATURDAY

THE WAY TO BEGIN AGAIN—1 John 2:1-6. "If any man sin we have an advocate with the Father." Sin is a terrible fact. Men may differ about its origin and in their definition of it, but no one can get away from the fact of sin. But thank God there is a way of getting out of its clutches, of being released from its bondage—through Jesus Christ our Lord.

SUNDAY

THE LORD'S SIDE—Exod. 32:7, 8, 26-29. "Who is on the Lord's side?" The question needs to be asked today in the home, in the church, on the street, and in business, social and public life. There is a line of demarcation between the Christian and the worldling. The curse of the church is that portion of its membership who want to walk the dividing line.—G. S. B.

E. M. RIDDLE, President
Warsaw, Indiana
L. V. KING, Associate
New Lebanon, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio



REV. E. M. RIDDLE

Missionary Appeals to Endeavorers

By E. M. Riddle, President Brethren
National Christian Endeavor Union

(Note—We were unable to secure Brother Riddle's cut when we published his first message as president of Brethren Christian Endeavor Union, to which position he was elected at the late General Conference. We are glad for this privilege of presenting his likeness to the army of young people whom he is to lead, though to large numbers of them he is not a stranger, as he has served them in other capacities for a number of years.—Editor.)

Christian Endeavorers! One of the strongest departments of our work is the missionary department. Our organization has been missionary in spirit and character since its founding. Now, we soon face another excellent opportunity to reveal that missionary instruction is worth-while. We have helped in years gone by with our gifts for Kentucky, the far northwest, and in our large cities. Will we be as loyal to the cause of Christ in the homeland again this year?

Your gift at this Thanksgiving for Home Missions is first an expression of your gratefulness to God. Second, it is a point of contact between you and the missionary program of our church. Where you make investments, your interests become centered. The dividends from a gift this November to the Home Missionary program will be no less than ever before. Souls who may be led to our Lord for the gift of salvation and so many of them who may later be called to definite life service, will surely constitute a small fruitage to be realized from missionary endeavor.

Let us as Brethren Endeavorers pray earnestly and give accordingly, because of the mighty need for an adequate Thanksgiving offering.

Warsaw, Indiana.

DES MOINES, IOWA

(Continued from page 11)

for fourteen weeks. Twelve are enrolled.

The church here at Des Moines should be a great church some time. However, it must pass through the discouragements of the small city church first. There are many things which might be said about the work here, but we feel it much better to tell about matters as they are now and not be talking about the "great things we think are just ahead." It is not what we are talking about that counts but the things that are. Some things must be done here and that very soon. But we will leave these matters now.

We ask an interest in the prayers of all who are interested in continuing a Bible church here. Please remember us. The future is bright but we know that only God can build a church. So it will be our policy to teach the Word in its purity and truth and leave it to the Lord to prosper us.

CHAS. W. MAYES.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for November 20)

Showing Our Thankfulness

John 13:34, 35

STORY—JESUS AND HIS LITTLE LAMB

Once upon a time there was a little girl named Frances. When Frances was just eight years old, one day her father brought her the nicest new pet. What do you think it was? I'll tell you before you guess. It was a dear, little, baby lamb. After that Frances and her lamb were together every day. While it was real tiny, she fed it and held it in her lap; then after it got bigger, she romped all around the big yard with Betty Bell. The minute that Frances came outside the door of her house, Betty Bell came running to her.

Sometimes Frances and Betty Bell went on long exploring trips together. They would run away down by the little stream and if they came to an especially nice grassy spot, Frances would sit down and wait while Betty Bell ate her fill.

One day when Betty Bell was just about two months old, Frances came to the door and Betty Bell failed to meet her. Frances called and whistled but Betty Bell still failed to appear. Then Frances got scared, she wondered what could be keeping her pet. First she hunted all around the yard but no Betty Bell could be seen. Frances noticed that the gate at the end of the big yard was open and then she thought, "Betty Bell must have gone off on a tramp all by herself. She ought to have come after me." Frances started off toward the little stream but she reached the end of the long, long field and still she could not find her lamb. Frances felt just like sitting down and crying but she knew that crying would not bring back her little lamb. Then, she went running home and hunted up her father.

She told him about her trouble and soon father was helping her to hunt.

At one place along the path to the stream there were a lot of sharp rocks all piled up and a sharp turn in the path. When they came to that father said, "Maybe Betty Bell missed the path here and fell on some of these rocks."

Immediately Frances began climbing over the rocks and soon she called out, "Oh, father, here is Betty Bell and I am so afraid that she is hurt. Help me to carry her so that we won't hurt her worse."

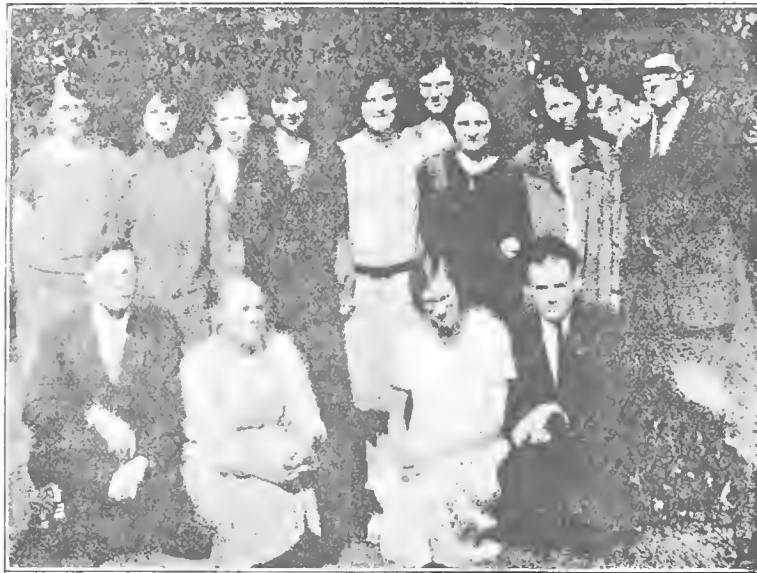
Father picked up the little lamb and soon they were home examining her to see what was the matter. They found that one of her legs was broken and she was, oh so scared. Frances and her father set the broken bone and bound up the little leg very tight and then Frances took her pet in her lap and talked and talked to her. She said, "Betty, I am so sorry that you feel bad. Lie real still and soon you will feel better. Why did you run off without me? You scared me so and I was so unhappy without you. But now I am happy again for you are home and will soon be well again."

Do you know, Junior boys and girls, or who might be reading this story, that we are going to be? We read in the Bible that Jesus said that his people were his sheep. The grown up people are Jesus' sheep but the little boys and girls are his lambs. Jesus loves his lambs, just like Frances loved her little lamb. Jesus wants his lambs to come to him often in church. And all of the little lambs must listen to the voice of Jesus for he loves each one.

And then, do you know, Juniors, that there are a lot of other little lambs that Jesus would like to have for his own? But the other lambs don't know about Jesus. That's why the lambs and the children who have not been brought to the church. We must bring them in for it will make Jesus happy to have more little lambs and all of the little lambs need Jesus Oh so badly.



Our Present Duty---HOME MISSIONS---Our Future Hope



Faculty at Riverside Institute

Beginning with the row standing, from left to right, they are:

Miss Goldie Richards, Garwin, Iowa, matron girls' dormitory and teacher domestic science in the high school; Omeda Hadden, Haddix, Ky., teacher first three grades; Mrs. Corsa Smith, Harvettown, Ky., cook; Miss Ruth Austin, Canton, Ohio, teacher, high school; Dove Barnett, Portsmouth, Ky., teacher grades four, five and six; Clara Hall, Garrettsville, Ohio, teacher grades seven and eight; Bessie Hooks, Kittanning, Pa., teacher high school; Mrs. Drushal, Bible teacher; G. E. Drushal, superintendent; M. D. Early, financial secretary and manager of farm; Mrs. M. D. Early, nurse and head of food department; Mrs. Grant McDonald, music teacher; Grant McDonald, Bible teacher and coach of athletics.

RIVERSIDE INSTITUTE AT LOST CREEK, KENTUCKY

Again we approach the Thanksgiving offering for the Home Mission work of our brotherhood. We have been asked to contribute an article for the Evangelist. In this issue of the Evangelist you see the picture of the corps of workers you now have at Riverside Institute, Lost Creek, Kentucky. Could you be here, and actually keep up with the work day by day you would soon see how busy each one is. One of our workers, Brother Early, is now holding a meeting in Tennessee. In his absence his two classes are taught by others. This extra work has made the work of the writer so much the heavier that this article could not be gotten to the Evangelist on time.

Each worker is busy, no one duplicates the work of another, and no teacher is teaching a small class of only a few. The two regular high school teachers are now teaching the limit allowed for an accredited school, five classes each per day. For many of us there is no holiday during the week. It is seven days per week work, some days of course heavier than others. The regular school teacher has Saturday off for rest. The usual pastor may take Monday off for rest. But in a busy mission place like Riverside Institute there are but few if any days off. We are glad to be busy.

Of course there are always some types of mind continually raising the question, "Does it pay?" The practical mind does this, in a desire to just simply know. Then there is the type of mind which is fearful that if one gives to one place that that will take so much away from some other place, thus impoverishing one of them, especially when they go to counting numbers instead

of looking at the resources of our God. (Phil. 4:19). Questions are all right when the motive is all right. But did not Satan get in his first disastrous work by the means of questions in the Garden? It is one of Satan's favorite methods of attacking the work of our God.

In this article, we shall not attempt to work out an answer to the question, or questions clustering about the one given above. They have been raised, and they are raised yet today. Neither shall we attempt

an emotional appeal. The appeal is just as urgent as it has ever been, and that is to give out the real Gospel, the Good News of salvation, and also to train the young that they may know and appreciate somewhat the will of our Lord in their daily lives, some of them giving their whole life to the service of the Lord.

But may we suggest this as a matter of deep concern in regard to the question raised, THAT IF THIS WORK HAD NOT BEEN OF THE LORD, AND IN THE MAIN, PLEASING TO HIM, WOULD IT NOT HAVE PASSED OUT OF EXISTENCE HERE THIS TIME? But that it still persists, and is stronger today than it has ever been before seems to us to be some evidence THAT OUR GOD IS BEHIND IT, and that it is in the main, well pleasing to him, and if so then it is FULLY WORTHY OF CHRISTIAN SUPPORT. "If this counsel or this work be of men it will come to nought; but if it be of God, ye cannot overthrow it: lest happily ye be found even to fight against God." "I have planted Apollos watered, BUT God gave the increase." For twenty-two years now the work has stood this test, and if it were not of God, then it would by this time, it seem to us, either be out of the way, or else tottering on the brink of oblivion. But THANKS BE TO OUR GOD, it is not tottering, but is stronger today than ever before, and now having the largest corps of workers ever before on the field at one time. This being true, then does not the work merit your continued support? And should not this Thanksgiving time be a time of real fellowship in the spirit, as we give thanks to the Lord for the work that must lie close to the will of our Lord?

But we are not unmindful of the fact that only too often prosperity is Satan's opportunity to get in his work. If there is one outstanding thing which Riverside Institute is trying to do, it is to hold up standard of life in harmony with the Bible, and to accept the Book as the final, complete, and

(Continued on page 15)



Above is a view of some of the members of the Krypton Girls' Boarding School, of the Brethren Church. While the Dormitory privileges are for girls only, boys are admitted to the school room, and two little fellows live in the house with the Kinzie's.

On the extreme right is Miss Thetus Hadden who takes the burden of the teaching, especially the lower grades. She is a Riverside graduate, and well equipped for her work. Center, Mr. Kinzie. Mrs. Kinzie at camera.

Progress and Outlook of Home Mission Stations

KRYPTON, KENTUCKY

Again, after the lapse of only a short time, we come with a message from the Appalachian Plateau of Eastern Kentucky. It is unusual to have to say, "after a short time," for usually an apology is seemingly needed for neglect. But we are called upon to write in behalf of this Thanksgiving season, in which we rally especially to the support of Home Missions.

And at this Thanksgiving time, what better can we say than "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." This is a victory which, to the world and oftentimes to ourselves—at least to the flesh—looks like utter defeat. But, again, "thanks be to God," for we know in whom we have believed," and amidst much which tends to disappoint and discourage, we desire to press on.

Of course, you who read this are desirous of further word of information regarding the field in which we work, and rightly you should know. There are so many peculiar features to the conditions here, but for you to fully comprehend them by written page is nearly out of the question. And we shall not attempt to do into a full diagnosis herein. We can only add another drop or so to the several smattering accounts already being presented. There may even be some repetition of thoughts tropped heretofore.

Literature is replete with the accounts of mine prospectors who braved untold terrors and hardships in search for wealth in the form of yellow nuggets. Some of these spent a lifetime in loneliness and wanderings, and sometimes extreme sufferings, despising the thought of turning back. Their determination was intensified either by their own finding occasionally a few telltale specks in the sands of a mountain stream or by the fortune of a friend or acquaintance. Sometimes this career of quest was spent in vain. How foolish! But are we foolish to make a similar effort as prospectors for the gems of life? The world thinks so, but gladly "we are fools for Christ's sake." One thing that helps us to go on, is the finding of a pearl, or diamond, or ruby occasionally—not many, to be sure, but now and then one—and we know that these are doubly precious in the sight of the Lord.

Woe is the school or college, and woe is the teacher or professor who is instrumental in the sidetracking of a life, away from the Lord! What an opportunity is thrust in our hands, when these mites of plastic clay are even into our care day after day, subject to be molded, largely, at our will. It is difficult for us to comprehend how vastly we are affecting the destinies of those who come within our influence. Boys and girls come to us who have known nothing but the vilest of sin and shame, morally and otherwise. One little boy tells of conditions which it is almost a sin to think. He (only 5 years old) came with another of the

same age with records of terror in their own home and community—and outlaws, so far as parental control is concerned. Only the Lord is due any praise for our having been able, with his help and strength, to eliminate the "ore" and show two brilliant little scholars outshining some of those

the Lord. In the place of the annoying scenes of tears, etc., of last year, a sweet little lady has developed. This girl is taking fourth grade work and running away with the class. She eavesdrops when the fifth and sixth grade spelling is given out, and, without previous study, many times gets better grades than the ones for whom it is intended, dividing the words in syllables as requested. Though so young, we heard indirectly, that she is contemplating baptism. Oh, what a gem! Would that we might pluck this intellect and sanctify it for the glory of her Maker!

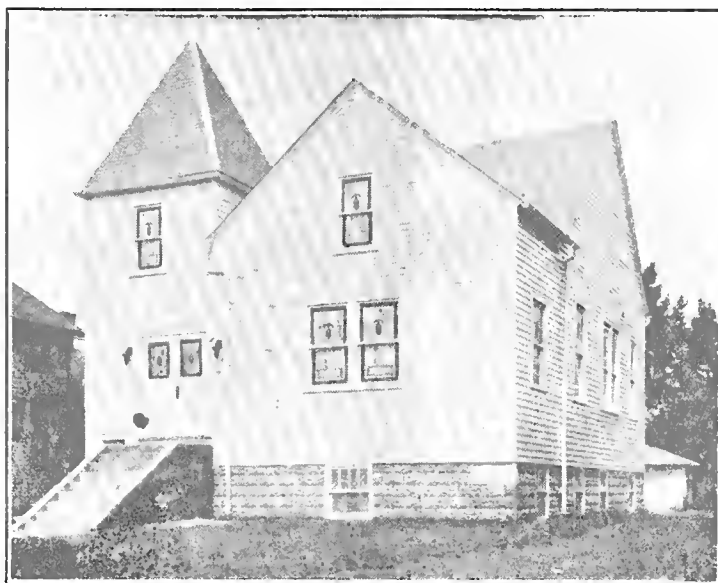
Minnie and Christine are two waifs, brands plucked from the burning. The former's father is dead and mother worse than dead. No support from home, but we cannot let her sink in the mire. Johnstown Second church is now supporting her. Christine's father and mother are separated—neither fit morally to care for the child, and since they have fallen far in arrears financially, some aid has been proffered by Sunday school classes of First church, Johnstown. Another girl, an older one, who, to show her home environment, has been forced to drink liquor as a child, but

who has been grasped from those things and now gives promise of real worth for the Lord, is being partly supported by an individual of the Oakville, Indiana, church. This pupil earns part of her expense here. The above cases of support have come voluntarily through the work of Sister Shack in simply telling the story of the things she has seen and heard and knows by personal touch. We know a real blessing will come to those who have such vital interests in these little ones.

So we might go on telling of individual cases of special interest, but space forbids. Now, all the road is not so glittering as might seem from the above, for naturally there are those cases which cause disappointment and heartache. Our purpose and plan is that when the pupils leave us they go on to Riverside. We are therefore much interested in that institution, that they teach the Word in its purity, and this we believe is being done. No greater calamity can come into a child's life than to find God's revealed truth as the only reliable Guide, taught in one school, and find it discredited and ridiculed (under cover) in another. Thus our great hope is to see these young people through the grades and high school under spiritual guidance of such

nature that they shall be strongly established in the Christian life and the Brethren church. The last communion service at Riverside was a revelation along this line. What a beautiful sight it was to see that host of young people at the Lord's table!

Is all this worth the continued support of the church? Many have asked this question over and over. Many will ask it again as the Thanksgiving offering is lifted. Almost every one of our members who visits Krypton personally, even only for a short stay, goes away a greater booster and



Our New Church at Fort Wayne, Indiana



ELDER J. L. KIMMEL
Our Oldest Home Missionary In
Charge of Our Newest
Mission Church

twice as old.

A girl of seven, whose parents had been educated in a Presbyterian school near here, deserves special mention. She was referred to in a former article last year, but this girl last year appeared to be beyond reach. She was and is one of the most adept pupils we have ever known, but without proper parental control. Last year was her first in school. She was here only a few weeks; then in the free school a short time, and out the rest of the winter. This year another trial was made—and successful, praise

greater giver for the work. Lack of knowledge of the field and the need is the greatest barrier to adequate support. Now, the amount of one dollar and fifty cents per member of the Brethren church is asked for all the Home Mission enterprises. What a miserably paltry sum this is, when we consider for a fraction of a second the huge sums we spend for non-essentials! Pray the Lord of the harvest, that funds might be available for the continuation and furtherance of tasks to which we have set our hand, as well as to pray for our faithfulness in the task. Till he comes.

FRED V. KINZIE.

FORT SCOTT, KANSAS

As to the progress and outlook of this mission point, I will offer a few lines. This mission was started by the writer, under the direction of the district mission board, July 1st, 1908. The first received into the church by baptism was on August 16, 1908. From the beginning this mission, as all others more or less, has had its successes and its reverses. But its progress can not be measured by its present status, for several souls have been won to the Lord Jesus Christ, and have been called to be with him. This is something, upon which there can be no human estimation of value. The writer in his first pastorate here, by the loyal co-operation of the faithful members, succeeded in erecting a neat frame building, on West Sixth Street, in an unenured part of the city, and saw it paid for except about \$200. This fact of a permanent church home, inspired the membership greatly.

This mission has had some mighty good leaders, who did excellent work, and it has had some poor leaders, who scattered the flock, sowed the seed of discord and made shipwreck of their leadership; but despite all this there are some mighty choice souls here yet and they, and the good Lord, are the hope of the future. Frankly, I express



FORT SCOTT, KANSAS

Though not a new point, this Mission is becoming quite promising under the care of Rev. L. G. Wood

my love for my people, and also my deep appreciation, of every loyal action and prayer, on their part, in behalf of the cause which is nearest our hearts in this field.

Yes, there is an "outlook" for this work and it is necessary that we take the "upward look" and the "inward look" in order to realize the "outlook."

1. Fort Scott is a strategic point, for our work and there is a prospect of a strong Brethren church here.

2. The present working membership is anxious to have it so.

3. The public is expecting it to be so, as never before since we have been here.

4. Our location is a good one and should be utilized.

5. Our "Whole Gospel Message" is badly needed in Fort Scott and this community.

6. Our work is gaining the confidence of the public and this will give us prestige and cooperation.

7. Our "Whole Gospel Message" has been proclaimed in several outlying points, in southeast Kansas for several years, and there is no reason why Fort Scott should not become a center, for its continuity.

We appreciate the prayers of the brotherhood; keep on praying. If there be any Brethren passing this way, be sure to make us a visit. That farm which is about 15 miles out of the city is still waiting for a Brethren family if any desire it. Let us all pray and then help to answer our prayer for the extension of the work of the Kingdom in the homeland and in the world.

L. G. WOOD.

PERU, INDIANA

The Brethren church of Peru, Indiana, was organized April 12, 1914 by Elder P. M. Fisher who since has been called home to Glory.

Elder Fisher together with a few Brethren who were living in the city, believed in the power and potency for the good of the organized church of Jesus Christ, to the individuals embracing it as well as the community at large, associated themselves together in a purely Christian relation, for the purpose of mutual encouragement and helpfulness, in developing the elements of Christian virtue taught by Jesus Christ and exemplified in the lives of his most faithful disciples in all ages, voted unanimously to form such an organization under the rules and regulations of the General Conference of the Brethren churches. It was for the purpose to form an organic part of the General Brethren Church of the United States of America, holding in common with all local churches of the Brethren Church, "The Bible, the Whole Bible, and Nothing but the Bible."

Elder Fisher was chosen as its first pastor, donating his services until some man could be secured who could give his full time to the work. At this time the help of both the National Home and District Mission Boards was secured and Elder G. C. Carpenter was selected as its full time pastor. Brother Carpenter gave seven years of his untiring service, and together with the few members began to lay plans to se-

cure property on which to erect a church building for a place of worship. A corner lot just two blocks from the business district was purchased and a tabernacle was erected. These good Brethren laboring together with their pastor was given for their labor, and at the close of Brother Carpenter's work the membership had increased to almost 100 souls.

Elder J. W. Brower was chosen to succeed Brother Carpenter who served the church one year at which time the present pastor was chosen. The work from the very beginning has met with decided success until the present time a very commodious church building has been erected and the membership has increased. At our evangelistic meeting of two weeks, closing Easter Sunday of this year there were souls who had made the confession of Jesus Christ as their Lord and Savior.

The outlook of this field is encouraging to the members and pastor. It has its encouraging problems to meet but she is meeting them as only Christian people would.



WINCHESTER, VIRGINIA

One of our newest and most promising mission points in charge Rev. E. J. Rohart

meet them. This church is located in a city of 16,000 population, and is the center of Brethrenism in this part of the district. People are coming to the larger cities and towns for employment and some of them are Brethren people and should be taken care of when they come. Without a church of their choice in the city they are soon lost to the Brethren faith and make their homes elsewhere. There are those who know nothing of the Brethren doctrines and when once they get into its services and hear the Gospel proclaimed both from the Sunday school class rooms and the pulpit, become interested in the things for which the Brethren church stands.

As we are fast approaching the Thanksgiving season when all the churches are thinking of Home Missions it is hoped that the offering this year will be the largest in our history as a Brethren church. Yet the Home Mission Board is doing a great work and their call should be heeded and I am sure that the Lord will bless both church and individual who contributes to this noble cause.

G. L. MAUS.

FORT WAYNE, INDIANA

Do Home Missions Pay?

As a church we are young in years, and knowledge comes to churches and other

stitutions largely through observation and experience. I am aware of the fact, that such a question sounds almost silly because the answer seems a foregone conclusion. "Why, certainly Mission work pays, and especially Home Mission work," I think I hear people say everywhere. But the fact remains that the Brethren church has not been Home Missionary in spirit or practice. If she had been, we would have a church, number a great many more people, and be a greater power for good in the world.

You have no doubt heard of the brother who when asked to give to Foreign Missions refused by saying he believed in Home Missions but not in Foreign Missions. Now the fact is that this brother did not believe in missions at all, and only said what he did, as an excuse for not giving anything. Mission work is mission work whether it is Home or Foreign, the location has nothing to do with it.

Here is another truth the Brethren church has to learn—not to let the money determine too largely the course of action. Because we have been preoccupied with money for Foreign Missions, that we have neglected Home Missions. But Jesus Christ taught us to love every man, and one man's life is worth more than the whole world. What is the use of Greenland's icy mountains, of the coral strand, or in one of the cities of the United States,—and all that regard to race or color.

And churches extend their borders only in proportion as they are willing to give for Home Mission work. The two largest churches in our denomination today were both mission points twenty-six years ago.

As to Fort Wayne when the Mission Boards met February 12th, 1926, we had no lot, no church, and no money, while today we have a plant here worth \$10,000.00 and sixty members on the roll. We should have had a church here ten years ago, to care for our people who moved here from the various churches.

Yes, Home Mission work pays. Indeed, it is the only hope of the Brethren church. "If you cannot cross the ocean, and the heathen lands explore? You can find the heathen nearer; you can find them at your door."

J. L. KIMMEL.

THIRD CHURCH, PHILADELPHIA

We are asked to write concerning the work of the Third Brethren church of Philadelphia, but cannot, in a half-column article begin to tell the story of the struggle upwards against such great odds; of the discouragement and setbacks; of the triumphs, too, of the fourteen years of our pastoral labors here. The story has never been written, and perhaps never will be—for publication. Only one who can speak out of the heart of it; out of the spirit of it—whose life it was—can tell the story intimately.

So we will only speak of the immediate past, and of the outlook for the future.

About four years ago, primarily because our health at that time was feeling the strain of the growing work, we resigned, after preparing as far as we could for the building of our new church without actually undertaking the erection of it. Our successor built the church, but under his later ministry it did not prosper, and he resigned, leaving the church a very heavy financial burden.

The writer, with the aid of several other pastors, was successful in securing our late

lamented Brother Marcus A. Weber, a new leader, who, after serving only a few ten or eleven weeks, was taken with pneumonia, and died. This was a great loss to the church, and another setback in its progress.

While again helping the church to find a new pastor a call was given the writer to again take up the work. We accepted the call, and began under very discouraging conditions; but the Lord has shown his favor, and the work is recuperating.

There has been about a forty per cent increase in Sunday school attendance since Italy Day. (The total last Sunday was 120). Both the Women's Missionary Society and the Christian Endeavor Society had been disbanded, but both have now been reorganized and are doing splendid work.

We have just organized a teacher-training class with about fifteen students enrolled.

Our prayer meeting has increased in attendance from an average of four to an average of eighteen, in four months.

Were it not for the heavy financial burden, there would be much to encourage us. But think, Brethren, of a little company of about fifty-three members, perhaps half of them children, of non-contributing members, carrying a monthly expense of about \$200.00! And our people so nobly in giving out unless the Lord adds to our numbers soon, or raises up friends from somewhere to help us, we cannot tell what our future may be. But our trust is in God.

J. E. BRAKER, Pastor,

21 Ardmore, Ave., Lansdowne, Pa.

THE MUNCIE MISSION

Out of an experience covering more than two decades in the ministry, it is the honest opinion of the writer that we have no field offering better opportunities than this one.

First is the fact that in an area of about ten squares in all directions radiating from the church there are but three other mission churches and a large Catholic church (the only one in Muncie).

Second, the surrounding population is American stock of Kentucky and Tennessee ancestry mainly, very few of which have sought church affiliation. They offer a splendid opportunity.

Third, the nucleus upon which the future of our church depends, is a very fine, consecrated type of Dunkard birth and training. They are few in number, but are thoroughly consecrated.

Fourth, though they are straining to the utmost financially, just now, they are slowly adding through special rallies, labors and self-denials, a little each year to the building fund, which it is hoped will be large enough to begin building operations in another year.

The present building is entirely sufficient for the present needs of the worship services, but they are so crowded, often beyond capacity, for the Sunday school, that something will have to be done before long to meet the need. It has happened often that from 50 to 100 people have had to stand about the walls, every seat being occupied.

Other reasons could be mentioned, but these constitute the chief ones for a continued support and interest in our Muncie mission.

Fraternally,

GEORGE H. JONES, Pastor.

RIVERSIDE INSTITUTE

(Continued from page 12)

authoritative, revealed will of our God. Accordingly we know that Satan will attack, and thwart wherever and however he can. Only as we walk humbly before him, yielding ourselves unto him, can he continue to bless and prosper us. Will you pray for us that Satan shall not have any advantage now, but that the will of our Lord may be done?

G. E. DRUSHAL.

THE BRETHREN CHURCH

At Des Moines, Iowa

The Brethren church at Des Moines is located on the corner of 11th and 12th streets. The lot covered by the church is large and affords plenty of room for expansion. The building is a fine structure, and for two hundred years it has been in good repair and will be "good as new" by the time the new outside woodwork is built. The attractiveness of the building will be greatly increased. More about the improvements can be said later.

The former pastor was Brother W. E. Kemp. He left some fine and able people here and we appreciate greatly his labors of sacrifice here with these people.

It takes more than a building to make a church. So we presume that the readers are anxious to know something about the people here. I will try to give some information about the numbers. The terms "fine", "good" and "commendable" tell very little when applied to numbers. So we say that the membership here has been about a hundred. Like all city churches, some of the people move quite frequently and others work on various shifts so that every Sunday our attendance is made smaller by those who are necessarily detained. Yet our Sunday school reached its high mark two weeks ago of seventy-six, while the lowest number was our first day here, sixty. A men's class was recently begun with a record attendance of five, I believe. We are expecting this to grow rapidly and we are also looking for one hundred in Sunday school before long. Our church services, both morning and evening have from forty-five to fifty in attendance. However, at the present the evening services seem to increase a little faster than the morning.

Our mid-week services for prayer and Bible study are well attended, thirty or more are often present. The people chose a book of the Bible to study when we came

(Continued on page 10)

Business Manager's Corner

"MAKING HAY WHILE THE SUN SHINES"

Our rural readers need not be reminded how essential it is that the above familiar saying shall be followed out if they desire to prove themselves efficient tillers of the soil, while our urban readers who are not more than one or two generations from the farm will quite readily catch the significance of the quotation. However, some may ask, What has making hay to do with the business manager's corner in a religious paper?

We only wish about nine thousand people who receive this number of the Brethren Evangelist would ask that question, and

then that they would take the time to read the remaining few lines in this column. It might prove of great benefit both to them and to us.

"The meaning of the parable is this:" The sunshine is the fact that this week we are printing six thousand extra copies of the Evangelist to "boost" the Thanksgiving offering for home missions, and as it is a special number with special contributions and illustrations, and is printed with a special ink that cost us thirteen and one-third times as much as the ink we regularly use, we hope there will be at least twelve thousand extra people reached by this paper.

The "making hay" is using this opportunity to urge upon the thousands of Brethren people who are not regular readers of the Evangelist the importance, to themselves as well as to all the interests of the church, of having this paper come into their homes once a week, even though they may be too busy to read it entirely through every week. The business manager is paying \$4.00 per year for a magazine to which he has been a subscriber for more than thirty years, and sometimes a number is scarcely looked at because of the high pressure life we seem to be compelled to live in these days, but it would seem like saying the final good-bye to one of the family to discontinue the magazine. Surely members of the Brethren church should be equally as devoted to the paper that represents all the interests of their own church.

Another reason for "making hay" NOW is the non subscribers of the papers are not reached by our appeals in this column in the regular numbers of the Evangelist for they do not see the paper and have no way of receiving the message the column might present. We might plead with tears running down our ink-begrimed, deeply furrowed cheeks making them resemble the delta of the Nile, but the pleadings would be in vain, unless some tender hearted pastor's sympathies might be stirred to action and he should make an announcement from the pulpit that "every family in the church should read the Brethren Evangelist, and that he would be glad to receive their subscriptions and send them in for them."

Remember, brethren, that it is easier to keep alive the interests of the church in those congregations where the Evangelist is most widely read. Some years ago when Dr. Beachler made his successful canvass for a college endowment fund he reported that his labors were greatly lightened in those congregations that were on the Honor Roll for Evangelist subscriptions, and now, while Dr. Bell is carrying on his equally successful campaign among the churches for the same purpose, he meets with the same conditions. Only the other day he said to the business manager, "Not half the people are taking the Evangelist that ought to be taking it."

The first of October we began mailing to about forty congregations bundles of the Evangelists in lots of ten, three months for \$1.00, to be distributed among the families that are not receiving the paper, hoping in this way to secure enough new subscriptions to justify the extra expense. Would it be expecting too much to look for five hundred NEW subscriptions as the result of sending out those extra numbers and from the appeal we make in this issue?

"Eventually, why not now?" as it costs but two cents per week.

R. R. TEETER,
Business Manager.

WHAT HO HERE HY HEN ?

WHAT
Should—
be done?

Witness for Christ and spread the good news of salvation that everyone may have the opportunity of accepting him (Matt. 28:19, 20).

WHO
Should—
do it?

We, who are his children and are enjoying the blessings of salvation and the wonderful gift of eternal life. (John 17-2).

WHERE
should it—
be done?

Jerusalem, Judea, Samaria and unto the uttermost parts of the earth, for Christ died for all. (Acts 1-8).

WHY
should we—
do it?

Because there is nothing so important as seeking first the Kingdom of God and his righteousness. (Mark 8:36).

WHEN
should it—
be done?

Now; for souls are dying every minute without salvation and we could lead many of them to Christ, if we would. (Luke 10-2).

My Thanksgiving Offering

Will indicate how much I appreciate my Lord and the blessing of his salvation and how much I am interested in making it possible for others to accept him as Lord and Master of their lives, too.

Individuals, S. S. Classes, Y. P. S. C. E., W. M. S. and S. M. M. organizations are eligible to the following memberships:

\$ 5.00	Active Membership
\$ 10.00	Home Guard Membership
\$ 25.00	Sustaining Membership
\$ 50.00	Supporting Membership
\$100.00	Patron Membership
\$500.00	Donor Membership

IN WHICH WILL YOU ENROLL?

A RAINBOW CERTIFICATE will be given for a contribution of Twenty-five Dollars or more.

William A. Gearhart

American Bldg., Dayton, Ohio

Home Mission Secretary.

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1927

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



And Miriam answered them,
Sing unto the Lord, for he hath triumphed gloriously
—Exodus 12:23

LET US GIVE THANKS

“Great is Jehovah, and greatly to be praised.”

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, Editor
R. R. Teeter, Business Manager

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EDITORIAL

We Need Thanksgiving Day

We need Thanksgiving Day. It ought not to be necessary to have a calendar appointment to remind us of our duty of thanksgiving, but our memories are short and the sense of obligation quickly passes. The spirit of thanksgiving ought to be our constant possession and its expression our daily practice. That was the ideal to which the Psalmist pledged himself: "I will bless the Lord at all times; his praise shall continually be in my mouth." But human nature is weak with us as it was with him and we find ourselves in need of being often reminded of our duty and prodded to our tasks. These annual Thanksgiving proclamations serve to accentuate the duty of praise and to call our forgetful souls back to a renewed sense of our obligation to Almighty God for his goodness—for his unceasing care and concern in every detail of life.

That is one of the most outstanding reasons for our need of Thanksgiving Day—it helps to keep us mindful of the goodness of God. That is a fundamental fact, and it makes a world of difference whether or not we are kept conscious of it. God is good, but sometimes we forget it. We seldom would dispute the fact, but sometimes we do not feel it. Dr. G. B. F. Hallock thinks, "Very few people are really skeptical as to the goodness, the loving-kindness, of the great God who is at the heart of things, who is at the heart of the whole universe as its author and upholder." Then he says, "We pity the man who has lost all faith in goodness and all faith in God. The Lord is good. The Lord is good," he repeats. "Let us fix the thought more firmly in our minds than ever before." For it will make a vast difference. It will make a difference in the warmth of our devotion to him. It will make a difference in the contentment of our minds. It will make a difference in the gratitude of our hearts. If we feel that God is good, that we are the recipients of his loving kindness, we will want to thank him. And that thanksgiving attitude will continue as long as we are conscious of divine goodness. And every event that will help to keep that conviction fresh in our minds is worth encouraging. If we can come to the place where the consciousness of God's goodness will stay with us through the year, the spirit of joy and gratitude will become permanent. Thanksgiving will then be not merely an annual event, but a perennial experience. And the more constant that appreciation becomes the richer will be the blessings that crown our lives. As another has illustrated it, "There are two ways to get rich. One is to increase the number of our dollars. The other is to increase the value of the few dollars we already have. Thankfulness raises the blessings we already have to higher degrees of worth, and thereby enriches us."

We need Thanksgiving Day also because of the self-benefits to be derived, because of the influence the gratitude thereby developed has in the formation of character. The absence of gratitude means a lack of contentment, which in turn leads to covetousness. One may either have his heart set with such appreciation on the things he possesses, though they be small, that he fails to notice the larger things of others, or he may be so envious of the things of others that he fails to appreciate his own. The attitude he takes will determine the direction of his character and the strength of his life. We are told that the late Dr. John Hall, of blessed memory, used to walk along the streets and look into the store windows at Christmas time to see how many things he could do without. A man who can do that has gone a long way toward real soul wealth, he has achieved much godliness with contentment which is great gain. He has built deeply and permanently. He has prepared himself for happiness and usefulness in life.

Not all men, even in the church, have thus equipped and enriched themselves. Far too many are lacking in gratitude, are filled with discontentment and are covetous of the things of others. He who is thus disposed towards life is in a pitiable condition. Dr. Frank W. Luce says, "He who holds it as a principle that God and man are under lasting obligation to him, and no matter what he receives he has never yet been the recipient of that which his worth demands, that man, no matter how rich in gold he may be, no matter how learned or naturally brilliant he may be, is superficial, vacillating, unreliable, disagreeable and unhappy. On the other hand, he who takes the attitude that he is like Paul, debtor to God and man, and holds a spirit of thankful appreciation for all that he receives that tends to his welfare, that may man be poor, he may be ignorant, he may be mediocre in talent of acquirement, yet he is stable, helpful, reliable, agreeable and happy. His gratitude will impart to his character an element that nothing else can supply."

Furthermore, we need occasions of thanksgiving because of what they do for us by way of encouraging the right attitude toward others, making us more charitable and tolerant. We often find it difficult to be agreeable with others and to attribute to them the highest and finest motives because of an undue self-appreciation, which means selfishness and egotism, and lack of a feeling of dependence on and obligation to both God and man. Intolerance and uncharitableness usually point to an exaggerated sense of one's own importance. An unworthy interpretation of another's acts often is the fruit of selfishness and is grown in the soil of narrowness and self-conceit. The spirit of gratitude makes men broader in sympathy and appreciation and more generous in interpretation. The experience of Jean Valjean in Victor Hugo's "Les Misérables" furnishes a striking illustration of this point. When he had entered into the new life of self-denial and service in the village of M——, and while he made large money from his newly discovered process of making beads and ornaments, there were many who said "he wants to be rich." But when it was called to their attention that he gave away more than he kept for himself, they could not understand it. When the king offered him an appointment as mayor of a town, the gossippers said it was political preferment that he was after. But when he turned down the offer they were greatly perplexed. Later when the king sought to honor him with the cross they said, "Now it is all clear; he has wanted religious preferment." But when he declined that offer they were buried in perplexity. They were unable to conceive of such unselfishness and purity of motive. It takes unselfishness to appreciate unselfishness, and kindness and generosity to understand conduct of that sort. It takes practice in genuine thanksgiving to develop such breadth of vision and understanding. Thanksgiving Day offers an opportunity to begin, to begin anew, as the case may be, and may it be but the beginning of an effort, to be continued throughout the year, for the promotion of the spirit and expression of thanksgiving.

Atheism Chartered

The State of New York has recently made history the type of which cannot be equalled anywhere else in the world. There was issued a charter to "The American Association for the Advancement of Atheism." Such an anomaly is hard to understand. Instead of "American" it should rightly be called "Unamerican," for this great American commonwealth was founded upon God and

the Bible and if the spirit and the teachings of Jesus that are imbedded in the laws of our land were destroyed there would be nothing left but anarchy. This newly chartered institution purposes to spread abroad its venom by entering the schools and colleges by means of its lecturers and leaders and by publishing a large weekly paper containing its editorials and attacks on Christianity. It claims to be making converts by the thousand. Following is an outline of its objectives:

- "1. All churches shall be taxed.
- "2. Chaplains in congress, legislatures, and in the army and navy shall be done away with.
- "3. Appropriations of public money for sectarian use shall be stopped.
- "4. The bootlegging (their phrase) of the Bible and religion into the public schools of America shall cease.
- "5. No religious festival or fast shall be recognized by the state.
- "6. The Bible shall no longer be used to administer an oath.
- "7. Sunday as a religious Sabbath shall no longer be enforced by law.
- "8. 'Christian' morality shall be done away with. In its place shall be natural morality, equal rights, and impartial liberty.
- "9. 'In God we trust' shall be taken off coins."

It is a shame that America must be disgraced by the chartering of such an institution in its leading state and that it is to have the seeds of atheism sowed broadcast in our schools and colleges, and among the sneering and cynical of the populace. However, the greater challenge is to the professing Christians to live a life that is above reproach. That, in the final analysis, is the greatest antidote to the poison of unbelief. And on the contrary, the hypocritical church member is the greatest cause for the springing up and spread of such cults, and is the source of many other organized and unorganized evils. The atheism of practice is more to be feared than the atheism of creed.

EDITORIAL REVIEW

Give a church vision and you give it the key to a future.

Church members must have convictions about something before they will be able to stand for anything.

It does a Christian good to face up occasionally to the question, why he is too indifferent with regard to the future of his unchristian neighbor.

Dr. J. L. Gillin gives us an interesting and informing description of his trip through the Panama Canal and the observations made in transit.

Brother Elmer M. Keck, pastor of the church at Jones Mills, Pennsylvania, writes us that his work is going nicely and that a good attendance and fine spirit was had at a recent communion service.

Dr. W. S. Bell reports his Endowment Campaign canvass at Oakville, Indiana, where Brother S. C. Henderson is the able pastor. The contribution of this church was \$1,218.36, which, added to the last previous total makes \$125,260.54.

Dr. J. C. Beal writes of his evangelistic campaign at Carleton, Nebraska, where he received the loyal cooperation of the pastor, Brother C. R. Koontz and his good people. He succeeded in winning a number of souls to Christ; in fact, all the unconverted who attended, but conditions worked against the attendance of this class of people.

Our correspondent from Gratis, Ohio, reports the work in good condition and the various departments doing excellent work. At the Fall Festival the mortgage on their church building was burned and the property freed from debt. Brother and Sister O. C. Starn have proven themselves workers that need not be ashamed and are highly esteemed by the church and community.

Brother S. P. Fogle writes us a letter from one point on a trip west where he stopped and conducted a meeting. Five confessions are reported. Brother Fogle is right; there are many very needy fields in the great west, fields practically untouched by the Gospel and many without a church or Sunday school. The publication of Brother Fogle's report has been unavoidably delayed.

Give to him that asketh of thee, but not necessarily what he asks. Your Christian duty may require your giving something more difficult and more worthy of you.

Brother C. C. Grisso writes of his close of the pastorate at Warsaw, Indiana, where he served so faithfully and successfully for three years and the beginning of his work at Sunnyside, Washington. Fifteen souls have been added to the church here since his arrival, a number as the result of a union meeting. November is "loyalty" month there.

Brother G. E. Drushal writes of a very successful evangelistic meeting at Lost Creek, Kentucky, conducted by Brother James S. Cook as evangelist. There were fifty-eight confessions, twenty-eight of whom came into the church by baptism. A communion service observed at the close was the banner for attendance of all since the work began. Also he reports an unusual healing during the meetings.

Brother G. W. Chambers reports seven received into his church at Mount Olive, Virginia, as a result of a revival conducted by Brother E. J. Rohart of Winchester, same state. This rural congregation is certainly showing its zeal, especially from the standpoint of improving its equipment. Brother Chambers also writes of the meeting he recently conducted for Brother Arthur Snider over the hills in West Virginia.

We are sorry to announce that Sister Grace Snick is ill and is confined to her room in the College Dormitory. She was ill when she reached Ashland nearly two weeks ago and has been unable to fill any engagements since the one in the Ashland church. Her schedule of travel among the churches is necessarily broken, but she hopes to be able to make new arrangements and to resume her work in a short time. She will appreciate your prayers.

While many of you will be reading this paper Brother James S. Cook and his good people of Martinsburg, Pennsylvania, will be dedicating their remodeled and refurnished church, Sunday, November 20th. The notice did not reach us in time for the previous issue. Martinsburg now has a very comfortable and adequate church plant, in which are ten Sunday school rooms, an auditorium and basement. We congratulate both pastor and people and shall hope to have a report and a picture of their new church in the near future.

Brother S. C. Henderson tells of his leaving the Fremont, Ohio, pastorate and taking up the work at Oakville, Indiana, where he has been well received and where a revival meeting is now in progress. His four years' pastorate at Fremont was a successful one, the outstanding features being the erection of a greatly enlarged and improved church building, and the enlarging of the membership. Six additions are counted since last report and the church was left in an encouraged and harmonious condition. The pulpit is being supplied from Ashland until the arrival of the new pastor, W. S. Crick, on January 1.

Dr. Caleb R. Stetson, rector of Trinity Church, New York City, advises that "Church marriages be limited to those having been baptized and are known by the minister performing the ceremony." He urges that the Episcopal church draw a distinction between marriage as a civil contract and as a church contract. He says further:

"To decree divorce as a growing evil does not go very far toward remedying matters," Dr. Stetson says. "Out of every six couples married it would appear from reports that there is one divorce. There is a definite propaganda for free divorce which seems to be making considerable headway. We may even come to the point where trial marriages may be legalized; or to the condition in Soviet Russia, where divorce is granted without question on the application of both or even one of the parties to a marriage."

Before marriage, not after, says Dr. Stetson, is the best time to stop divorce, and he has been of the opinion for years that "the church should reserve the holy ceremony of marriage for only her children, who are known to her and who honestly purport to live together after God's ordinance."

GENERAL ARTICLES

The Spirit of the Pilgrims

By Edwin Boardman, Jr.

The Pilgrims present to the world, in living example, the spirit of protest that Luther presented in words. For one hundred years prior to the advent of the Pilgrims Europe had been the center of savage conflict over man's spiritual experience. Within those hundred years three great theologians—Luther, Zwingli and Calvin—had led their respective groups along the pathway of mental and spiritual protest against a corrupt and savagely despotic Papal power. With this vocal protest there followed social and political revolution of widespread proportions. An English King—Henry VIII—could use the idea of the Reformation to carry forward his much married experience and incidentally plant the seeds of rapid change in the spiritual experience of his realm. Ignatius Loyola presented the forces of Roman reaction the double edged weapon of Jesuitical purpose and program. The peasants of various lands reared their weary heads at the trumpet call of change and began to exert pressure on established powers which was abortive for the time being. Heretics of various shades of belief were introduced to inquisitorial fires in England and on the continent, and human hatred, intolerance, and misunderstanding were given full play. After a century of such experience it is not to be wondered at that a Thirty Years' War was the full flower produced in political experience, and that the austere, intolerant, but freedom loving Pilgrim was a partial product in personal experience.

The Pilgrim was a Separatist. He had completely broken with the established modes of thought, the established church and the established modes of social life in his generation. Persecution had been so often the corollary to difference in his experience that a rocklike severity and bleakness had come into his life causing him to manifest a separation from others in spiritual experience, politics and very manner of living. Other men could accept matters at their given evaluation and by united effort seek to improve general standards in various departments of life,—of such a group were the regular Puritans,—but the Pilgrim sought to climb to the top of some Carmel, put the false gods to a test, and then in austere and savage exultation do away entirely with the false system with its proven failure. The Pilgrim looked with abhorrence on every mode of life but his own and because he was in a hopeless minority in England he followed the steps of Elijah the Separatist and fled to a distant realm.

The Separatist became a Pilgrim because he was inflexible in his convictions and intolerant in his practice. In his day he was a ranter, a dissenter, a fanatic; and these factors made him a wanderer on the face of the earth. He was English to the core and when the congregation removed to Holland to find a more hospitable home—for persecution had finally driven the Separatist from England—he drew the mantle of his English heritage

about him and lived a separate life among his Dutch neighbors. In England he had the forms of speech and training working in his favor, but persecution made life unbearable. So he moved. In Holland persecution was absent, but so were the English speech and training. Again he moved.

The Pilgrim sought a perfect realm—a realm where he could think, speak, and act like an English dissenter, and still enjoy personal liberty and freedom from persecution. In other words he wanted to be a Pilgrim in a Pilgrim world. It is significant that his heart longings were capable of realization for a new hemisphere had come to light within which the Pilgrim idea could be practiced. Report had made known the fact that the new land was virgin soil to the white man and though it would present hardship and ceaseless effort such a realm, thought the Pilgrim, was worthy of the price demanded. Thus the wanderer turned to the new world. Perhaps it was the irony of fate that he should land on a bleak, rock-bound coast, as comparable to the salubrious climate and rich soil further south as his own austere character was comparable to that of the merry hearted, wine bibbing cavalier.

It is to be said to the glory of the Pilgrim, however, that he never shrank from his battle with the wilderness. Famine and sickness might carry off half the little company the first few months, but the remainder sturdily faced their unfulfilled dream of a Pilgrim Commonwealth and sought to make that dream come true. Their persistence brought its reward and one hundred and fifty years after those first hard years at Plymouth had passed their great grandsons had opportunity to put the mental, spiritual and political separatism of their sires to the test of armed revolution at Lexington, Concord and Bunker Hill.

As we view the Pilgrim then we note the blending of those traits of character that have been the vital gem of all great movements.

First there was the concentration of their convictions on several fundamental issues such as personal belief, a correct and clean mode of life, and the protest against a state supported church. Their generation needed such a witness for the England of the early seventeenth century was unspeakably foul in its manifestation of life. The reign of Elizabeth had been magnificent externally—in discovery, conquest, wealth getting, and in intellectual attainments, but the faith and morals of the nation had suffered. It was in vigorous protest against corruption that the Pilgrim and Puritan found their great driving force and they did inject into the social organism of their day the vital germ which later produced the English Commonwealth under Cromwell and put into English character a moral power that has served to produce dominance. We may not like the intolerant spirit, especially when this intolerance is manifested in a reform move-



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ment, but we'll have to honestly confess that vigorous, convincing, idealistic intolerance plays a useful part in the building of nations and social organisms. America need not fear a vigorous imitation of this angle of the Pilgrim spirit in this day for the time is ripe for a lofty and unbending re-emphasis on the virtues of faith, separatism from shame and a freedom from demagogism. We're becoming so loose in our convictions that it is refreshing to find any one who will dare to stand fast and cleave to a clean cut line. The Pilgrim spirit was austere and cold. We would it might have been of a warmer, more sunny type, but notwithstanding its austerity it was effective in that it began the population of a wilderness and helped to make it blossom as a rose. After all the worth and rightness of any man's convictions are to be gauged by the big result they produce, not merely by the present bit of intolerance or fanaticism those convictions may exercise. Looked at in this light the cold intolerance of the Separatist Pilgrims has become an eminently fine and worthwhile contribution to national and international life. The Pilgrim forever stands in American life as an indignant protest against that liberalism which, while it produces external opulence and intellectual greatness, yet does despite to dynamic faith and the vigorous cleanliness of moral and mental life.

In the second place the Pilgrim spirit dared to enter unexplored realms. He was conservative only in the outreach of the blessings he claimed for himself. Otherwise he was a pioneer. Socially, politically and spiritually he lived ahead of the crowd. Others were content to live in the hazy light of a semi-Romanism. The Pilgrim dared to live in the realm of stark realism in matters of faith. No gush, no gaudy show were his, but he did dare to live in the blaze of the pure white light which shined from the fountain head of all true light—the Word of the Living God. He stood a soul unmasked in the presence of Deity without the superficial aids of Papistical cant and mediation. He dared to stand alone and the demands to social and spiritual righteousness which came to him in that unutterable presence made him covet the name of Separatist. He re-adventured into the realm of faith and caught the implications of personal piety which made him the butt of cruel persecution and sneering cynicism on the part of an almost effete cavalierism.

The Pilgrim and his kind were the true progressives in the realm of practical government. The gay millions of Cavalier England were content to bow and grovel before

a fickle queen, or a curly headed king, but the Pilgrim envisioned a state in which the Christian freeman was the king and the Christian freewoman was the queen. More than that he dared to put his vision into practical experimentation in a virgin continent, where besides his own group there was naught but a great, howling wilderness. Democracy came into being when this sour visaged, stern minded individual set up the government of Plymouth town and the free born citizen since that day has come into a constantly increasing heritage of privilege and blessing.

Then too, the Pilgrim reprobated intellectual ignorance and recognized that democratic institutions could not thrive without educated minds to uphold them so he reached into the realms of thought with a groping hand and an inquisitive mind. True, for years the superstitions of a Roman Catholic past clung to him and marred the recorded pages of his commonwealth with witch burnings and heresy trials, but increasing freedom of thought and speech were assured by the doors of education that were reopend to youth. The fruition of the educational system nurtured by the Pilgrim Father has found finest expression in the great minds of our land from New England who have ever stood in the forefront of educational research and constitutionally ordered liberty.

In conclusion then we may view the spirit of the Pilgrim in its two-fold expression—(1) Its confirmed and sturdy convictions which made the Pilgrim a marked man in his generation, and made him fight intolerance with intolerance. (2) Its progressiveness, which made him the pioneer in the realms of faith, democratic government, and education. With smug complacency we may point out the weaknesses and shortcomings of the Pilgrim and incidentally call ourselves "better men", but under God, Brethren, we have very little about which to boast when we put the Pilgrim's sturdy faith over against the malted milk variety of faith we exercise today. Certainly we abhor the "ducking stool", the stocks, the stake and the gallows—these much used modes of punishment in early Plymouth, but we could well dare to live among those things if the ancient virtues of the Pilgrims would come with them. God help us not to break with the past, but rather may he help us to make that past function so that we may be used to bring into being a far more glorious future in faith, morals and government.

Waterloo, Iowa.

What the Church Has to Be Thankful For

By Claud Studebaker

I am well aware that concerning this subject on which I offer a few suggestions, what you may read into it out of your own experience may mean as much to you as the thoughts which I may venture to express out of my heart. And the subject, **the church** will carry a different meaning for different readers.

But I ask you to think of the church first as the great body of true believers, members of the different local organized groups (truly called a church) of whom Christ is Lord as well as Savior. It is those who can suffer for his sake, who can feed on the Word of truth, who are active about their master's work in a material world, and yet live in the Kingdom of heaven and in loving fellowship with Jesus Christ. I am not speaking in technical terms, but of the great truth that for those of us who are members of the church, "our citizenship is in heaven" and "We look not on the things that are seen, but the

things that are not seen", a truth which is plainly taught in the scripture.. We truly have a kingdom of righteousness in the world which is the true church of Jesus Christ, and is doing God's will, and over which Christ is captain and head. This group, indeed, has much to be thankful for, whether it be life or death.

Now, you may want to think of the church as the Brethren church in connection with this subject, or of your local church. I think it is well that we consider it from this point and get in mind what our local groups have to be thankful for. We have local churches whose concern is not much greater than their own local contacts. They seem to be satisfied and thankful if they can keep the house in repair and the Sunday school up to a certain number and meet the pastor's salary and keep up with the Methodists or Presbyterians or Baptists. But if they cannot they are ready to quit. God have

mercy on the discouraged church and the discouraged soul. But, cheer up, Brethren, there is so much to be thankful for that you really have not time to make any dates for a sobbing party, or a grumble fest, or a critics' convention. I presume our Lord might have spent many hours bemoaning the conditions as he saw them about him, but we have no record that he spent valuable time and energy that way. We do have many instances of thanksgiving, even at the grave of Lazarus. "Father, I thank thee that thou hast heard me, and I know that thou hearest me always." "And when he had given thanks", with the cross in full view and knowing that the morrow would find him forsaken of God on that cross and bearing the sins of the world, he offered thanks for that very broken body and shed blood. O brother, you sinning, whining critic, spend more time in thanksgiving and you will have less time for bemoaning the conditions that are discouraging. Of course there is much evil in the world, of course the church is not doing what she could and should, but the church has much to be thankful for in the way of accomplished tasks.

If you want to prepare yourself for a praise service for the condition of the church and ministry, just read about 1200 years of her history and see the lust, deceit, murder, tyranny and excess of every kind, charged not against the true church, nor yet against the martyrs who sealed their faith with their blood, but against the rival functions in the presumed church of Jesus Christ, shedding the blood of strife and wrath, shedding blood for gold and power, torturing in the most ignominious manner those who dared to believe differently from her pronouncement. When I travel the road of the church over 1900 years of history and put my finger on her heart throb and look upon her countenance and see the fruit of the centuries of time in the work of the church, my heart overflows in thanksgiving that the church today is not piling the fagots for heretics, but is charitable to those who differ in belief from her, and is seeking to best serve the world as a minister of righteousness and peace, and to send the message of the gospel story of redeeming love to the ends of the world.

The great missionary activity of the church is certainly

a cause for thanksgiving. She conquers not by sword and scimitar, but by love and sacrifice.

The church that sends, and the people who receive, are all stirred to praise unto God. We are moved to thank him that we have a message of love, hope, and joy, and that it meets the heart-need of every person in all the world. We thank him too that we have those who leave home and friends, and even children that are dearer than life, to tell the sweet story of love to those who have not heard it. The church has great cause for thanksgiving at this point. She should have a real praise service for those men and women who are sacrificing to serve her in various places. There are very few successful ministers today but who, if it were a matter of dollars they sought, would not be doing other things. It is particularly true of our own denomination. Many of our most worthy servants are laboring for much less than they might receive elsewhere. Do we brethren appreciate it? And do we thank God that we have some, and increasingly more, who recognize their stewardship and are making possible a real work in our church? Thank God for the strong, educated men of faith who are preaching and teaching the Word in a world of doubt.

Let the church praise God for harmony, that our ranks are not torn with strife, and this is especially true of our own denomination. Thank God Christians are disposed to talk union instead of division. Whatever this may mean it at least reflects a happy condition of the heart.

The church dares not neglect her service of praise.

Praise the Lord (1) That we have a message of truth and love to give. (2) That we have a message of truth and love to live. (3) That we are not living in the age of blood and tyranny of our past history. (4) That we have men and women who give their lives in service in foreign and home fields. (5) That we have many who are awakening to their opportunities in being faithful stewards of God's blessing. (6) That harmony prevails in our ranks. (7) That the church is serving the world in loving ministry and is giving every soul a living hope in Christ Jesus. How will you show your thanks? By a Thanksgiving offering. Actions speak louder than words.

Leon, Iowa.

The Value of the Bible School

By Rev. Charles H. Ashman

(Address delivered before a Teachers' Institute of Bible Schools in Johnstown, Pennsylvania)

The Sunday school ought to be called, "The Bible school of the church." It should never be called the Sabbath school. It is not held on the Sabbath. Neither does it teach the law of which the Sabbath was a part. It might appropriately be called, "The Lord's Day school" or as originally called, "The Sunday school." But, it is unwise and unscriptural to call it, "The Sabbath school."

We need to take a fresh valuation of the Bible school. A telescopic vision reveals its bigness. It is big in its universality. It is all inclusive. It enrolls the babe in the Cradle Roll Department. From then on there is never a time in life when that person is not included in the school. The Home Department will care for him if sick or aged. If he removes from the community, he becomes an Alumnus. The bigness of the Bible school is like a mighty army. There are 2,216,554 enlisted in Pennsylvania alone. The Allied army on France's battlefronts was as a pigmy in comparison to this Bible school army. If we could only put our ears to the earth on Sunday morning and listen to the tramp, tramp, tramping of this

army as it marches to and from our churches, it would make our hearts swell with joy that we belong to so great an organization. The Bible school is like a mighty stream. It is the Mississippi of North America and the Amazon of South America combined. It is broad, deep, and strong. Millions of living souls are moving on its bosom, yielding to its currents. The Bible school is like a gigantic machine. It has wheels within wheels. It is like a transcontinental highway on which souls are moving Godward, churchward, and outward into life and service. A telescopic vision reveals the bigness of the Bible school.

A microscopic vision reveals its intricacy. Each soldier has his place. Each vessel has its course on the stream. Each cog fits into the others in the machine. The Bible school presents a picture like unto the modern typesetting machine or printing press. In its minuteness of detail the Bible school is a marvel of organization.

The Bible school is a power to be reckoned with today. It has passed through different stages unto permanency. First, it met with stern opposition. Then it was toler-

ated. Then it passed through a period of experimentation. Now, it has arrived at the state and stage of PERMANENCY. It is here to stay. Its continuity is assured. It has perpetuity powers. It is a power to be reckoned with at all times. It is neither a jest nor a joke. It is neither a toy nor a novelty. It is an institution, throbbing with life.

The Bible school has value because of its objectives. Its supreme objective is to study and teach the Bible. It is the organized effort of the church to obey the divine command, "Teach the Word." The Bible is the Touchstone of the school. It is the Jasper stone which determines the fineness of the gold of the school by the color the school makes on it. The Bible judges the school, not the school the Bible. The school ought to be engaged in teaching the Bible, not in teaching about the Bible. We ought to stop talking about the bread and proceed to cut the bread and pass it out. There is too much "skip-itis" in the Bible school lessons. The butterfly method of flitting here and there is employed too much. It is resulting in a "Shorter Bible." The Bible is no longer than we study and live. There is too much "taking texts out of their contexts and making of them pretexts." The objective of the school is to dispel the appalling ignorance of the Bible of today.

Moreover, the value of the Bible school consists in its program of evangelism. It aims to lead the unsaved to a normal and personal acceptance of Jesus Christ as Savior. It not only instructs the head, but reaches the heart for decision for Christ. It is a soul winning institution. If it fails in evangelism, it is a failure indeed! It is the great recruiting station for the church. The Church was established by Christ. The Church invented the Bible

school as a method of teaching the Bible and winning souls. Is there danger today that the school will repudiate the church? Is there danger that the school will supplant the Church? If so, it is becoming a menace and a curse. At least, let us guard against such a possibility.

The value of the Bible school is discovered in its potentialities. We tremble when we think of what would be the result if this great institution would be captured by the adversary. If the army should be led by false leaders; if the stream should be diverted from its course; if the machine should be surrendered to wrong uses; we tremble for the results. But, we face the future with confidence when we realize the potentialities of the Bible school for good. The Standard Oil Company discovered oil in Egypt because they read in the Bible that pitch was used to build the frail boat in which the child Moses was set afloat on the Nile. They saw the possibilities of oil where there was pitch. We see the possibilities of the Bible school. It is the greatest thought-moulding, decision-securing, character-building agency of the church.

Now, we need grit, grace, and gumption to realize these possibilities. Mark Twain was on his way to deliver a speech. The engine of the train broke down and he knew he could not reach the place in time for the speech. He sent this telegram, "I have every motive for coming, except locomotive." We must have the locomotive power to realize these possibilities. We have it in the Person of the Holy Spirit. Human energy and talent, trained and consecrated, yielded to the wisdom and power of the Holy Spirit will make real all these possibilities.

Johnstown, Pennsylvania.

THE BRETHREN PULPIT

The Sin of Ingratitude

By A. R. Staley

TEXTS: "Let the redeemed of the Lord say so."—Psalm 107:2. "Were there not ten cleansed? but where are the nine?"—Luke 17:17.

Happy is the man or woman who, on our National Thanksgiving Day, can sing from the depths of a sincere heart:

"Oh thou whose bounty fills my cup,
With every blessing meet,
I give thee thanks for every drop,
The bitter and the sweet."

Gratitude is a grace that struggles for expression. It does not shut itself up in the heart. It does not allow itself to be merely felt. The writer of our first text regards the expression of gratitude as a duty. He says, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men (Ps. 107:8)!" "Let the redeemed of the Lord"—those who have experienced God's mercies, those who have tasted of his goodness—"say so."

As Jesus and his disciples pursued their last journey together to Jerusalem, they passed through Samaria and Galilee. And as Jesus entered a certain city, there met him ten men who were lepers and stood at a distance. In loud voices they cried out, "Jesus, Rabbi, take pity on us." They no doubt had heard of his power to heal the sick and cleanse the leper, for his fame had gone far and

wide. They may have heard of how he opened the eyes of Bartimeus, or how he had caused the man to walk who was let down through the house top, or how the woman had crept through the crowd and touched the hem of his garment and was healed. They must have heard that Jesus was passing that way. So they stationed themselves at the city gate and at the opportune time, "they lifted up their voices, and said, Jesus, Master have mercy on us."

This was an act of faith, and as such the Lord accepted it and tested it. The test was that they should make the journey to Jerusalem and show themselves to the priests. They proved their faith in Jesus by immediate obedience. While they were on their way they were made clean. "One of them, a Samaritan, seeing that he was cured, came back, adoring and praising God in a loud voice, and he threw himself at the feet of Jesus, thanking him." Then comes the pathetic words of our second text, "Were not all ten cleansed? but where are the nine?" Only one out of the ten was really thankful for the blessing received. Is this proportion right for this day?

Ingratitude is one of the worst sins for which we as American people will have to answer. As American citizens we do not seem to realize and appreciate the bless-

ings which we have under the protection of our flag. We are blessed with more freedom, comfort, and happiness than any other nation of this day. Yet how few of us are really grateful. Far too many are ready to complain and find fault and are unwilling to spend and be spent to make this, our nation, a better place in which to live. Most of us were loyal during the world war, but we need patriotism now in time of peace. By true patriotism we mean more than displaying the stars and stripes on legal holidays. We mean more than taking off our hats when the flag passes by. We mean more than rising to our feet when our national hymn is being used. No man can be the kind of citizen that our nation needs most until he has crowned Jesus King of kings and Lord of lords, in his life. What we need in America is not more men but a better brand of men; men who will lift the blood stained banner of Jesus Christ above the stars and stripes.

As Christians we do not appreciate our church as we should. The church is the most important institution in any community. If we take it from our midst, by our failure to appreciate its value, then we will be in a most deplorable condition. What is the purpose of the church? Jesus Christ said that he came into the world, "that whosoever believeth in him might not perish but have everlasting life." The Apostle Paul said, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." This is the chief purpose of the church, yet you will find churches where they hold prayer meetings for a whole year without one attempt to save a soul. They come together and make their prayers and their short talks, and prepare themselves for a work they never think of doing. We are ready to say, Please, in asking God for many good gifts, but when we get them we forget to say, Thank you. We have the most wonderful story ever told. We are unworthy of the great blessings that have come to us if we fail to tell it. You claim to be feasting on the Bread of Life! You claim to be drinking at the Fountain that never shall run dry! Are your high claims true? If so how can you sit still? How can you keep quiet? "Let the redeemed of the Lord say so."

Again, think of the ungratefulness that we find in our homes. How many parents have gone down to premature graves because of the disobedience and lack of appreciation on the part of boys and girls? Children, "Honor thy father and mother, that thy days may be long upon the land which the Lord, thy God giveth thee." Parents, if you are denying yourselves the help of the church, you are neglecting one of the greatest helps God has given you in bringing up your boys and girls to be men and women of whom you can justly be proud. Fathers and mothers, when the boy or girl does something that pleases you, don't fail to show your appreciation. Far too many of us forget our God-given place in the home. Husbands, you know you have the best wife in the world, at least, you ought to feel that way. How long has it been since you told her what a good wife she has been? How long since you gave her a lover's kiss? Wives, how did you meet your husband today when he returned from work? What have you been doing to make your home the most desirable place in all the community for him to spend his evenings? Don't forget that praise is sunshine to the human heart and it is sin to withhold it when it is due. A kiss and a word of praise go a long way in making a happy home.

Many hearts are breaking today because we are failing to show our appreciation. Then let those who are thankful say so.

A certain Red Cross nurse after years of service on the

battle fields of France said that, "out of all the soldier boys she had nursed back to health, not one ever sent her a word of thanks. Certainly they appreciated what she had done for them. They were just thoughtless; they didn't think to thank. But her heart was breaking because of their failure to express their gratitude.

A great steamer was sinking just outside of Chicago. Men, women and children were struggling in the chilly water. With the exception of two young men the great crowd gathered on the shore seemed helpless. Nat was a strong swimmer. Again and again he carried a-rope out to the sinking vessel until 23 human lives were saved by his efforts. For weeks he was in a delirious condition. Three hundred lifeless bodies were washed upon the shore. Our nation has all but forgotten but surely those twenty-three have not. But the truth is that not one of them ever came or wrote a letter of thanks. Nat Spencer went out in life an invalid. He had given his strength for twenty-three people who would not even say "Thank you."

A mother was dying. Every thought had been for her children. Six stalwart sons stood around her bedside. They had received the blessings of a true mother with but very little thought of her needs. As they looked upon her pale face today, tears could not be held back. One of them said, "O, mother, how we all love you." Opening her heavy eyes she feebly replied, "O, boys, how I wish that you had told me before."

Oh, how many mothers, and wives, and teachers, and clerks and pastors and church workers, and people generally there are who are longing to hear some one express some word of satisfaction, appreciation and grateful praise!

On one occasion Jesus stood on the hill overlooking Jerusalem. He had tried to teach them, and lead them from their wickedness, but they had scorned him, accused him of being a devil, spit upon him and were soon to crucify him, yet he cried out with a broken heart, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not" (Matt. 23:37)! The Jews, failure to appreciate and accept him was literally breaking his heart.

Jesus came and braved this old sin-tossed world. He gave his lifeblood on Calvary's cross, for you and for me. How many, oh, how many, really say, Thank You? They are as only one in comparison to the multitudes who forget.

Very few of us really mean to appear ungrateful. We are like those nine lepers who did not come back to thank Jesus. They knew that they had been wonderfully healed but that was nothing unusual in that day. Jesus was performing as wonderful things every day. They no doubt reasoned that he knew and appreciated their thanks even though they did not return to tell him so. We take our every day blessings in a "matter-of-fact, take-it-for-granted" form of gratitude. So far as we are concerned they just happen. We never stop to think of our indebtedness to God or our fellow beings. Did you ever stop to think of how many hands you are indebted to for the loaf of bread you had for dinner? Don't forget that, "No man liveth unto himself." Don't forget that the grateful man receives a greater blessing. Jesus said to the man who returned to say Thank you, "Go thy way, thy faith hath made thee whole."

At this Thanksgiving season, think and then thank. Thank God for your home, a Christian home. Thank him for your parents, your children. Thank him for the love that binds together brother and sister, lover and friend.

Thank him for the family, that blessed institution out of which grow all other good institutions. Thank him for this great nation. Thank him for our beloved church. Thank him for the great plan of salvation. "In everything give thanks; for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18). "O give thanks unto the Lord, for he is good: for his mercy endureth forever. Let the redeemed of the Lord say so" (Psalm 107:1, 2).

Conemaugh, Pennsylvania.

God Did It

A well known evangelist relates the following incident: I first came to America many years ago, with the captain of a steamer who was one of the most devoted men I ever knew.

When off the coast of Newfoundland he said to me, "Mr. Inglis, the last time I crossed here, five weeks ago, something happened which revolutionized the whole of my Christian life.

"We had George Muller of Bristol on board. I had been on the bridge 24 hours and never left it. George Muller came to me and said, 'Captain, I have come up to tell you I must be in Quebec Saturday afternoon.' 'It is impossible,' I said. 'Very well, if your ship cannot take me, God will find some other way—I have never broken an engagement for 57 years. Let us go down into the chart room and pray.'

"I looked at that man of God, and thought to myself, 'What lunatic asylum can that man have come from? I never heard of such a thing as this.'

"'Mr. Muller,' I said, 'do you know how dense this fog is?' 'No,' he replied, 'my eye is not on the density of the fog, but on the Living God, Who controls every circumstance of my life.'

"He knelt down and he prayed one of the most simple prayers. When he had finished I was going to pray, but he put his hand on my shoulder, and told me not to pray. 'First, you do not believe he will, and, second, I BELIEVE HE HAS, and there is no need whatever for you to pray about it.' I looked at him, and George Muller said, 'Captain, I have known my Lord for 57 years, and there has never been a single day that I have failed to set an audience with the King. Get up, Captain, and open the door, and you will find the fog is gone.'

"I got up, and the fog was indeed gone.

"On Saturday afternoon, George Muller was in Quebec for his engagement."—Selected.

THE CHRISTIAN VOCATION

Read Ephesians 4:1-16.

Religion has been lately described as "man's adventure toward God." The phrase commends itself. It gathers up the yearnings, the effort, and enterprise with which man seeks his spiritual home. Like many a happy phrase, however, it contains a half truth. It leaves out too much. Christianity, at least is not man's essay to God alone, or even primarily. Christianity is the religion of God's adventure manward. It thinks of God as taking the initiative, as moving out toward man, and constraining him to faith, love, and service. It is our modern habit to think of man's religious life as a phase of his higher activities. Frequently it comes to be no more than the way he acts morally or spiritually. It is even suggested that it is a matter of no real consequence whether or not there are objective spiritual facts corresponding to his beliefs and desires. The same results are obtained for him so long as he acts morally and spiritually. "Religion is

man's behaving at his best." True as this may be, it is not all the truth. The New Testament looks upon religion as a movement in which God anticipates man. He calls man to faith, service, and companionship.—Living Church.

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

LOVE YOUR ENEMIES—Matt. 4:43-48. "I say unto you, love your enemies." No one needs to be told that this is a severe test of Christian character, but it is a true one. Nothing was more outstanding in the conduct of Christ than his love for those who treated him ill. Even on his murderers he prayed the forgiveness of his Father. But it is a grace that is bestowed and not a quality that is developed. It comes as a characteristic of the heart that has been thoroughly renewed. It needs but the yielded will and God will plant the light of divine love in your eyes.

TUESDAY

LIVING NEAR TO CHRIST—Phil. 3:8-11. "I suffer the loss of all things, that I may know him." Here is a striking case of self-denial and sacrifice inspired by a great and overmastering love for Christ. He was willing to throw away all that he had prized most highly in order that he might "possess and fully know the One he had loved." It was no ordinary personage who could have gripped Paul with such power; he must have been and is possessed of all virtues and glory. And the nearer we live to him the more we appreciate his moral grandeur and the more we delight in his presence.

WEDNESDAY

BEARING ONE ANOTHER'S BURDENS—Gal. 6:1-4. "Bear ye one another's burdens and so fulfil the law of Christ." This is the duty of the growing Christian, and it is expected of those who have passed the baby-stage of their Christian life. Saving faith that enables one to take the first step is a great experience, but it is not enough to make one a noble, burden-bearing Christian, and he has not yet realized God's purpose for his life until he does move on to higher things. We are to put on Christlikeness by growing in service.

THURSDAY

A VOTE FOR CHRISTIANITY—Matt. 12:25-30. "He that is not with me is against me." Neutrality towards Christ is impossible, but even if it were, this is no time for it. It is a time that calls for whole-hearted support, and failure to give that is a vote against Christ. A vote for Christ is a stand against the evils that imperil our age, and that weaken the church.

FRIDAY

A CHRISTIAN SECRET—Mark 2:1-5. "And it was noised that he was in the house." The soul-winner meets all sorts of excuses, but one of the most difficult is the statement on the part of the one whose confession is being sought that he is already a Christian in secret. But a secret Christian is impossible. Christ cannot be hid; the changed life cannot be concealed and the new joy cannot be contained in secret.

SATURDAY

THE SURE FOUNDATION—2 Tim. 2:15-19. "Nevertheless the foundation of God standeth sure." In the realm of nature, of philosophy and of investment there are some things that are generally considered certain; we may be sure of them. But even more certain than any of these are the things of the spiritual realm, especially the fact that we may be sure of God. One of the most wonderful things Jesus ever said was, "Ye believe in God, believe also in me." Christ is proof that God is and that he can be approached by us.

SUNDAY

HELPING WEAK SOULS—Rom. 1:9-12. "Making request . . . to come unto you." Prayer is one of the most effective means of helping weak souls, though many do not realize it because they have not employed it. It is the prayer of intercession that God delights to honor, and he who sincerely offers it is in that attitude of mind and heart that enables God to use him to minister to those who are the subjects of his prayers. It may not be in the way he expects, but it will be in the best way.—G. S. B.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for November 27)

Isaiah Teaches True Worship

Scripture Lesson—Israel 1:1-20.

Printed Text—Isaiah 1:10-20.

Devotional Reading—John 4:21-24.

Golden Text—Who shall ascend into the hill of Jehovah? And who shall stand in his holy place? He that hath clean hands, and a pure heart. Psalm 24:3, 4.

LESSON LIGHTS

Introductory

Time.—Isaiah prophesied from the year in which King Uziah died, B. C., 755, into the reign of King Manasseh, who executed the prophet about B. C. 679.

Place.—Isaiah prophesied in Jerusalem.

Isaiah 1:1. This is the title of the book of Isaiah.

1:2-9. After a solemn call for attention Isaiah discusses the state of affairs in his nation. First he compares Jehovah to a loving father whose children have rebelled against him. Then the nation is compared to a wounded body, bruised all over, a mass of gaping and bloody sores. "The whole head is sick, and the whole heart faint." The land is desolate.

The Prophet Isaiah

His name means "Jehovah is salvation," and is therefore synonymous with Joshua and Jesus.

His father was Amoz ("strong"), not to be confounded with Amos, the prophet.

His wife is termed "the prophetess." "From this we must infer that she also, like her husband, was endowed with the gift of prophecy."—Sayce.

His sons were named Maher-shalal-hash-baz, "Hasten booty, speed spoil," in allusion to the national ruin foretold by Isaiah, and Shear-jashub. "A remnant shall return," in allusion to the prophet's great teaching that the godly portion of his people should be preserved.

His social station was high, as is shown by his intimacy with the kings, Jotham and Hezekiah. He was a man of influence, the foremost citizen of Judah during the reigns of Uziah, Jotham, Ahaz, Hezekiah, and Manasseh.

His death, according to tradition, was brought about by Manasseh because the prophet, then about ninety years old, refused to obey the king's idolatrous ordinances. The aged hero is said to have been placed between two planks and sawn asunder—a martyrdom to which there is an allusion in Hebrews 11:37.

We have already studied (Lesson IV) the summons of Isaiah to be a prophet, a chapter which would stand chronologically at the beginning of his book; but chapter 1 "owes its position to its character. It is a clear, complete statement of the points which were at issue between the Lord and his own all the time Isaiah was the Lord's prophet. It is the most representative of Isaiah's prophecies. It summarizes, perhaps better than any other single chapter of the Old Testament, the substance of prophetic doctrine, and gives a very vivid illustration of the prophetic spirit and method."—George Adam Smith.

False Worship Today

The condemnation of Isaiah's prophecy

falls upon us of today whenever we engage in any form of worship insincerely. It is possible for us to observe the Sabbath strictly, to attend all the services of our church, to bow the head in prayer reverently, to sing hymns heartily, to take part in the prayer meeting, to attend Sunday school and even teach a class, to give to missions and to the support of the church with liberality, and conduct family worship and engage in private prayer and Bible reading, and to do all of this while our lives are at variance with God's will and our hearts in rebellion against his commands. All these observances are helpful and necessary to the religious life, but they are not the religious life. The essence of the religious life is to love God with all our hearts, and our neighbors as ourselves. Without this love the most scrupulous forms of devotion are false worship, and are actually displeasing to the all-seeing Father.

Worship that Pleases God

True worship is prepared for. We must get our work out of the way, for the remembrance of neglected duties will take our minds from our prayers and praise. We must prepare our minds by the settlement of grudges and the confession of sins and faults. We must get into the spirit of worship by reading the Bible and devotional books by devout Christians.

True worship is regular. Nothing worth while comes to us unless we make a business of getting it.

True worship is unselfish. We must seek God not merely for comfort and joy for ourselves but for strength that we may do our part in helping others and in promoting the kingdom of God.

True worship is both private and social. Each helps the other.

And above all, true worship is humble. We go to God knowing that we are nothing in ourselves, that we are poor and weak and sinful, but rejoicing because we know that he is our loving Father, able and eager to do for us all things that we need. Such worship cannot fail to please him and to bless ourselves.

Forgiveness of Sins

"A poor woman, the wife of a humble fisherman, went crying along the beach and met her pastor, and she threw up her arms to heaven and cried, 'My sins, my sins!' and the pastor said, 'Pile the sands of the seashore up in a heap,' and she piled them up; and he said, 'Make it higher,' and she made it higher; and he said, 'Higher still,' and she made it higher still; and he said, 'Wait,' and by and by the great tides of God came up and the waves washed the heap of sand away. And he said, 'So God's power can take away your sins.'"—From the Illustrated Quarterly.

IS IT JUST A JOURNALISTIC COINCIDENCE?

With the beginning of the second week in July three daily newspapers that we see regularly started publication of three different series of special articles. These newspapers are the New York World, the

Chicago Herald-Examiner, and the Chicago Tribune. They have little in common, except for the fact that they are all wet. The New York World is Smith-wet. The Chicago Herald-Examiner, a Hearst paper, is Coolidge-wet. The Chicago Tribune is just plain wet. And what were the three different series of special articles that these papers determined to publish beginning with the second week in July? The World began an exposure of the "inside" of prohibition enforcement in the state of New Jersey, furnished by a former head of the enforcement unit in that district. The Herald-Examiner began an exposure of the methods and activities of the anti-saloon league. The Tribune began an exposure of the methods of the anti-saloon league. Now there, is, to be sure, no absolute parallel between the articles in the World and in the Chicago papers. The articles in the World are obviously articles which had been offered that paper by a former government officer of refuge, and which contained in-

(Continued on page 15)

THANKSGIVING PROCLAMATION

Under the guidance and watchful care of a divine and beneficent Providence, this country has been carried safely through another year. Almighty God has continued to bestow upon us the light of his countenance and we have prospered. Not only have we enjoyed material success, but we have advanced in wisdom and in spiritual understanding. The products of our fields and our factories and of our manifold activities have been maintained on a high level. We have gained in knowledge of the higher values of life. There has been advancement in our physical well-being. We have increased our desire for the things that minister to the mind and to the soul. We have raised the mental and moral standards of life.

We have had the blessings of peace and of honorable and friendly relations with our sister nations throughout the world. Disasters visiting certain of our States have touched the heart of a sympathetic nation, which has responded generously out of its abundance. In continuing to remember those in affliction we should rejoice in our ability to give them relief.

Now that these twelve months are drawing to a close, it is fitting that, as a nation and as individuals, in accordance with time-honored sacred custom, we should consider the manifold blessings granted to us. While in gratitude we rejoice, we should humbly pray that we may be worthy of a continuation of Divine favor.

Therefore, I, Calvin Coolidge, President of the United States, do hereby set apart and designate Thursday, the 24th of November, next, as a day of thanksgiving and prayer, and recommend and urge that on that day our people lay aside their usual tasks, and at the family fireside and in their accustomed places of public worship give thanks to him who holds all in the hollow of his hand.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the City of Washington this twenty-sixth day of October, in the year of our Lord, one thousand nine hundred and twenty-seven and of the Independence of the United States of America the one hundred and fifty-second.

CALVIN COOLIDGE.

FRANK B. KELLOGG,
Secretary of State.

E. M. RIDDLE, President
Warsaw, Indiana
L. V. KING, Associate
New Lebanon, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Albanian School Flourishes Under American Junior Red Cross Aid

American boys and girls, through participation in certain Junior Red Cross activities, can well claim a very real share in the reconstruction of nations, and therein are adding substantially to their own educational attainments.

An outstanding project under this head is the Albanian Vocational school, founded and largely supported by the American Junior Red Cross by means of its National Children's Fund, and now in its sixth year of successful operation. In the past year, 180 students attended, under 16 teachers two of whom, including the Director, are Americans, most of the others being Albanians. This school is becoming increasingly self-supporting, and the Albanian Government also is slowly but steadily increasing its financial support of the institution.

One of the first essentials of the school has been to teach the young Albanian boys the dignity of work. The motto of their monthly school paper, printed by themselves, is "Let us work." An editorial in this paper recently concluded with an admonition significant of the spirit which this school is rapidly inculcating in such of the Albanian youth who are fortunate enough to come under its influence: "Let us work" it said, "to have a country worth living for and, if need be, worth dying for."

That the school is one medium of accomplishing this goal, is attested by the expressions of genuine feeling toward the Ameri-

can Juniors who have made it possible. One Albanian student wrote: "The Juniors of America, the benefactors of our whole country, prepared me to earn a living, help my home, and be useful to my precious country, and taught me self-discipline."

Such a tribute would be lasting satisfaction if this were the only enterprise resulting from American Junior Red Cross effort. That more than a million of its membership is to be found in the Philippines, Hawaii, Guam, Porto Rico, the Virgin Islands, and Alaska including Eskimo children, is a revelation of its universal appeal. International school correspondence, is now included in the programs of 48 National Junior Red Cross societies, representing every continent, and many islands. Our own organization of course, participates in this. Lest overemphasis be placed on its foreign effort, there should be recalled here the fact that the American Juniors the past year rendered a very substantial assistance in the relief of flood sufferers of our own country, as well as other disaster operations of the Red Cross here, besides conducting their own beneficial activities in the United States.

Their membership now exceeds the parent organization, though the Eleventh Annual Roll Call of the American Red Cross this year from November 11 to 24, will seek a membership of five million adults, thus placing it near the enrollment of the Juniors.

Selected Junior Committee Suggestions

A FOOTBALL GAME

For Prayer Meeting Committees

On the blackboard (or on a large sheet of paper hung on the wall) draw lines to mark a football field. One of the Juniors or Seniors will do this. A string is drawn through a double slit in a small cardboard football. The string is then drawn taut across the blackboard, so that the football may be moved along the line.

Four periods of five minutes each may constitute the game. Of course there are two sides. Each side alternates in starting the periods, or kicking off the ball. Make a list of points to be given: 5 points for talks; 3 for repeating a Bible reference; 3 for a sentence prayer; 1 for reading a clipping, and so on. The sides may be allowed to take part in any order, or each side may be allowed four participations before the other side begins, and so on. As each side takes part the ball is moved according to the score made by the side. Then the other side begins, and the ball moves back toward the other goal according to the number of points this side makes. This game is sure to be popular with the boys of the society.

FUTURE MEMBERS

For Lookout Committees

This plan may be tried in connection with your next social, and the social committee will be consulted and help to work out the plan. Divide the society into three or four

groups. The larger the society, the more groups you may have, but not more than four. Appoint a captain over each group. Each group is to try to get as many prospective members, or boys and girls who may become members of the society, to come to the social. A prize should be given to the group that brings the largest number of possible new members. The danger of this is that groups may just bring anybody along. To prevent this the superintendent or a committee of two from the Young People's society will decide how many each group should be credited with. Children under a certain age should be excluded. Children who live too far away ever to attend the meetings should be excluded. Count only those who might possibly become members.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for November 27)

Sending a Torch to Africa.

Isaiah 61:1-4

The following story is taken from "An African Trail" by Jean Macenzie:

I will tell you of Ndongo's Mbe's father and his exile. Ndongo's father, says

Ndongo, was named Mabale. When Ndongo was little, no bigger than your wrist, Mabale was caught by a strange sickness, so that he was near death. In those days there was a wise man, a "witch doctor" in our neighborhood—himself, he is dead now, but in those days he still breathed,—and the brothers of Mabale sent for him to come and heal Mabale. This thing he certainly did, he healed him. And he healed him by a taboo, a very strong taboo.

Mabale recovered from his sickness, but he was "tied" by the medicine man to this thing: that he must never see a grandchild of his. That he must certainly never do. And so it was that, when Ndongo Mbe began to be a young man, the heart of Mabale was hung up; he feared very much lest he should see a grand child—who knew? And the thing would be death. So he took leave of the people of his own house, and of the village where he was head man,—yes, and even of his tribe,—and alone he went away by the paths that go toward the rising of the sun. Alone he went away to the unfriendly tribes that build their towns far back that way and in one of those strange towns he built a house for himself.

Sometimes the men of our neighborhood, going that way to hunt an ivory, they have seen Mabale. He has asked the news of his town and of his family; he has asked news of his grandchildren. All night he and his tribesmen have talked, and in the morning they have parted. But this thing always happened—that Mabale was quick after such a visit to go away from that town. He said in his heart, "Lest my townspeople, knowing this path, show the way to a grandchild of mine." Until at last he died in a town far away on the paths to the rising of the sun. And when a passer by from that strange country told Ndongo of that death in exile, there was a peculiar sorrow in the hearts of that family. The wife of Mabale turned to the wall and wept. The children and the grandchildren greatly desired to look upon the grave of their father, but they might not for the many days' journey.

So much for a life wrecked by fear.

Just think, Junior boys and girls; if Mabale had known about Jesus and had believed in God his life would have been a happy instead of an unhappy one. If he had known about Jesus he would have known that it was all right to stay with his own people. Then Ndongo and Mabale and all of Mabale's family would have been, Oh, so much happier.

There are many people like Mabale and Ndongo who need to know about Jesus so that they may live happily. I hope that all of us will try to do our share toward sending the Gospel to those in need.

Bible References

- M., Nov. 21. The light of the world.
John 8:12.
T., Nov. 22. Human torches. Matt. 5:14.
W., Nov. 23. The light of the Gospel.
2 Cor. 4:4-6.
T., Nov. 24. The light that enlightens us.
John 1:6-9.
F., Nov. 25. Walking in the light.
1 John 1:7.
S., Nov. 26. God is light. 1 John 1:5.
Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Lost Creek, Kentucky

On October the third we began a revival meeting, which lasted two weeks. Rev. James Cook of Martinsburg, Pennsylvania, being the evangelist. We had fine weather, good crowds, with good order throughout. The chapel room was often crowded, and at times overflowed into the science room adjoining.

The visible results of the meetings were fifty-eight confessions, with twenty-eight baptisms, and thirty reconsecrations. The additions to the church represent good material which will make much for efficiency and stability of the church at Lost Creek. There were some heads of families, and but few small children. I believe that all the boarding pupils made the good confession, some for the first time, others reconsecrating their lives anew to the Lord.

Among those received into the fellowship of the church at this meeting, was one of our teachers, Miss Clara Hall, whose home is at Crocketsville, Ohio. This sister had long lived the consecrated Christian life, but because of the modernism in the church to which she formerly belonged, she chose to fellowship with us. We believe that this fellowship will mean much for the church at Lost Creek.

The last Sunday of the meetings, communion services were observed in the dining room of the girls' dormitory. Tables were prepared for about sixty-five. But there were over seventy out for the service. This is much the largest number ever to take communion service since the work was established here. And a most blessed service it was. Our Lord was there in the person of the Holy Spirit, and his presence was most blessed.

Our hearts were all made glad to have with us Brother Kinzie from Krypton, who spent the day with us. His presence and fellowship meant much, and was also a splendid object lesson for the workers in these two points for more intimate fellowship.

Mrs. Eversole and daughter, Lucy Mae, also from Krypton, spent the day with us, and also communed with us. Also Miss Edna Bell of Vicco, Kentucky, was with us, for the services of the day. These latter two were graduates of our school last year, and are now teaching. All were glad to see them again on the campus.

One of the chief contributing factors for this most successful revival meeting, was the efficient, consecrated work of Brother Cook. This I believe was the third meeting in which he and the writer worked together. And this one seemed the most blessed of all. The fellowship was indeed most helpful and beautiful. Brother Cook preaches a pure whole Gospel, and even in this present time, when there is so much else to attract, God honors his word. It shall not return unto him void, and it did not here. It was a real joy and a happy fellowship to have Brother Cook with us for the two weeks.

We believe that this article would not be what our Lord would have it be, without mentioning another circumstance of the meeting, and this was a work of healing by our Lord. One of our boarding pupils, a young woman, had been having trouble to the extent that she could use one of her limbs scarcely at all. She had to be helped out to the services. But the first Sunday night of the meeting she was observed walking out as usual, and as well as usual. That night she reconsecrated her life publicly. She sought and was given an opportunity to say something. She told us how she had prayed and how the Lord had answered her prayers, enabling her to walk normally. Since then she has not shown any trouble with the foot and limb at all. We know of the work of mental suggestions, etc., but we have very carefully considered this healing, and we cannot see any other hand in it but the Hand of our God, and fully believe that it was his supernatural power which enabled that young woman to walk. We praise him

for it, and give him all the credit. James, 5th chapter.

Altogether it was a most successful revival effort. Pray for us that we may not get our eyes off him who made it possible.

G. E. DRUSHAL.

A Word for the Parson

Picking on the Parson is one of the favorite indoor sports in many American homes, and not infrequently the preacher is a convenient object of criticism for a Monday morning editorial. He is condemned if he does, and condemned if he doesn't.

Says the Baltimore Evening Sun:

"In this day of spiritual searching, the parson has come in for no little criticism. Perhaps he deserves it; but, on the other hand, it is about time for him to receive a word of sympathy. His task is difficult, for no matter which way he turns, he meets with objections from some parts of his flock.

"If the parson takes a narrow view of religion, he is accused of bigotry; if he takes a broad view, he is suspected of heresy. If he asks for money, he is charged with worldliness; if he doesn't ask for it, his church falls to pieces. If he pays calls on his congregation, he risks the reputation of being a bore; if he doesn't pay calls, he is charged with indifference. If he indorses movies, oyster suppers and bowling alleys in the basement, the conservatives protest; if he sticks to services only, the boosters howl. If he introduces innovations in his sermons, he is called sensational; if he confines himself to the beatitudes, he is condemned for his platitudes. If he specializes on the choir, the Sunday school blows up. The ideal parson of today must combine the qualities of a financier, an administrator, an orator, a scholar, a salesman, a musician, a teacher, a diplomat. If his church be small, he will find it useful also to know the rudimentary principles employed by painters, plumbers, electricians,

(Continued on page 16)

Mission points receiving financial aid this year from the National Home Mission Board, with data of interest to all Brethren people:

Mission Churches and Pastors	Membership	Attendance	Prayer Meeting Attendance	Enrollment	Attendance	Evangelistic Services and Accessions	Accessions for the Year	Support granted 1927-28 by Natl. Board	Parsonage	Value of Property	Debt	Spiritual Condition
J. E. Braker, Philadelphia, 3d.....	55	40	20	200	140	No	6	\$400	No	\$40,000	\$17,000	Improving
W. S. Crick, Fremont, Ohio.....	87	45	12	103	57	Yes 6	7	\$100	Yes	\$17,000	\$ 5,000	Good
R. E. Gotschall, Columbus, Ohio....	120	90	15-25	111	75	Yes 13	22	\$600	Yes	\$40,000	None	Excellent
Geo. H. Jones, Muncie, Indiana.....	77	64	12	190	130	Yes 5	5	\$450	Yes	\$ 6,000	None	Normal
G. L. Maus, Peru, Indiana.....	120	75	30	150	125	Yes 46	50	\$600	Yes	\$46,000	\$15,000	Good
J. L. Kimmel, Ft. Wayne, Indiana...	61	25	10	70	33	Yes 6	46	\$800	No	\$10,000	\$ 5,500	Fair
L. G. Wood, Ft. Scott, Kansas.....	60	25	10	25	24	Yes 5	6	\$500	No	\$ 8,000	\$ 1,660	Very Good
T. H. Broad, Spokane, Wash.....	87	75	20	105	80	Yes 3	4		No	\$25,000	\$ 1,359	Fair
Chas. W. Mayes, Des Moines, Iowa...		75	20	120	75	Yes 20	13	\$600	No	\$11,000	\$ 6,700	Good
E. J. Rohart, Winchester, Va.....	60	75	25	100	100			\$400	No	\$ 6,000	?	Good
* J. C. Beal, Harrah, Wash.....	45	50-100		150	127	1 Wk. 22	22	\$600	No			Fine
G. E. Drushal, Lost Creek, Ky.....	330	95	40	?	80	No	9	Note	Yes	\$20,000	None	
✓ F. V. Kinzie, Krypton, Ky.....	40	30	25	100	50	No	2	Note	Yes	\$ 4,000	None	Fair

* Harrah, Washington is the new work undertaken this year. A very promising point.

NOTE: Budget for year 1927-28. General Fund, \$9,150; Kentucky Work, \$7,880. Total \$17,030. National C. E. organization and the W. M. S. organization furnish in total about \$1,500 each year to help in meeting the budget, for which we are very grateful.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Oakville, Indiana

This church is located about ten miles from Muncie and is located in town.

They have a very fine and well equipped church building and a good parsonage. Brother Henderson and his family had just moved there from Fremont a week before I came. He has been called to the pastorate of the church and our past associations made it very agreeable to have him with me in the campaign.

Every courtesy and kindness was given by the membership in my canvas. The church expressed an interest in the College and realize the importance of the school in its relationship to the future work of the church.

Brother Henderson made the entire visitation with me and made my stay very pleasant and believe they have made no mistake in calling him to the pastorate.

I consider the church made a very creditable showing in giving to the Endowment \$1,218.36.

W. S. BELL.

FROM WARSAW, INDIANA TO SUNNYSIDE, WASHINGTON

We closed our work with the Warsaw Brethren church with the first of September, after having spent three happy profitable years with them.

Warsaw has ever been considered a very difficult field for the Brethren, and too truly a "graveyard" for Brethren preachers. Our

testimony is different, for we are glad to say that we have never worked with a more loyal crowd of Brethren anywhere than here. They responded to our leadership, and we found them for the most part loyal to the things for which we stand as a church. They have some very able leaders who are functioning in the various auxiliaries of the church, and withal the work went forward in a very satisfactory way. I think I should say for them that it was not their wishes that we should close our work with them, for they were unanimous for our continuing in it, and we are grateful for the splendid unity that continued throughout our pastorate. The last few weeks were continuous rounds of farewells for the members of the family and each was remembered with valuable presents. We are thankful for all these things, and shall ever cherish the memory of our many friends there. Those whom we led to Christ and those who stood by us so nobly in the work. We bespeak for Brother Riddle a very profitable pastorate. May the same harmony and good-will continue is our prayer for them. After a few days at our General Conference we bid our friends farewell, leaving behind our son and daughter, who are in college, and our many friends in the east, we turned our faces toward the far west, and after twelve days of travel arrived safely among the Brethren at

Sunnyside, Washington

We had a very delightful trip indeed. We traveled for the most part over the Lincoln Highway via Salt Lake City. The roads were good and the weather ideal. We spent one Lord's Day with the Brethren and friends at Dallas Center, preaching twice for them. We enjoyed the day immensely and strange to say they said they enjoyed it too. It was a day of real fellowship. Turning westward again we arrived in Sunnyside safely after having traveled 2800 miles, with but one lone tire puncture to report as the sum total of our troubles. We were made to feel at home at once in the splendid home of our good brother and sister C. Rowland. The parsonage has been re-decorated and furnished ready for us.

Our first experience was to launch into a union effort of four weeks of evangelism, under the direction of the Yakima Valley Laymen's Evangelistic Association, with the Art Pope and Long evangelistic party as evangelists. I consider Pope one of the greatest evangelists of our day. He preached the Gospel with great power. But Sunnyside is a difficult place for evangelism, and with all the effort, but few more than a score of souls made a public confession of Christ. While there are thirteen churches here the Brethren and the Baptists will receive all the converts. There were possibly forty re-consecrations.

Our own plans have been interfered with somewhat and we are planning now to launch an effort of our own in January with the pastor as the evangelist. We are gaining some ground already and fifteen have been added to the membership thus far. We hope to report continuous progress.

The month of November has been designated as "Loyalty Month" during which time we shall attempt to rally all our forces in every department of the church. A pastoral letter going into every home calls for a renewal of loyalty to Christ and the church, by being present at all the services of God's house. That every one will forget and lay aside everything that may have hindered in the past, and pledge themselves before God that they will attend every service, Bible school, prayer meeting, and in every way during this month give the church the first place in their life. We hope to report some results from this effort.

I might say in conclusion that we have been received very cordially by the Brethren and by the community generally, and we have reasons to believe our lot has been cast among a goodly people. They know how to care for their pastor. I will be available for a meeting or two after the new year. Any church desiring my service can write me.

Faithfully, Until he comes.

C. C. GRISSO.

WEST ALEXANDRIA, OHIO

It has been some time since a report of the Gratis Brethren church has been given to the readers of the Evangelist. This does not mean that we have been idle. But we feel that we have been very busy and can begin to see the fruits of our work. The attendance of our Sunday school has been good all summer. October 2 was Rally Day and promotions were made in different departments of the Sunday school. October



9 we observed our fall communion. At this service our attendance was larger than it has been for several years. October 16 was our Fall Festival. This was a day which will long be remembered by the members of the church. We held our regular morning services after which we enjoyed a basket dinner, served in the basement of the church. In the afternoon we had the pleasure of seeing our pastor, Rev. Starn, burn the last notes of our indebtedness on our church.

The church was very nicely decorated with flowers, autumn leaves, fruits and vegetables. We feel that we are now ready to do more work for our Master. Rev. and Mrs. Starn have both proved themselves real leaders in the church and the members are looking forward to the best year in our church.

MRS. A. B. FLORY,
Corresponding Secretary.

FREMONT, OHIO—OAKVILLE, INDIANA

On the last Sunday in September, we brought our four years' pastorate to a close in the beautiful and historic city of Fremont, Ohio. These were four busy and pleasant years. During our stay we formed many associations and close friendships both within and without the church. These we shall cherish as one of the bright spots in our memories. We are happy to say that the best of goodwill and Christian fellowship existed throughout our entire sojourn among them. On the evening before we left, the members and friends gave the pastor and family a farewell reception. We were remembered with several gifts. A fine set of table silverware, a purse with money and several individual gifts to members of the family.

As we review the past four years at Fremont, we feel that we can say that some noteworthy progress has been made in the church. Perhaps the most outstanding achievement was the rebuilding of the church. It was an absolute necessity, and it was not accomplished without a real sacrifice on the part of the congregation. The membership of the Brethren church at Fremont is neither large nor wealthy. Their ranks are almost wholly made up from wage earners, yet I never met with a body of folks that were more willing and anxious to put over an improvement. Like Nehemiah's workmen, "They had a mind to work." Night after night we strung up extension cords with lights and labored long into the evening hours after the men had labored in the factories during the day. They have been rewarded with a neat little church home with conveniences and equipments that will serve their needs in the city for some time to come. During the stress of the building the Home and Ohio State Mission boards came to the aid and have nobly stood by the work, without which the improvements would have been impossible. I feel that as soon as the burden is reduced, that Fremont will be self-supporting again. One of the very fine commendable things about the little group at Fremont is the way in which they meet their financial obligations. Not once during the four years did the preacher have to wait for his weekly salary. A good sister whose heart is in the work said that many times it took faith and prayer to meet the bills, but God always opened the way.

Since our last report in the Brethren Evangelist, six were added to the membership roll of the church. Two by letter and four by baptism. We feel that there is a

growing prospect for a good ingathering in the near future. For the past two years, the church has slowly been gaining in personnel and leadership. Some very fine people are getting interested in the work. There is a field for work. We shall hear some good reports from Fremont later.

We are glad that the Fremont Brethren have secured our successor. They are indeed fortunate in securing so able a man as Brother W. S. Crick of New Enterprise, Pennsylvania. I am sure with his consecrated leadership and the fine cooperating spirit of the church that Fremont will often be heard from. Brother Crick will take charge about the first of the year. During the intervening time the church will be supplied by some of our able men from Ashland.

The second of October, we preached our first sermon as pastor at Oakville, Indiana. Oakville is a fine little community town in east central Indiana, situated in a rich farming district. Our church is the only church in the town. It is "a Brethren Community" church. They have a beautiful church and a fine attendance. The church is well organized, that bespeaks well for the former pastors who have been on the job.

Our second week at Oakville we were permitted to attend the Indiana conference held at Loree. We found a large attendance and a well arranged program. We were glad to renew old acquaintances again after four years' absence from the Hoosier State. Coming home from conference, Dr. Bell began his campaign for Ashland College. Oakville, like many farm communities, has been feeling the depression, and although they measured up to the former campaign, many would like to have risen beyond if circumstances had been otherwise.

On last Friday evening the congregation walked in on the preacher without any previous notification and gave them a complete surprise. They left his pantry and cellar greatly replenished with good things. Thanks, Brethren. After the preacher had recovered they invited us over to the church parlors where a get-acquainted social evening was enjoyed.

The church is planning to enter the county evangelistic campaign that is to begin October 30th. There will be services in every cooperating church in Delaware County during the first weeks in November. We invite the readers of the Evangelist to remember us in their prayers.

S. C. HENDERSON.

CARLETON, NEBRASKA

The special meeting at Carleton closed on Monday evening, October 31, with a most helpful Love Feast and Communion. This service was largely attended and a spirit of real devotion prevailed. Those who were present received a real blessing. Some were at the tables for the first time. These were the ones who made a decision for the Lord during the meeting.

It was a real pleasure to work with Rev. Koontz and his people. Brother Koontz is doing good work in this field. He is held in the highest esteem by not only the membership of his church but by the people of the community, as well. I was not a total stranger to the Carleton church. I had learned to know the pastor during the days at Ashland College. I found here, too, Rev. and Mrs. J. D. Kemper whom I had met in former days. Brother Kemper is the superintendent of the Sunday school and is doing a fine piece of work in this capacity.

Local conditions made it almost impossible to get the unsaved to the services. All those who attended regularly were won. One of the number is planning to do mission work. Just before leaving I had the pleasure of taking the confession of the butcher in his place of business. While the number of accessions was not large, I feel the meeting was worth while. At this place I reached the high mark in attendance at the afternoon Bible study. The number averaged above the twenty mark, while one day there were thirty-one present. The deep interest in this part of the work can not fail of its results. Here again I found a real hunger for the Word and I am more and more convinced that the real need of our people is to know the Bible. The offering here was among the largest received thus far.

While at Carleton I had my home with the H. T. Bates family. Everything possible was done for my comfort. The many homes I was privileged to enter did their utmost to entertain me in the finest way. To all these, I give my most, sincere thanks. I shall remember, with pleasure, my trip to Carleton and shall feel blessed because of our fellowship, and also, because of the new friends made.

After the Monday evening service I was taken to Chester, a place about thirty miles distant, to take a train at 2:38 Tuesday morning that I might reach Fort Scott in time for the afternoon Bible study at 2:30. I found the Fort Scott people ready for the study and a very deep interest in the Word is manifest. The work here is starting off well and all have hopes that the Lord may bless by giving a definite victory. Pray for the work here.

J. C. BEAL,
752 Lowman St., Fort Scott, Kansas.

MATHIAS, WEST VIRGINIA

On September the fourth, we began a meeting at Kimsey's Run, about 10 miles from Mathias. At this place we found a very loyal group of brethren and sisters. It was a real pleasure to work with a people who were true and loyal to their church. Circumstances were not ideal. There were some typhoid and several cases of severe colds. There were other meetings being conducted in the neighborhood; this divided the crowd. The brethren had no knowledge of these other evangelistic efforts before we began, in fact, they were not announced until all arrangements for our meetings were made. However, in the name of the Captain of our salvation, and with the Sword of the Spirit, we opened fire on sin. For two weeks the battle was on and sin was forced to release its slimy grip on twelve precious souls. Confessing their sins and accepting Christ, they were received into the church. Others promised to come in the near future. The church seemed to be much edified and is already planning greater things for the coming years. Our meeting closed with holy communion, a goodly number being at the tables. Brother Arthur Snider is the faithful pastor at this place. The people of this neighborhood seem to have unbounded confidence in their pastor.

With such a fine spirit of cooperation between pastor and people we can only look for great things being done. We were royally entertained in the home of Brother Snider. I must not fail to mention here the splendid music furnished by Brother Snider and his family.

May God bless these dear people abundantly. Many thanks to Brother Snider and

his fine family for their kindness and loving spirit of cooperation.

MT. OLIVE, VIRGINIA

On Monday night, September 19, with Brother Rohart of Winchester, Virginia as evangelist, we began our meeting at Mt. Olive and continued until October 5th. These meetings were well attended from the very start. Brother Rohart gave no uncertain sound. With his fine solos and splendid messages he arrested the interest and attention of the neighborhood. As an immediate result seven came forward and accepted Christ as their Savior.

Our Sunday school, under the leadership of Brother L. I. Good, is progressing nicely. Because our membership is somewhat scattered we have two Aid societies, each society is doing a fine piece of work. The Western Aid furnished our church with a new piano, also had electric lights installed in the parsonage which lights were much appreciated. The Ladies' Aid furnished the church with a new set of pews at a cost of about \$1200.00. Other work such as painting and papering the parsonage and a new heating system for the church building is being done by the church. We have been called by the Mount Olive church to serve them as half-time pastor for 1928. We have served them for seven years.

Our next evangelistic effort will be at Copps' Chapel near Springville, Virginia, to begin October 30th.

We earnestly crave the prayers of God's people.
G. W. CHAMBERS,
Penn Laird, Virginia.

ON THE WING NORTHWEST

Tomahawk, Wisconsin

Dear Readers of our Beloved Church Paper:

I thought a few lines from this extreme northern part of Wisconsin might be of interest to some of you. This is only about 200 miles off Canadian line and near Lake Superior. We are being entertained in the home of a dear sister and her husband, the sister being formerly Maggie Harold whom we had the privilege of baptizing at Markling, West Virginia with twenty-five others during our pastorate of the Hammer church. This young sister is now Mrs. William Knigel, who with her splendid husband lives in a suburban village near Tomahawk, a town of about 5,000. There is no church here, but there is a nicely equipped school building that can be used for Sunday school and other meetings. I am glad to say that Sister Knigel, who came here with her husband some five years ago, is now superintendent of a union Sunday school. For more than a year she had longed and prayed for a meeting, and we are now conducting a meeting. The first week we had good weather. The second week began with rain and has turned into snow. One father and four young men have made the good confession to date.

This seems to be a cosmopolitan community. There are Norwegians, Swedes, Scotch, English, Irish and Germans, and as near as I can tell about one-fourth are Catholics, one-fourth Protestants and the other half are not religiously inclined. Dear church people, one does not need to go to foreign countries to do mission work. I see the need of it on every hand. I was in a home where there were a father, mother and ten children, and the father and mother had never been to a Sunday school. Some of

the children came to our meeting the night of the Dempsey-Tunney fight, but the meeting house was almost empty. Most of our crowd had gone to radio parties of the \$2,800,000 fight. It seems we are almost equal to the days of Noah.

Sister Knigel's husband is treasurer of the school board, and if he had not been, the door might have been locked on us, as some of the board are opposed to religious revivals, trying to confine the services to Sunday school and preaching on Sundays. But thank God we still find faith.

I visited a family a few days ago in a lovely home, situated on a fine lake, where they have a bathing beach and boats to rent. The lady said we have been to hear you and you are preaching Martin Luther's sermons. We are German Lutherans and you can come and abide with us and rest and be at home. She says I preached the first Gospel sermon they have heard in this village. They are fine people and she speaks both German and English. We close our meetings at the end of this the second week and then I go to Chicago to visit some friends and then on to California. If any one wants to do a little something to help along the Gospel message in this place, write a word of encouragement to Sister William Knigel, at Tomahawk, Wisconsin.

S. P. FOGLE.

IS IT JUST A JOURNALISTIC COINCIDENCE?

(Continued from page 10)

formation regarded by the paper as having news value. The main point in the articles is the point frequently made by The Christian Century, namely, that prohibition enforcement has been hamstrung from Washington. But the Chicago articles are so exactly parallel that they put a terrific strain on our powers of belief in coincidence. Such articles have to be arranged for considerably in advance of publication. Why do they happen to appear simultaneously? Is it possible that the wets, too, have a general high command, which is beginning now to wheel its journalistic battalions into the firing line at calculated periods?—The Christian Century.

A SOCIOLOGIST AT SEA

The Canal

Many a time I have read of the Panama Canal. The story of the digging of that mighty ditch, the struggles of the French to cut it through, their failure, the taking of the strip from Columbia,—all is familiar history. But now my eyes have seen the result.

Early in the morning our ship approached its eastern entrance. When I awoke I hastily looked out to see if we were near land. I saw none and went back to bed. Then suddenly the steady beat of the engines stopped. I looked again, and there was land. We had been closer than I had dreamed. Hastening through my toilet I went out on deck. There ahead lay the roofs of Colon and Cristobal. There were the great breakwaters which made a harbor for ships that must wait their turns to start through. Yonder are the great docks and machine sheds which can repair any breakdown and supply any ship's stores. There are the coal bunkers and the oil tanks. Out beyond all these is the green of the tropical lands and mountains.

We waited until the quarantine launch brought out the doctor to see that we had a clean bill of health, and until another brought out the pilot and the gang of negroes who must see the ship through the great locks, for the crew of no ship which passes through the Canal is allowed to take her through. Another launch takes off the few passengers who land here and bring on the few who go with us from here. There is Dr. Shapiro, the head of the health service for Panama and Costa Rica, loaned by the Rockefeller Foundation to these two tiny states, who has come out to welcome home his wife and son. She was not expecting him. What a joyous greeting!

Now we begin to move towards the entrance. The captain has allowed us to go up on the bridge during the ten hour trip through the Canal, so that we can better see the Canal. We delay our breakfast, and when we go down to get it, eat but little in order not to miss a thing. There we stand or sit for ten long hours with but a little time for lunch.

Now we are entering the great locks at Gatun. Here are great concrete retaining walls which form the locks. As we come up to them, negroes throw ropes aboard to which strong steel cables are fastened. These cables run out from a spool on four electric locomotives which run on tracks upon the concrete locks, four of them on each side of the ship. So, the ship is held firmly by four cables on each side. Then the electric locomotives begin to move slowly towards the open gate. Once inside the gates, which are closed by electricity, the ship is lifted by water let into the lock through gigantic flumes from the upper lock until the water in the upper lock is level with that in the lower. Then the gate ahead is opened and we are pulled into the next lock and the operation is repeated. Thus we are raised through a series of three locks up to the level of the famous Gatun Lake. This is a body of water covering 164 square miles, formed by the damming up of the Chagres River. Up from the surface of this lake stick the dead trunks of trees which once grew on the slopes of the river. Little islands dot the surface, which once were hills in the valley. One of these islands is called Borro Island and is a wild life preserve and research laboratory which was described a year or so ago in the NATIONAL GEOGRAPHIC MAGAZINE. We see off to the right the buildings of the Laboratory. No one is allowed on this island without a permit.

We sail slowly along this lake in carefully marked channels for several hours up to the next series of locks by which we are let down to sea level. Here there are two sets of locks, the first called the San Miguel locks and the next, about a mile away, called the Miraflores locks. Here again the electric locomotives take us in charge and the reverse operation is performed which lets us down to the level of the Pacific. Then on for an hour or more to Balboa, the western terminus of the Canal.

The scenery along the canal is very interesting. Everywhere along the banks we see banana trees growing, some of them with bunches of green bananas hanging from them. Among them grow cocoanut palms, and occasionally we see a little farm with date palms. The growth is very luxuriant, owing to the great amount of rainfall and the great heat, which winter and summer does not fall below seventy and does not rise above ninety in the shade. I

am told that in summer in the sun the thermometer rises to as high as 120. I can well believe it, for in spite of the fact that the sky was clouded my poorly thatched head as well as my face got an awful dose of sunburn. All kinds of strange plants run riot over the sides of the canal, and a fine growth of trees covers the mountains to their summits. Also strange birds flit past our vision. Here we see birds which look like crows, but have white on their wings. Here are pelicans flying or perched on the poles of the power lines along the Canal, or swimming on the waters of Lake Gatun.

Scattered along on the islands and banks are thatched huts in which dwell negroes who make their living by working on the Canal, or by cultivating small patches of banana trees, and by fishing. We see them roving about in their boats. They are a thriftless lot, I am told.

At a number of places along the Canal dredging is being done. At the famous Culebra Cut, from which millions of cubic yards of rock and dirt were taken, work continually goes on to keep the channel clear, as there are frequent slides. This particular cut is through a large hill of solid rock. There are groups of buildings also along the canal for the employees, all of them one story, built with broad eaves.

The real marvel of the Canal Zone is not in the mighty engineering feat which removed so much dirt to make a ditch through which the largest ships can go—a minimum of 45 feet of water—but in the sanitary engineering which drained swamps, the breeding places of the mosquitoes which carried the germs of yellow fever and malaria. It was really the deadliness of these scourges which defeated the French in their efforts to build this canal. The Americans under General Gorgas cleaned it up, not only draining the swamps, but also spraying the undrainable spots with oil so that the larva of the mosquito could not live. Today, I am told, the Canal Zone is one of the healthiest places on the Continent. And yet some people believe that there is no such thing as germ diseases!

The marvel wrought by the Canal Zone Administration is best appreciated when one sees Balboa and Panama City. A street only divides them. On the side of the Zone there are well kept houses, fine lawns, cleanliness everywhere. In Panama great streets full of ramshackle wooden tenements house the people. The streets are very narrow like those of all old Spanish cities. They are not clean. Yet, it must be said that the example of the Canal Zone has not been entirely lost on the City of Panama. Here and there new streets are being laid out broad and clean, new buildings are rising, and I am told that some progress has been made in draining the low places and in controlling mosquitoes. Out in a plaza near the new part of the city stands the monument to Balboa who discovered the Pacific Ocean. There he stands in his bronze looking out over the Pacific near where tradition says that in the flesh three and more centuries ago he looked for the first time on this great ocean.

We drove also out to the ruins of Old Panama, that ancient city built by the Spaniards. Today it is in ruins over which the jungle has grown. There are the ruins of a once great cathedral, and which even in its decay makes an impressive sight. All around, poking their gaunt forms up above the tangle of rapidly growing trees and vines are the ruins of other great buildings.

The first destruction of the city was wrought by the buccaneer, Morgan. It never recovered. Across the bay arose in later time the new Panama City.

There is no doubt that the United States' control of the Canal has meant prosperity to these cities. I cannot defend the ethics of Theodore Roosevelt in the acquisition of this control, but there is no question that the building of the Canal and its present efficient control, and the control of the United States over the sanitation of the State of Panama has been a good thing for the world.

The United States has eight forts in the Canal Zone. It has about 8,000 soldiers there, much too small a force, I am told, for its proper defence. Towering above both Balboa and Panama is Quarry Heights, the great hill on the sides of which are built the administrative offices of the Canal Zone government. There the Governor of the Canal lives, also the commander of the army of the Zone. Out on two islands towards the sea are the main fortifications. It is certainly important that in case of war—which let us hope may never come—the Canal should be kept open for it is vastly important for the transfer of our ships from the one ocean to the other, and is the most important sea trade route under our control.

One fails to appreciate how far south is the Canal until he goes there, and how far east it is. The Canal is straight south of Buffalo, and east as well as south of Havana, Cuba. It is farther south than the capital of Venezuela in South America. When there we are within about 300 miles of the Equator.

Orders come from San Francisco that the boat must leave Balboa at 6 P. M., instead of the 12, thus robbing us of 6 hours on shore. We got in about 2:45. On the dock are Colonel and Mrs. McManus and their daughter Mary Alice, who welcome us and take us to their home and then for a fine drive about the region, some of which I have referred to above. Colonel McManus is an old Hudson, Iowa boy, and a cousin of Mrs. Gillin. He has given all his life since finishing at West Point to the Army. It certainly was good to see friends at this to us strange place.

On October 7th we sailed for Los Angeles, our next port.

For ten days we sail day and night up along the coast to reach the City of the Angels. Mountains were to be seen for the first few days, but we soon got out beyond sight of land in order to avoid an adverse current which flows along that coast. Great turtles are to be seen from the deck frequently. Last night on the back of one a bird was perched riding along. The dolphins every day sport for us off the side of the boat, gracefully jumping out and falling back into the water. They are similar in shape, but smaller in size and lighter in color, to the porpoises we saw coming down the Atlantic side of the Continent. We have not yet seen a shark or a whale. On Sunday we saw thousands of small flying fish, which would dart out of the water as the ship passed near them, and would skitter away for forty, a hundred feet, and sometimes farther, and land with a flop into the sea.

The captain a few days ago was telling me a story which interested me. He said that a few years ago when he was sailing a ship from San Francisco to Alaska—it was a wooden ship—he discovered that the boat was leaking quite badly. On landing

at San Francisco, they discovered that a sword fish had evidently mistaken the ship for a whale, and had charged it full tilt. His sword had pierced the four-inch plank of the side of the ship, had cracked the plank so that it leaked badly. They had to put the ship in dry dock and saw out that plank. He said that the sword still sticking through it hung for many years in the Chamber of Commerce in San Francisco. Well, it was a good tale. He says that the sword fish develops a speed of 60 miles an hour when charging a whale. I give it for what it may be worth. I cannot vouch for the captain. He may have been conscious that he was talking to a landlubber.

J. L. GILLIN.

A WORD FOR THE PARSON

(Continued from page 12)

furnace men, glaziers, carpenters and roof repairers. Some parsons break under the strain—and parishioners hold up their hands in surprise and horror. The fact that all of them don't break is, indeed, the greater wonder."—The Literary Digest.

ANNOUNCEMENTS

NOTICE—INDIANA PASTORS

At the Ohio Conference I received a number of calls for Bible lectures, which of course has taken some time.

I was not well for 10 days before coming to Ashland, and when I arrived here was compelled to go to bed. The physician says that I must rest a bit, and cannot make any plans or set any dates for a few days yet.

Thank you for your prompt replies, and as soon as possible I will write to you for definite dates, but it will probably not be until the New Year.


If you are scheduled for evangelistic meetings please let me know.

Address, until further notice, c/o College, Ashland, Ohio. Yours in his Service,
MRS GRACE P. SRACK.

IMPORTANT NOTES

On the way home from National Conference, I somewhere lost my memorandum book, in which was record of some money that was given me at Conference for Foreign Missions. Up to date, the book has not been returned to me, and I fail to remember all the parties who gave me money. I have a record of those who gave me checks, but if any one who reads this gave me cash, will you please write me, naming the amount and the purpose for which it was given?

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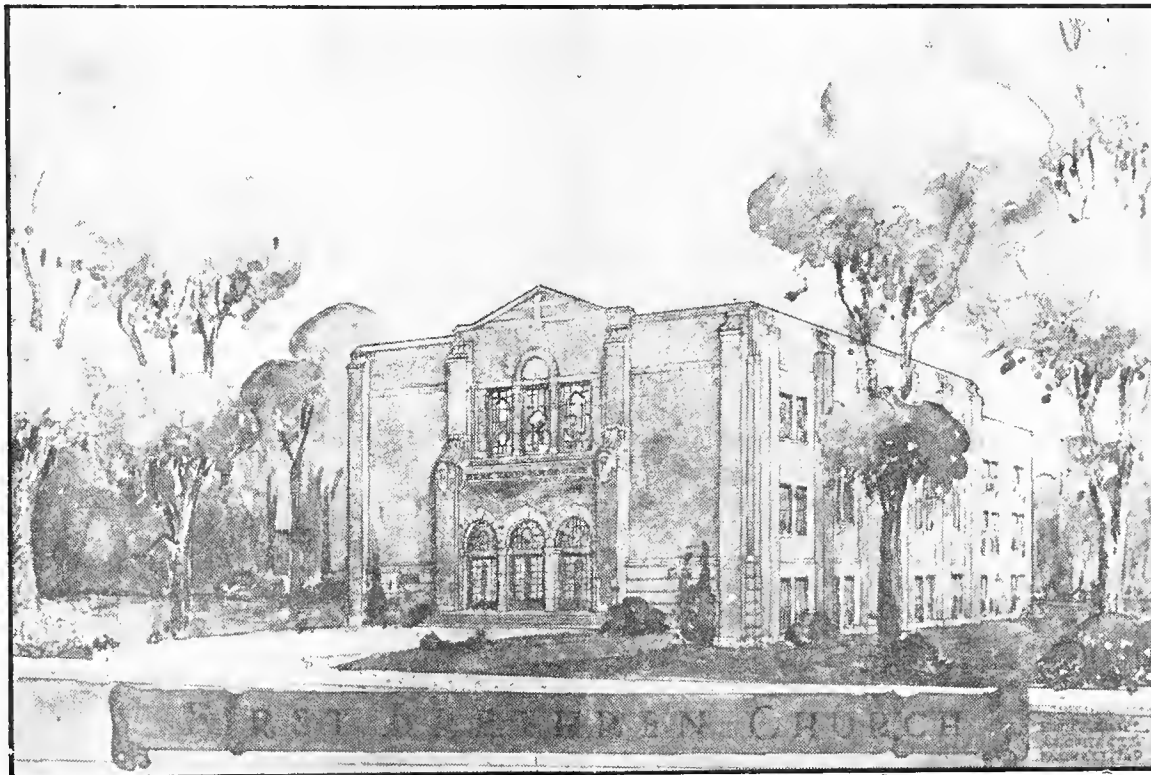
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THE BRETHREN EVANGELIST



Beautiful New Church at Elkhart, Indiana

The above architect's drawing shows how it will appear when completed.
In the news department is a picture of the completed first unit.
Rev. W. I. Duker is the pastor.

THE BRETHREN EVANGELIST

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EDITORIAL

Apostolic Church Evangelism

This is a broad subject, but our purpose is not as presumptuous as the subject would indicate. It would require a book to fully characterize the evangelism of the apostolic church. We intend only to say two or three things about the popular evangelistic emphasis of today—the effort to enlist the laymen in the task of winning men to the Lord Jesus. We have termed it "apostolic evangelism", because the outstanding characteristic of the evangelism of the apostolic church was that it seemed to be the task of every member, ministers and laymen alike. We refrained from labelling it "Lay Evangelism", a term that is in common use, for the reason that the emphasis should be broader; it should include every member of the church—ministers as well as laymen. We might have used the designation, "Every Member Evangelism", and we would have said the same thing, so far as responsibility is concerned, but that term sounds too modern, and gives the impression that we have hit upon something new, whereas the method is as old as the Gospel dispensation.

The first point we wish to emphasize has already been suggested,—evangelism is the task of every member of the church. Jesus never confined the responsibility of soul winning to any particular class or group of office holders. He never restricted the urge and obligation of evangelism to a few ordained men. No ordination was necessary to tell the "good news" except the laying on of the mighty, empowering hand of the Lord of hosts. Those who have been set apart by the church to give their entire time to this particular task, bear a unique responsibility, and on them the burden might well be laid still heavier. But their responsibility for leadership does not excuse others from the obligation of engaging earnestly and actively in it on every opportunity. Evangelism is the duty of every member of the body of Christ. Every soul who has experienced the saving grace of God is bound by the very fact of his release from sin to bear witness to the power of the blood of Christ. Every one who has taken upon himself the name of Christ and is numbered among his disciples, must have heard the enjoining words of his Lord, "Ye shall be witnesses unto me." No exceptions are provided for. No exemptions are issued. The obligation is upon every one—layman or minister, whether new in the faith or years in the service,—and if the willingness is not there, the Spirit of God has been hindered in the completion of his work of grace in the heart. The desire to tell the "good news" should be as natural and irrepressible as our salvation is thorough and sincere. Evangelism is essential to the very character of Christianity, and when one has religion of the genuine sort, it

cannot be confined or restrained. Others are going to know about it; the Story is going to be told; laymen are going to be evangelists, and souls are going to be won to the Lord Jesus Christ.

Another characteristic of the evangelism of the apostolic church was that it was done by volunteers. While the obligation was upon all, there were no draftees. Nations engaging in war must resort to the draft, but he who is leading the spiritual hosts against the forces of darkness does not. His soldiers are in the great conflict because they love their Leader and because they love the cause. No man is forced to witness for the Lord Jesus, but if he has experienced the love of God in his heart he will not turn down any opportunity to do so. And that characteristic—that willingness and readiness on the part of those early disciples of Christ to tell the Gospel story—was the outstanding secret to the rapid spread of Christianity in the first century. Those who were scattered abroad from the first church in Jerusalem because of persecution went everywhere preaching the Word. They went forth by compulsion, but they preached voluntarily, in fact, in spite of the persecution. It is a significant fact that every congregation established up to and including the founding of the church at Antioch in Syria was the result of volunteer preaching. That wonderful church at Antioch was the work of volunteer evangelists, "preachers without portfolio from apostles, elders or congregation", to use a phrase of the Christian Standard. For we are told that those who were scattered abroad from Jerusalem preached the Gospel "to none save Jews only", though they traveled as far as Phoenicia and Cyprus and Antioch. "But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number that believed turned unto the Lord." These unnamed; volunteer Gospel preachers were authorized and uncommissioned by any church, saved by him who is the great Head of the church, but they knew the Word and knew how to preach it. They were on fire with evangelism, and behold, how great a work they wrought!

In method they doubtless combined both personal and group evangelism, and it is likely that personal evangelism predominated at the outset. It did in Jesus' work. During the first year and more of our Lord's ministry, he used the individual approach almost entirely, though later he preached to great crowds. Peter had a wonderfully successful mass meeting at Pentecost and it appears that during the stir and opposition that, followed the apostles were seldom lacking for crowds, but we know they were often engaged in personal evangelism. And the more extensively the Gospel spread, the more the individual approach was employed, and the more necessary it seems to have been. But the two methods go along together in the apostolic church, which is both natural and wise. And it should not be otherwise today, notwithstanding the effort of some to do away entirely with mass meetings for preaching. We are rightly emphasizing the importance of individual approach and appeal in home, business places and elsewhere that private and confidential discussions of spiritual problems can be had. And we are also rightly urging upon the vast number of hitherto inactive laymen their duty of evangelism. We need to stress still more the importance of every member taking seriously the Christian's duty of soul winning. And we need to learn far more extensively the noble art of talking to men and women individually about the soul and the things that pertain to its eternal welfare. But we need also to hold on to the special preaching services in the interest of soul winning. We are not likely to outgrow it, nor to find anything else that will fully take its place. It has its weaknesses, as also has personal evangelism, but we cannot get along successfully without either. The combination is in accordance with apostolic practice, right theory and the most extensive present day success. Let us hold fast to that which is good.

Rome's Political Ambitions Unchanged

Many people have been wondering of late, because of propaganda issued in behalf of a certain Catholic aspirant to the presidency of the United States, whether the political ambitions of the Vatican might not have undergone some change. It is no secret that the pope has long asserted a claim to independence of any earthly government and to a right himself to head up a political govern-

ment, if so be that he might find a kingdom over which to rule. But the impression has gained considerable circulation recently that possibly those political claims had been relinquished or modified. The political purpose of such propaganda is quite evident. But when an issue arises, or an opportunity for advantage appears, the pope is not timid about reasserting his claim.

He is exceedingly anxious for some sort of a political domain, however small, and has recently made such a demand of Italy, asking that the country over which Mussolini rules shall restore a portion of the papal domain so as to afford full independence of the pope. It was in 1879, or thereabout, that the Italian people under the leadership of Garibaldi gained political freedom from the Vatican, and, as the pope insists, "violently deprived the pontiff of his legitimate possessions." In a public statement issued by the Vatican we read the following: "I affirm that the Latin imperial tradition of Rome is today represented by Catholicism. I believe that the only universal idea today existing in Rome is that shining from the Vatican." And the "Christian Advocate" (Nashville) comments: "Thus the ancient position of Roman Catholicism is re-asserted, and the pope makes known his feeling of independence of any political government. He thinks that he himself should be a temporal ruler as well as the head of the church. No doubt he would like to be the king of the nations. This theory of the papacy makes such an idea necessary." In view of such evidence the question raised by the Marshall-Smith correspondence, whether a man could be a good and obedient Catholic and at the same time a good and loyal American in such a position as the presidency of the United States seems to require a negative answer. It is Rome's political claim, which every influential and obedient Catholic is duty-bound to promote, that is the hindering factor, and not Rome's religion.

EDITORIAL REVIEW

"Look out for the cars", but look in for the tempter, and the danger of the latter is as real and disastrous as the former.

Dream; every one should, but do not stop there. The world is set forward by those who determine to make their dreams come true.

We behold the passing show and close our eyes to the inner reality, and our lives take on character from what the eyes feast upon.

Brother W. A. Gearhart reports the Home Mission receipts for the period of July 1st to October 31st. It will soon be time for the new offering reports to be coming in. Will yours be among the first? Be prompt.

Mrs. Orville D. Jobson writes an interesting letter to our young readers, telling of the black children in school in Africa, learning to read and learning about Jesus; many of whom have already accepted Jesus as their Savior.

Limestone, Tennessee, reports the good work of Brother M. D. Early in an evangelistic campaign there. His services were valued not only because of his preaching but also because of his tactful assistance in ironing out some difficulties within the church.

Brother James S. Cook tells of his evangelistic labors with our missions in Kentucky—Krypton and Lost Creek, fields with which he was quite familiar. He was greatly used of the Lord in both places, and he finds reason for encouragement and for continued loyal support on the part of the brotherhood.

When parents believe that their church represents the truth of God as revealed in his Word nearer than any other church, how can they be indifferent about the choice their children make, and deliberately refrain from instructing them in the truths that grip their minds and hearts?

Brother W. H. Miller was a welcome caller at the Evangelist office this week, and over the Sunday of November 13th went to Fremont, Ohio, which church is at present without a pastor, and preached and conducted communion service. Other brethren who have supplied this pulpit recently are Prof. M. A. Stuckey, Don Bame and Prof. C. L. Anspach.

Dr. G. C. Carpenter gives us some interesting news concerning the thriving mission church at Winchester, Virginia. Such promising fields ought to receive the brotherhood's most hearty support. Dr. Bame is now assisting the pastor, Brother Rohart, in an evangelistic campaign there.

Our correspondent from Conemaugh, Pennsylvania, lets us know of the interest that splendid group has in Ashland College. Such interest should greatly encourage the college authorities with regard to the future of that institution. The various auxiliaries of the church, of which Brother A. R. Staley is the efficient pastor, are well organized and pressing forward.

In this issue we publish a memorial of the lamented Elder E. B. Shaver, the venerable patriarch of the Virginia valley and who for more than half a century has preached the Gospel with vigor and power and has led hundreds of souls to the Lord Jesus and has founded numerous churches. His life was one of service and the church has greatly profited by his ministry. The inspiration of his memory will linger long with us.

Dr. W. S. Bell continues hard at work on the Endowment campaign and this week gives us a report of the canvass of the Muncie mission church of Indiana, of which Brother G. H. Jones is the pastor. There are some very loyal friends of Ashland College in this church, but they are heavily burdened with the support of their local work. Their gift was \$620.00, which added to that previously reported makes a total of \$125,880.54.

Brother W. A. Gearhart, Home Mission Secretary, asks again for the cooperation of some pastors who doubtless unintentionally failed to send in their requests for coin envelopes to be used in lifting the Home Mission offering. Whatever may be your plan for lifting the offering, there ought not to be any failure on the part of pastors to take an offering. The future of the church depends on the support given to Home Missions.

Our correspondent from the Second Church or Los Angeles tells of the auspicious beginning of Brother A. V. Kimmell's new pastorate. The field is not new to him, as he assisted in the establishment of the church. On this special day—special from various standpoints—there was a Sunday school attendance of 569 and a large offering taken. One of the young men of this congregation was recently ordained to the ministry. We welcome Brother Leo Polman into the Evangelist family as one of our ministers.

We are privileged to present the likeness of the new church building at Elkhart, Indiana, both in its present state of construction and its ideal, together with a description of the building and dedicatory services. Brother W. I. Duker and his courageous group of workers are to be congratulated upon this venture and the success thus far attained. It is worthy of note that the cost of the first unit was more than covered with cash and pledges on dedication. Dr. G. W. Rench was the special speaker and money-raiser of the day. The dedication was followed by a week of special services in which neighboring pastors gave assistance.

Brother E. L. Miller gives us an interesting letter from his pastorate at Maurertown, Virginia, where his loyal parishioners are showing their regard for his leadership in many ways. The work is going forward in a splendid manner. Of special interest are the evangelistic meetings conducted by Brother Miller and members of his family at nearby points, resulting in fifty-eight baptisms. His meeting at Linwood, Maryland, resulted in eight accessions, notwithstanding the obstacles. After you have read Brother Miller's splendid report, you will not wonder that the editor goes after such letters so vigorously. They are worth it.

Dr. A. D. Gnagey, pastor of the Altoona, Pennsylvania, congregation, writes a most interesting letter, giving some helpful general observations and some evidences of progress in his field. Thus far in this year seventeen souls have been received into the church by baptism as a result of his pre-communion instruction classes, and last year nineteen were baptized. Brother Gnagey's plan of conducting instruction classes among the young people, preparing them for church membership is commendable. It would mean much toward stabilizing our membership, as well as conserving the youth, if the plan were more generally adopted. Other members were received by letter and renewal of covenant. Brother Gnagey is now in the fifth year of his pastorate among the Altoona people who esteem him very highly. A year ago they surprised him with a pleasant birthday anniversary event.

GENERAL ARTICLES

Convictions Concerning the Lord Jesus Christ

By Harold D. Fry

(Presented at the Chapel Hour at the Young People's Camp, Shipshewana, Indiana, July 19, 1927)

When we begin to discuss certain convictions we should hold concerning the Lord Jesus Christ, we have as our subject the object of heaven's praise. In that final revelation of the written Word given through the apostle John, we have a picture of our Savior that is ever before us, and that picture tells us what heaven thinks of Christ. As we tell in very brief and simple form what we think of Christ, let us remember the precious promise of our Lord, "Where two or three are met together in my name, there am I in the midst." Blessed fact! May he direct our hearts to greater devotion, as we state four facts: first, "He is the Son of God"; second, "He is the Son of Man"; third, "He is the Only Savior", and fourth, "He is the Only Pilot."

I. He is the Son of God.

We read on opening our Bible, "In the beginning God created the heavens and the earth." Christ was in the creation, preeminent, for in Colossians we read, "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether thrones, dominions, principalities, or powers; all things were created by him, and for him." He created all things.

He sustains all things,—this Christ of ours. True scientists and reasonable astronomers will never find more planets, and sun systems than I can carry in my faith, because the more we realize the mysterious and tremendousness of creation, the bigger my trust in Christ. For he created it all; and we now read, that he is "upholding all things by the word of his power." By his power and authority all things consist and are sustained. Ah, what time I am afraid, I will trust in him!"

He knows all things. Searching the hearts and trying the reins, our Christ knows our secrets, and sins, the things our consciences would hide. He had no need of others counsel, for it is written, "He knew what was in man", and his disciples testified "Thou, Lord knowest all things." He knows our needs before we ask; He is the omniscient Son of God.

He was before all things. Telling the Jews of life before and intimacy with, Abraham. He drew their wrath. But in prayer in Gethsemane to the Father, he spoke of love among the Godhead before time or earth began, and the Father answered in love. He is before all things, that at the name of Jesus every knee should bow and every tongue confess Jesus Christ Lord to the glory of God the Father.

Christ seeing his disciples came toiling in rowing and despairing in danger came walking on the water. Peter believing, asked authority to do likewise and did, until the alert and tender hand of his Lord brought him up and into the ship. Then is written, "They came and worshipped him, saying, 'Of a truth, thou art the Son of God.'"

II. He is the Son of Man.

The Christ of Glory became a man despised of the people. The Creator comes in human flesh that he might bear in his own body the sins of the world. The Son of God is also Son of Man, the sufferer, the servant, the one obedient even unto the death of the Cross. There is so much emphasis, and wrongly placed upon the humanity

of our Savior, that his deity is denied. But the fact that the Word became Flesh, and dwelt among us, that we beheld his glory, and grace, and truth, is very precious to us. As a teacher, he taught as one having authority and not as the scribes. It is written, that he went about doing good, that he was a toiler, that he wept, that he was tempted by the arch enemy of our souls, that he came to be the Lamb of God that taketh away the sins of the world.

Thus we behold the Lamb of God led to the slaughter; the Son of Man, loving and helping men, yet spit upon and buffeted. Agonizing for mankind in the garden—such intense prayer was never known in behalf of others. Upon the cross, as sin, his life was made an offering for our sins, and he bore them in his own body on the tree. But though he died as a worm, he arose a Victor, giving life to us whom he calls younger brothers, and sisters. He is a coming Son of man, coming to receive us, for where he is there shall his servants be. I never shall forget the Spirit's gripping work in my heart, as Rev. F. A. Steven, veteran and aged missionary of the C. I. M. laid his hand on my shoulder, saying, "We have not a High Priest which cannot be touched with the feelings of our infirmities, but he was in all points tempted like as we, yet without sin." Oh, Wonderful, Mighty Counselor, Eternal Father, the Son of Man!

III. He is the Only Savior.

It is popular in our educational system today to cast the dust of earth upon the name of our Lord Jesus. University chair and pulpit are comparing him with Buddha, Confucius, Zoroaster, Mohammed, and others, including the Greek philosophers. But these religions of the world are miserable and tragic counterfeits for the Gospel of Jesus Christ. These do not save from sin, these other leaders of thought. These are guilty of sin, of shame, of carnal hope. But the matchless Son of God is without reproach. He today, can look all hell and earth and heaven in the face, and challenge, "Which of you convicteth me of sin?" Christ only died for his faith, the just for the unjust that he might bring us to God.

It is written concerning this only Savior that heaven sanctions no other, and gives only his name whereby men must be saved. He is an eternal Savior for you and me.

Just to see Jesus once scarred as Redeemer

Jesus, my Lord, from all suffering free

Just to see Jesus transfigured forever,

That will be glory, be glory for me.

In the fourth place

IV. He is the Only Pilot.

Who else can guide my life here and my soul through death to that glorious presence of God? Because he is the Son of God he is able to appear in the presence of God for us, saying, "I prayed for you, that your faith fail not." Because he is the Son of Man, he understands our weaknesses, temptations, sufferings, and faults. Because he knows all our faults and yet loves us, he is our best Friend. Of course he is the only Pilot of our ship. Young people, he must be your Pilot. He only knows the hidden rocks and contrary winds; he understands the

set of our sail, and the strength of our bark. Well has he seen the unmarked paths of the sea of human life.

Down in the great vessel, encased in iron walls, far below the surface of the sea, is the engineer's room. He can not see out on the sweep of the sea to guide that ship. Mechanical contrivances and dials, and electrical connections are all he has. Icebergs, other vessels, rocks or reefs, might be any moment the destroyer of that great charge of human life. If you have been in that compartment and have learned that in such a helpless, visionless case, the engineer may spend two-thirds of his life, when you come up on deck and to the bridge, your soul will thrill with this truth. That there on the bridge, with the map of the seas before him, the compass

and direction of the ship, where he may view the sweep of the ocean, and know all things, is the Pilot. By an electrical instrument he may talk to the engine room, and if in doubt, the engineer may signal, the answer comes from the pilot, "This is the way, drive in it." Oh, precious truth! We are so unseeing and blind to the enemies of our souls; we can not view the path of our life; we are encased in the walls of carnal mortality, and we need One above. There on the bridge to heaven, where he may see the sweep of our soul, and hold it in his hand, where there is no danger but what comes under his all-seeing eye, is our Captain, the Pilot of our Soul. Young people, let Jesus Christ be your Pilot.

Lanark, Illinois.

Occupying Until He Come

By Herman Koontz

(Moderator's address for Pennsylvania Conference at Philadelphia, October 3-6, 1927, and voted published in The Evangelist.)

Under the providential guidance of the Holy Spirit this the thirty-ninth annual Pennsylvania District Conference of the Brethren church is assembled in this beautiful church and in the city that two hundred and eight years ago this autumn sheltered a little band of men and women who, seeking religious freedom, became pioneers in this new country, and who were destined to plant the seeds of Brethrenism in America. Today we bear witness to their noble fight to conquer adverse circumstances and conditions, and they are among that great cloud of witnesses who encourage us as a church to stand true to "the Faith once for all delivered unto the Saints", "to cast out the leaven of unbelief", "to look for the glorious appearing of our Lord and Savior, Jesus Christ", and to faithfully "occupy until he come."

It is only fitting and proper that we should spend some time in reviewing the many things that God has done for us during the last conference year. He has given to many churches many victories in their revivals, and many precious undying souls have been ushered into the presence of the Giver of Life. The pulpits of our churches have been filled with men who cannot be swayed by the onrushing tide of Liberalism, and the pew with folk who manifest an increasing thirst for the simple, plain, unadulterated Gospel of Jesus Christ.

But our review of the past year also brings to us a deep and gripping sorrow when we recall the departing of the man that you elected to lead your conference during this year, Brother Marcus A. Witter. Last year his sermon at the opening of the Berlin Conference did much to prepare the way for a meeting that was a thorough success in inspiring all present to a more fervent loyalty to our only Master.

The conference this year experiences an irreparable loss in not having this same man of God to bring one of his winsome and heart searching messages and to preside over this body as its Moderator. But now he has taken up a greater piece of work with the One whom he loved, and though we can no more enjoy his presence, yet we are comforted when we realize that under the influence of his consecrated and sacrificed life this conference will be inspired.

Since the past is history and can never be changed nor altered, it is well that we turn our attention to the work of our church for the future, realizing that the Lord Jesus may appear in great glory at any time, and that when he does appear we will want him to find us faithfully occupying, busily engaged in making up his Bride.

Realizing my own inexperience and lack of a thorough understanding of the needs of this conference, I have endeavored to collect in this address the sentiments of a number of men in this district who because of mature experience and long residence in this state are better able than I to foresee our needs.

Now in what ways can we faithfully occupy until he comes? One problem that confronts us is how to shield our people from false doctrine. No doubt you have noticed that the books, magazines, and newspapers are giving much place to religion today. Men skilled in the Literary Art and lacking in acquaintanceship with Christ are turning their attention to religious subjects. Some articles no doubt are wholesome and worthy to be read, but the great body of such works is fallacious and places before a gullible public an untruthful picture of Christ and a one-sided view of his blessed Book. He is labeled as a good man, a great teacher, a humble Galilean, but his Deity and his sacrificial work of redemption are discredited if they are mentioned at all.

Satan is also sending his servants into the homes of unsuspecting people to sell or give away books or tracts which are written under the guise of helps to study the Bible but are in reality for the purpose of turning them from the faith to a belief in cults and isms that are now rampant in the world. We have ourselves seen books by Russel displayed on library tables in homes where we have visited.

Clubs for the promotion of Atheism are being boldly and openly organized in schools and colleges among young people in the most dangerous period of their lives. In almost every case of student suicide lack of positive belief in God was found to be the underlying cause. These are only a few means that the forces of Satan are using to deter men from finding in Christ crucified and glorified the only way of escape from sin and death. True to the words of Paul, Satan and his false prophets are fashioning themselves into angels of light and ministers of righteousness and are deceiving the very elect.

The greatest and most effective means of combating this alarming situation is to teach men and women the Bible, and when Christians know their Bible they can easily discern between truth and error. During this coming year we should resolve as ministers, Sunday school superintendents, teachers, and parents that we are going to grasp every opportunity to teach the Bible from Genesis to Revelation. The pulpit must be utilized weekly

in careful, systematic teaching of the Bible with special emphasis on Christ. The Sunday school superintendent must plan ways and means whereby he can introduce more comprehensive Bible teaching. The class teacher should use his opportunity of presenting to his class from the Book a clear picture of Christ. The Christian Endeavor officers should get together and plan how they might open some form of Bible study in their society. The Teacher Training class should spend more time becoming filled with the message of the Book than learning principles of teaching. Parents should realize the need of proper religious instruction for their children, and should themselves spend time in finding the Truth that they themselves may be able to teach it to the child in the Nation's best school—the home. In short, every means is being used to turn men from the truth and if we are to faithfully occupy we can do no less than use every honorable means at our command to teach men the truth. If every delegate to this conference would determine that throughout this coming year he was going to make a greater study of the Bible and influence his friends to do the same, and use every opening to see that it is taught in the church, Sunday school, Christian Endeavor, and the home, there would be fewer people who would readily accept and believe every kind of thing that is stamped with the mark of religion.

The discussion of how we should set ourselves for the defense of the Gospel leads us naturally to a second problem, the problem of a decreasing ministry that must somehow be solved. It is by no means a new problem. The retiring Moderator of National Conference made it a part of his message and it has constantly come before the attention of our District Conferences. But it seems that we are failing to note the seriousness of the problem, for very little is being done to our knowledge to remedy the difficulty.

We raise the question, "Where does the fault lie?" We unquestionably believe that men for the office of the min-

istry must be called by God. Can we place the fault with God then, and blame him for not calling more of our people for his work? Certainly no one would blame God for the increasing dearth in our ministry resulting in many vital and much needed fields being today pastorless. God is constantly calling men but there is no response because we fail to do our part. Possibly we as ministers fail in that we do not truly portray the ministry to our young people. Perhaps all they hear from us are the hardships and discouragements rather than the fact that to be a minister of the Gospel is the greatest privilege in the world, that it brings more joy and real happiness than any other calling, and gives us an opportunity to more fully repay our obligations to God. Then there is the possibility that we do not sufficiently encourage those people in our churches who seem to lean slightly toward the ministry. One of the pastors of this district certainly is instituting a good plan by deciding to group together a number of his young people who might possibly become ministers or definite Christian workers, and giving them a course in Bible instruction preparatory to further training.

We cannot deny the fact that the solution of the problem lies in the sphere of the church and the home, or with the pastors and parents, but in order that something definite might be done this year to solve the problem we would recommend that this conference name a committee of three ministers who have been extremely successful in influencing men to enter the ministry to carefully collect and inculcate in a booklet or tract their methods of preparing their young people for the call of God, the expense of the book either to be paid by the conference and distributed to every minister, or sold at a sufficient sum to pay for the publication. Also, that the committee act in the advisory capacity during the year for all ministers seeking better methods of encouraging young men to accept the call of the ministry.

(To be continued)

The Bible---Book of Books

By Edward A. Hughes

The Bible is the lighthouse of heaven. Open its windows and there pours through a flood of light that bathes, and warms, and rejuvenates until the whole being thrills. It is truth waiting for the seeker to come and enjoy. It is the glow of truth and is eternal; it never grows dim.

And this lighthouse, this Book which directs the way to the most cherished of heavens, is so plain that all can reach the goal who look and long for its shelter.

It is the Book of the way. God gave it that the knowledge of all past should be revealed in so far as is necessary that man should know; but especially did he give the Book that the way should be plain for the end for which man was created. For man was created to be with God, but sin drew him aside. And sin, who is Satan, with his army of adherents, seeks to keep man from God; to destroy the great plan which the Creator had in mind when he formed the world as a place preparatory from which the homes of heaven should be filled.

Science is an attempt to find out God. It is a most worthy study, and next to the Book it should be the great aim of learning to comprehend its laws through which the universe moves. But when man places his own transitory and ever-changing views above the truth of God's law which changes never, he becomes the least reliable of Bible students and one to be shunned by the believer in an eternal life as God has revealed. For there is no learning that surpasses faith in God, and there is no

faith that does not believe; and no belief that discards God's revelations can turn a foot upward in the way of life.

The most pitiful sight in the world is a man teaching God and disbelieving his Word; teaching Christ and doubtedly his divinity; discarding the miracles because they cannot be performed today. All through the ages we have had scientists. They were the most learned men of their day, and their discoveries have helped to give us all that we have. But their discoveries were in so many ways a long series of errors. New theories were constantly being advanced to replace the old ones, so that much that was given as truth in the ages past is an old story now and worthless.

And so, in looking back over the learning of the past, it might be aptly said, that if all the errors of science were published, the world itself would not contain the books which should be written. Even at the present moment gravitation is tottering and may fall. Nothing stands through the ages like the Bible and it stands because it is the Word of God. It cannot be destroyed or forgotten, for God gave it, and it is the truth.—The Presbyterian.

The heart is not a treasury which is impoverished by giving, but a power which is strengthened and enriched by loving.—Elizabeth Charles.

Views on the Progress of Prohibition

By J. H. Larimore

B. C. Forbes, financial writer of the Philadelphia Inquirer, and recognized throughout the country as an economist, says: "My own amateurish opinion is that prohibition has contributed incalculably to enabling a vast number of families to improve their living conditions and to make at least some progress towards financial independence. The testimony of employers is along the same lines."

Declaring that prohibition is not as unpopular with the majority of Americans as some persons would make the world believe and that the attitude of future generations toward it will change as the years of progress become more apparent, Maurice Campbell, prohibition administrator, addressing a meeting of the Prohibition Education League in New York City, appealed to its members to furnish him all the information they could on the larger operations involving violations.

The administrator said the problem was to prevent the diversion of industrial alcohol into bootleg channels and while it is often made to appear that the Government is inactive against the small operators, this is because efforts are being concentrated on the larger sources of supply.

It is not the "brawn and sinew of the Nation," he said, that is making bootlegging profitable.

"No one can justly say," he added, "that the majority of the American people are violators of the Prohibition law. The class of people who keep the bootlegger busy are in most instances those individuals whose welfare is not vital to the republic. They are generally what I would call wasters of the human race."

The greatest value that has accrued to the people from prohibition, Mr. Campbell said, could be credited to the improvement in labor and labor conditions.

"Prohibition has taken away the temptation to labor to squander the money it earns in drink," he said. "In the old days there was the saloon where the laborer could spend his earnings. Now there is no such possibility and labor has not turned to the speakeasy and the cabaret.

The laboring people are not frequenters of unlawful drinking places. This is proved by the fact that our savings bank accounts have increased over \$3,000,000,000 in the last few years.

"Among certain persons, some young persons, it is thought smart to carry a flask. By some it is considered a necessary form of amusement. I believe that in years to come this will change. The children of today will grow up in this atmosphere of prohibition and with a consequent increasing respect for this much criticized Eighteenth Amendment."

Prohibition has not hurt the passenger business of the United States Lines. This is the statement made by A. C. Dalton, president of the Merchant Fleet Corporation, upon his return to Washington after spending more than a month in Europe.

This, from an official who has the best possible opportunity to know what is the result of prohibition upon shipping, is an effective answer to opponents of prohibition who have asserted that travelers would not take passage on vessels which did not serve liquor.

Dalton said that vessels now carry more passengers than in years past despite the absence of bars and that he personally would disapprove the restoration of bars even if they were permitted by law. Young persons, he declared, now patronize the dance floors provided on all passenger vessels of the Government Merchant Marine, in lieu of spending their time in the bars.

Discussing his inspection of American shipping facilities abroad he said that the American Merchant Marine has a "definite place" in Europe. Soliciting agencies of the Merchant Fleet Corporation, he said, are generally very good and very active.

The United States Lines, according to Dalton, are popular with American travelers and the bookings were "far in excess" of those of last year and of previous years. He added that persons other than Americans have been patronizing these vessels this year "to an extent that is rather surprising", attributing this to the excellent food and accommodations.

THE BRETHREN PULPIT

Spiritual Fountains in Spiritual Deserts

By R. F. Porte

(Opening Sermon of the Ohio Conference held at Canton, October 4-7, 1927)

TEXT: From within him shall flow rivers of living water.—John 7:38, R. V.

The curse of barrenness is deadness. Acres of land upon which no rain falls and through which no rivers pass lie as barren wastes. There are no rich harvests where no showers fall and where no rivers flow. Great tracts of waste land in our western states are being reclaimed by taking the water from rivers and turning it upon this dry land. Where there was waste there now blossoms great harvests of fruit and grain. It is said that enough water can be stored in the great Roosevelt dam to irrigate its territory for three years without any rain falling. The water which would run into the great ocean is stored for a material blessing.

Spiritual barrenness results in spiritual deadness. When God's blessing is no longer bestowed the soul becomes a

wilderness. It is important that Christian people take advantage of the special showers of God's Spirit. A church service, a mid-week prayer meeting, a conference—these are opportunities for filling the spiritual reservoir of the soul. It is wonderful if the Christian can daily receive showers of blessing, but more often is it true that our spiritual resources need a special gift of God's blessing through agencies mentioned above. To live unto God means that our soul must receive God's spiritual blessing. The abundant life which Jesus offers must be fed by the fountains of God.

Our text tells us of the possibility of a life of perennial richness. A life of constant blessing. Such a life is free from spiritual deadness. It is the abundant life. It is a

life filled with rich harvests. It is the desire of most people to escape the stigma of uselessness. We desire the blessings of continual supply for the recurring needs of life. We would know the source of unlimited supply. We would touch the great fountain which flows from God's throne. We look with joy upon the places being blessed by God's grace. The lives of men and women, churches and communities. We would have that blessing that fruitfulness which comes by abiding in the True Vine. We cannot find this blessing within ourselves for we are never satisfied. We cannot find it in any of man's works. The source is in God "Who giveth us all things richly to enjoy." God's unlimited riches may be ours if we will avail ourselves of the blessing. All we need to do is to make room for the power and the blessing and the joy is ours. Like the flowing river which waits to be harnessed that it might turn the wheels of industry and light the dark places of our cities so God's spiritual riches will make our lives channels of blessing and lighthouses for storm-tossed souls.

This conference is an opportunity, what will you do with it? The volume of a river depends upon its source and its tributaries, so our life will be enriched by numerous infillings we receive from these means of grace. This conference will mean inspiration received and inspiration given. Do not let it be said by any one that he attended this conference with no personal benefit. It is your privilege, dear people, to receive the riches of grace through this conference if you will make possible such reception. It is also your privilege to be an inspiration to somebody. The friendly smile and hand-clasp, the sympathetic and friendly word will cheer somebody's heart and gladden somebody's life. As Brethren, we share a common task and have one great motive. This conference is a moment when we charge our lives with power and unite our efforts for a united forward step.

A cistern contains water but the only way you get the water out is to pump it out. A sponge soaks up liquid and must be squeezed before it releases it. A true Christian is none of these. He is a living fountain that cannot be stopped. In the desert of Gobi huts are built over the wells to keep the sand storms from filling them up.

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear."

This blessing is mine and it is not mine. It is mine to share. Mine to minister to some one else. There is some one to whom you can minister. Do not expect to succeed in some other person's ministry. Minister in your own vineyard to those whom you know and God will send you forth to others.

Life is a Fountain of Righteousness or of Evil

The fountain of life influences is either poisoned or purified. It goes forth because life is positive. It is said that a living spring cannot be choked. The water of a living spring will break through walls of cement. It works to reveal itself and to give its crystal, life-giving water to man and nature. It is with a feeling of encouragement that Christians may take knowledge of the fact that the work of Christ has persisted in spite of every effort of those who oppose him. The living fountain opening and issuing from the throne of God in heaven breaks through the obstacles of sin to refresh those who will drink. Individuals and the community have been refreshed by the presence of the water of life.

It is within the power of individuals to control their actions but they cannot stop the effect of their influence.

Jesus told the woman at the well in Samaria that, "Whoso drinketh of the water that I shall give him shall never thirst but that it shall be in him a well of water springing up unto everlasting life"—Jesus offered to make good the issues of life by a divine work of grace. The processes of life which were corrupted by sin he restores so that spiritual health and prosperity is the issue of life. Wherever there is water the signs of life are evident, it must be so with those who have connected themselves with the river of the water of life. Along the banks of a fine river of water I expect to see trees, flowers, and fields of grain and fruit. I expect to see life manifest. Where the water of life flows through lives prepared to convey the river of life I expect to see the signs of spiritual life. I expect to see the works of Christ being accomplished, and the lives of men and women filled with Christian fruit. The soul cannot be fed on worldly things, the prodigal son tried that and failed. Every living thing must be fed on that type of food suitable to its nature. The soul of man cannot subsist on material things nor on temporal things. The soul needs spiritual and eternal food which comes from God through the agencies ordained and ordered by God. "Feed my sheep", said Jesus to Peter. Feed them, give them drink. That's your ministry, Peter, and that is the ministry of every follower of Christ.

We May Choose the Type of Our Influence

It is a matter of choice on the part of each person whether his life shall be connected with the river of the water of life which flows from the throne of God or whether his life shall be fed by the corrupted and polluted currents of the world. What a discovery we have made when we find the river of life. What a choice it is for a person to connect the life on to that life giving stream and become a channel of blessing and fruitfulness. The abundant life in Christ is the life that has a product with which to bless the world. It is not your credal standard that we care to know about unless your standard of faith leads us to the water of life. It is not the talent you possess, or the reputation you have, but the fruit you bear unto eternal life. The world is dying for the ministry of the children of God. The church must be a ministering church to be the church of Christ.

We like to think about or visit the great river valleys of the world. The rich fields and orchards, the prosperous homes and happy people are a veritable foretaste of that heavenly country. "The Nile is Egypt and Egypt is the Nile." The bread of Egypt almost literally comes from the waters. In fact all the rich lands of the world are blessed by their great rivers. We think of those people whose hearts were filled with the Spirit of God. We think of Livingstone, Moffat, Stanley, Morrison, Carey, Judson, Higginbottom and others who by their Christian ministry turned arid and barren souls into saints. The work of our own church in Africa and South America is furnishing us the incentive to a loyal surrender of our lives for the bearing of the water of life. The gathering together of God's people is a time for greater spiritual power and the giving of help to our Brethren. It is ours to enrich and enliven our churches by the fullness of the Spirit we receive from the hand of God. God has his representatives who are to distribute to the need of the world.

The Channel of Life May be Widened and Deepened

When Jesus discoursed to his disciples on the vine and the branches he told them, "Every branch in me that beareth fruit he pruneth it that it may bring forth more fruit." The wish of the Master is for increasing capacity. The need is so great and the workers are too few. The

man or woman who neglects to fit himself or herself to be of the most use toward the spiritual betterment of the world, to say the least, disappoints the Master. If we recall the man who failed to make use of his one talent it is a sin to fail to do our most for Christ and his Kingdom on earth.

Ezekiel's vision of the river from the throne would cause us to believe that the supply is ample. The individual lack of capacity is the only barrier to the greatest blessing to the world. The proper vision of the world's need ought to send men and women in increasing numbers to church services, Bible school, prayer meetings, and to conferences and institutes of all kinds. Like Paul of old we might well ask, "What wilt thou have me do, Lord?" The answer we would get might be quite like that Paul received when he was told to rise and go into the city and it would be shown him what he must do. It takes some ambition and will to get to church and Sunday school and to conferences but I have noticed that the people who make the effort return to render invaluable service to their local church and community. Not everything you eat is digested and assimilated, so not all you hear at conferences will suit your personal need. There is a blessing here if you are watching for it. We need not be so much concerned about the doctrinal standard of the church as we ought to be concerned about our individual capacity to relay the truth and spiritual blessing to others. God will take care of the purity of the truth. What his servants need to do is to let God make them fit to bear it. The truth is corrupted after it strikes man. Man's will and heart is not always surrendered and the truth is not delivered according to God's will. Our two hundred and more varieties of religion represent just that many varieties of religious thought. Religion according to God does not contradict or divide; religion according to man is a heterogeneous mass of incongruities. Our religious blunders ought to send us to our knees and to God to be taught of him who said, "I am the Truth." I want to know God. I want to know his will for those redeemed. It is not for me to preach Christ the way I think he ought to be preached. It is my business and your business to deliver his message; so seek his leading and teaching.

The river of life proceeded from the throne. There will be no more tributaries to that great river if Christ sat upon the throne of more hearts. There cannot, with good reason, be life where he who is the source of life is rejected. It must be a wonderful sight to watch the change taking place upon a piece of ground almost barren of life when the lifegiving water is turned on. Out of deadness life begins to immediately arise. The waste expanses become blessed with fields of grain and orchards of fruit. There must come changes in the lives of men and women when the influences of Christ come in. The channel of life must be deepened so that the blessing may come in great abundance. Abundant reception of Christ's blessing means capacity to give out to others.

The assemblies of God's people are for the purpose of receiving spiritual help and giving help. The currents of life must be influenced by contact with the throne of God to give forth that which will bless mankind. Our wills must be surrendered to the purposes of God. The capacities of life must increase. The needy world looks for the refreshment of the river of the water of life coming through the channel of Christian lives.

Louisville, Ohio.

Those men are wise who do not desire the unattainable, who do not love to mourn over what is lost, and are not overwhelmed by calamities.—Mahabharata.

Sow but one seed of primal evil in the moral soil of a nation, it will grow to be a tree as broad as the sky,—to take fruitfulness from the earth wherein it is rooted, and to cover it instead with barrenness and gloom.—Henry Giles.

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

THE SUPREME TEST—Matt. 7:15-20. "By their fruits ye shall know them." Most people may have very little actual knowledge of the contents of the Bible, but they have a pretty fair idea of what a Christian should be, or possibly, more often, what he should not be. And the genuineness of a Christian profession is judged by what men see in the life more than by what they hear from the lips. And that was the test which the Lord Jesus himself proposed—keeping his commandments.

TUESDAY

WORDS OF POWER—John 6:61-63. "The words that I speak unto you, they are spirit, and they are life." How great is the power of words! Kipling said, "The magic of words ... words ... that become alive and walk up and down in the hearts of the hearers." But the words of Jesus were more alive and powerful than those of any other speaker who ever lived. He came with words of life, fresh from the throne of God, words that transform and thrill, words of eternal significance.

WEDNESDAY

CHRISTIAN FELLOWSHIP—1 John 1:5-9. "If we walk in the light, as he is in the light, we have fellowship one with another." Light is a symbol of God, because it is bright and purifying. To walk in the light is to walk with God, to have fellowship with him. But it means also having fellowship with other Christian disciples. That is the secret of "the communion of saints" in which we profess faith. Dr. C. C. Albertson says, "In a deep sense all Christians are bound together by the possession of the mysteries of grace."

THURSDAY

MUTUAL UNDERSTANDING—Job 16:1-8. "If your soul were in my soul's stead." That is what we seldom do because it goes against the grain. We are selfish, and being selfish, we like to confine our thoughts to our own affairs. It may be only our worries and troubles and problems, but we are selfish even in them. We bury ourselves in them and imagine that we alone have such trials. We do not realize how much human beings are alike. If we knew each other better, we would love each other more.

FRIDAY

THINKING SOBERLY—Rom. 12:1-5. "But to think soberly." Rev. A. E. Gregory has said that "America by the grace of God is on the way to become a sober nation, and is physically cleaner and stronger than at any time in her history." But this text means vastly more than that. It means to think humbly, dispassionately, impartially, without bias and over-wrought emotions that hinder clearness of grasp and poise of mind. The man who indulges his mind in race or class prejudice is not thinking soberly. He who is filled with conceit or self-pity is not thinking soberly. Let us think soberly.

SATURDAY

PERSONAL SOUL WINNING—John 1:40-42. "He findeth his own brother Simon." That was the greatest thing that Andrew ever did. He did not figure large among the apostles, but he proved himself worthy of the place he held by the winning of his brother Simon, and in that he displayed the highest characteristic of a genuine disciple of our Lord—the desire to bring others to that saving knowledge.

SUNDAY

EYES THAT SEE—Psalm 119:17-24. "Open thine eyes, that I may behold wondrous things out of thy law." What wonders we walk amidst every day but fail to see! Nature to one is dull and meaningless while to another it gives inspiration that breaks forth in singing. But the saddest blindness is that which prevents one from seeing the beauty and truth in the Word of God. How much of its grandeur and worth we all fail to see. "Open thou mine eyes."—G. S. B.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH

Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for December 4)

Isaiah Teaches Right Living

Scripture Lesson—Isaiah 3:1 to 5:30.

Printed Text—Isaiah 5:1-12.

Devotional Reading—Isaiah 55:6-13.

Golden Text—Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world.—James 1:27.

LESSON LIGHTS Introductory Note

Isaiah prophesied between B. C. 755 and about B. C. 679. Our lesson is from his earlier prophecies, and was spoken in Jerusalem. It was a time of great prosperity, about the time of the founding of Rome, and the kingdoms of Judah and Israel were about as large as in the days of Solomon. Intemperance and luxury and idolatry and all the sins that usually go with them, were abounding, and dangers were threatening from the nation of Assyria. In such a time came Isaiah to stem the tide of wickedness and ruin.

Comments on the Text

"This parable is the finest of Isaiah's prophecies, and one of the most admirable literary productions in the Old Testament."

1. Sing for my well-beloved a song. "One can imagine the interest that such a proposition would excite, and the eagerness with which people would gather about him as he ran his fingers over the instrument on which he was going to accompany himself." Isaiah puts personal interest into his song by saying that it was made by a friend of his, and is about that friend. He pictures the making of an Eastern vineyard in a very fruitful hill. First a suitable site was selected, the usual hilltop location, that the vines might get the full force of the sun.

2. Next he digged it. He dug up the ground thoroughly with the mattock and gathered out the stones, great numbers of which had been unearthed—a laborious task, as it is on a New England farm. With these he made the wall mentioned in v. 5. Then he planted the ground with the choicest vine—a technical term for "the finest kind of Eastern vine with bright-red grapes." Tower. His next step was to build a stone tower, with a room on the ground to shelter the watchman of the vineyard from the cold and storms, and a winding stair leading to the flat top from which a watch against thieves might be kept up. Hewed out of the soft limestone, easily worked but hardening when exposed to the air. Wild grapes, small, sour and hard.

4. What could have been done more. Everything known had been done, without any real result. This was most true also in relation to God's dealings with his people.

5, 6. Take away the hedge ... Break down the wall, and let in the cattle to graze there; and let men trample over it. He would not prune it, or weed it with the hoe, but let the thorns and briars take possession of it. And to complete the desolation, no rain should be allowed to fall on it. All this took place when God removed the hedge and wall of his protection from his people, and let in the Assyrians to lay waste the country.

7. Israel ... Judah. He had given them great deliverances and great leaders; he had given them the law, the temple, the only pure religion; he had given them a noble country, small but marvelously safe against attack. He had not so dealt with any other nation. Justice ... oppression. He expected as fruit obedience to his commands, and love and gratitude and worship. Instead he got only such results as a nation might show that had received no special benefits from Jehovah. The Hebrew words for "justice" and "oppression" are closely similar (mishpat and mispah) Wade translates it, "He looked for rule and behold misrule." For righteousness, but, behold, a cry. Again, to fix the thought in the minds of his hearers, the prophet uses two Hebrew words of like sound, cedaqah and ce'aqah, redress and distress (Wade). The cry is a wail from the throats of the poor people whom the rich are oppressing.

8. Join, house to house. Houses and fields of the dispossessed peasantry are bought up or seized by the rich and powerful. How this arose is probably to be explained in part by the harsh customs of usury which prevailed during the regal period, and which it was the purpose of legislation to restrain (Ex. 22:25ff.; Dent. 23:19 ff.; 24: 10 ff; as well as the laws respecting seventh year and jubilee. Every civilization develops sooner or later the love of wealth and the love of pleasure—in the form of appropriation of the soil and indulgence in strong drink—and has its land question and its liquor question to solve.

10. One bath of wine, 21.26 quarts. "A homer of seed (about 11 bushels.) Ephah a bath, dry measure, about one bushel. Of course such harvests would mean starvation.

12. Tabret, tambourine or drum. Neither have they considered. The result of these sensual pleasures was the same as today: the drunkards took no thought for Jehovah, and were altogether blind to the operation of his hands, the doom which Isaiah saw coming swiftly upon the ungodly nation.

Official Call for the Tenth Convention of the World's Sunday School Association

TO THE SUNDAY SCHOOL WORKERS
IN EVERY LAND, GREETING!

In the name of the Sunday School Workers of North America we, the officers of the World's Sunday School Association, invite Sunday School Workers from all nations to attend the World's Tenth Sunday School Convention to be held in Los Angeles, July 11th-18th, 1928.

The Sunday School Workers of Los Angeles, Southern California, will be the host of this Convention, and they extend a hearty invitation to all who are interested in making more effective the teaching ministry of the church.

We have been reminded that civilization cannot endure materially unless it is redeemed spiritually. It can only be redeemed spiritually as the Spirit of Christ creates Christ-like personalities. This can best be done through Christian education.

In a day when distance has been annihilated and the whole world has become a whispering gallery, it is well to meditate upon and consider afresh the Great Commission given to the little company of disciples in the first century who with their own ears heard the Master say: "GO YE THEREFORE AND TEACH ALL NATIONS."

The great missionary enterprise of the Christian church is today passing through a testing period. It is unquestionably a purifying period. The missionary zeal and fervor that burned in the breasts of the first century missionaries must be kindled in the hearts of twentieth century young men and women if we are to meet properly the rapidly changing world conditions. The programme of this Tenth Convention is being built for that purpose. The guiding thought in the programme will be **THY KINGDOM COME**, a theme challenging, compelling, and all-conquering.

CHRISTIAN WORLD FELLOWSHIP will be the international and inter-racial thought highway upon which those who attend the Convention will be invited to travel. God has unquestionably ordained that such a highway, in reality, shall be built upon which all races of men may travel away from age-old hatreds and prejudices into an era of Christian goodwill.

Los Angeles, the City of the Angels, is a city flourishing and beautiful. Once a desert, it is now a garden spot. The climate is delightful at all seasons of the year. The invitation to partake of Southern California hospitality is generous and hearty. The opportunity offered by the Convention to catch a world vision and to be challenged by a world task is one to be embraced.

The officers of the several committees, upon whom rests the responsibility of the Convention plans, earnestly request the teachers of Christian truth in every land to pray that this Convention may be one that will glorify God and exalt the name of Jesus whose great redemptive work must be made known to every creature.

Issued in the name of the World's Sunday School Association by

REV. WM. C. POOLE, PH.D., D.D.,
London, England,

President, World's Sunday School Association.

ARTHUR M. HARRIS, New York City,
Chairman, Executive Committee, World's Sunday School Association.

W. G. LANDES, New York City,
General Secretary, World's Sunday School Association.

REV. RUFUS VON KLEINSMID, D.D.,
Los Angeles,
Chairman, Los Angeles Convention Committee.

August 1, 1927.

Let all the World Know About Los Angeles,
July 11-18, 1928

E. M. RIDDLE, President
Warsaw, Indiana
L. V. KING, Associate
New Lebanon, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Follow Me

By Orville Don Ullom, Stewardship Superintendent

These are the oft-quoted and familiar words of Jesus Christ to Matthew, the tax collector. There are many more such phrases as these in the Gospels. For example, in John 21:22 we find Christ saying unto Peter, "What is that to thee? Follow thou me." It seems proper that we should say here that our first concern is to set our own house in order. We will then be able to present a living example to the world. We will have proven to our neighbor, that we are faithful stewards. Marcus Dods remarks concerning Peter's statement here, "Peter was prone to intermeddle with matters beyond his sphere, and to manage other people's affairs for them. Such a disposition always betrays a lack of devotion to our own calling. To brood over the easier lot of our friend, to envy him his capacity and success, to grudge him his advantages and happiness, is to betray an injurious weakness in ourselves.

But rather shall we be gift bearers for Christ, bearing gifts of faith, hope, and the love of Christ to the world. This demands that we proportion our time, talents, and money for the spread of Christ's gospel among our fellows if it is to be done effectively. And the size of our gifts shall be measured by what we have to give. But even then many of us have no driving sense of obligation to take these responsibilities seriously, and yet every person is a steward of something. There is no living person who is not visited with responsibilities of one sort or another. It is true that many responsibilities are subject to our voluntary acceptance. The fundamental responsibilities of life are of no man's choosing. He is born with them—e. g., voting, paying taxes, obedience to law, and so forth. Furthermore, fundamentally, we belong to God, thus it is our obligation as well as to our advantage to obey the summons of his Son, "Follow me."

At times the markings, or the sign posts of the way, are not so evident, but those of you who have read "The Story of the Other Wise Man" by Henry Van Dyke will remember how faithfully Artaban followed the sign of the sky in order that we might find the Christ. At times the markings were dim and they were scarcely readable, but in the end he saw that it is best to follow even the shadow of the best than to remain content with the worst. And it is even so today. "Those who would see wonderful things must be ready to travel alone." It is not that we need more Johns and Peters who imitate their fellows, but those who have the love to sacrifice of their desires and inclinations for the meeting of the dire needs of their fellows. "Verily I say unto thee, inasmuch as thou hast done it unto one of the least of these my brethren, thou hast done it unto me."

Our task today as stewards of the Kingdom of God is summed up in the words of Jowett when he said, "Our task is the converting of life into truth", e. g., this life and that life giving itself, its time, money, and energy—for the establishing of truth in the individual and society. You may be willing to give yourself to educate the world for peace. There are movements on foot in

Germany and France, yes the world over, for the purpose of converting life into peace. Within our recent recollections a French-German assembly convened for discussion. The surging emotion of good will here became so intense that the French citizens present removed their jewelry—precious ornaments—and presented them en masse to the German patriots present. Some time later the Germans contemplated a beautifully symbolic act, and it was accordingly carried out. Ornamental trees were purchased with the dividends secured from the sale of this jewelry, and these trees were planted around the base of a French cathedral. On the day of the transplanting there was a French representative and a German representative with each tree engaged in the task of transplanting. Oh what a wonderful example of good will! The converting of life into truth! Come thou and follow me.

Wilfred T. Grenfell gives the words of George A. Smith as follows, "The great causes of God and humanity are not de-

(Continued on page 15)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for December 4)

Sharing With Others I Kings 17:12-16

The Story of Billy and His Friends
(In Four Parts. Part I)

When Billy Brown was ten years old he and his parents moved from the big city of Chicago to a very little town called Woodville. Now Billy was one of those fortunate or shall we say unfortunate little boys who had gotten in the habit of having everything that he asked for. If he said, "Dad, I wish I had a bicycle" or "Mother, I think that roller skates are the nicest things that a boy could have", why then, just as though he had been sitting on the magic wishing carpet, the bicycle or the roller skates appeared.

Billy loved his bicycle, his skates, his scooter, his pony, and all his other playthings and toys. He liked to keep them nice and clean and in order. When he lived in Chicago he had several little boy chums with whom he skated or rode or played at some other game. Each of them had his own machinery and toys, so each brought his own bicycle or skates when they played.

The very first evening after everything was unpacked and in order in the new Woodville home, Billy got out his scooter and went down the street on a merry ride. He was missing his old friends but he thought, "I'll soon find someone else to skate and play with." He rode all the way through the town and he saw several boys that he thought he would like but none of them were doing things that he was used to doing. Some were playing baseball but he had never done much of that in Chicago,

it was mostly the bigger boys that did that, there. Some were playing marbles but Billy did not know much about that either, so he just rode on by all of them. He scooted all over the town and home again without seeing another boy on a scooter car.

The next afternoon Billy got out his bicycle and the same thing happened that had happened the day before. He did not see another small boy in town with a bicycle. One or two of the big grown-up boys had bicycles but he couldn't offer to run a race with them.

On the next day it was the pony that Billy rode, and then roller skates and so on day after day. And each time he came home looking a little more unhappy. He did not know how to play with the other boys of Woodville for he did not know their games and none of them seemed to do any of the things that he had learned to enjoy with his city chums.

The thing that Billy did not realize was that the other little boys of Woodville were watching him and wishing that they could do the things that he was doing. When they saw him they wished that they had toys like his.

Things got worse and worse. Billy was so lonesome yet he rode right by the rest of the boys and the rest of the boys wished that they could take a ride on some of his vehicles or his pony. But they couldn't, so they began to say nasty things like, "He thinks he's it, showing off all his new expensive toys," or "Billy Brown is a sissy, he rides around while other boys play baseball and fight and everything."

It is hard to tell how long this unhappy situation might have kept up if Billy's mother hadn't taken things into her own hands. She called up some of the mothers who had called on her in her new home and said to them, "Would you help me invite all of the little boys of this town up to my house this afternoon? I want to surprise Billy."

And Billy was surely surprised that afternoon for when he started to go out the front door, there were all of the boys that he had longed to know coming into his house. He smiled at them and invited them in. Then he ran to his mother and said, "What can I do with all of these boys, I don't know how to play their games?"

Mother smiled and said, "Why not let them use all of your toys and everything and maybe they'll teach you their games?"

So Billy shared his toys and the Woodville boys shared their games and that afternoon was but a sample of many happy days that followed.

Then one day a little colored boy appeared in Woodville. What do you think that Billy and his friends will do about him?

(Continued next week.)

Bible References

- M., Nov. 28. Sharing others' sorrows.
John 11:32-36.
 - T., Nov. 29. Sharing others' joys.
Luke 15:3-7.
 - W., Nov. 30. Sharing our goods. Acts 4:34.
 - T., Dec. 1. Sharing our money. Matt. 6:1-4.
 - F., Dec. 2. Sharing our knowledge.
1 Cor. 2:6, 8.
 - S., Dec. 3. Sharing our gospel.
1 Cor. 15:1-6.
- Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

An African Letter for Our Children

Bozoum par Bangui,
 Afrique Eq., Francaise,
 August 9th, 1927.

Dear Boys and Girls:

Two months of school have passed in Kare Land and very happy and exciting ones they proved to be to your little black brothers and sisters who for the first time were permitted to have a pencil and slate or copy book all for their very own. Of course there were some very curious designs made the first few days, with letters and figures upside down and crossways, nevertheless to them they appeared very wonderful.

I wish you boys and girls could visit their school some morning and hear them recite their lesson. You must not forget that they are being taught in the French language and not in their own mother tongue, a language altogether foreign to them. They must read and write in it as well as add and subtract, but we find these children to be good linguists and this is a great aid to them.

Most all of these children have accepted Christ and stated their desire to preach the gospel when their three years of schooling is completed. Along with their secular work they are being taught two hours of Bible every day. They love these Bible hours and look forward to them with much joy.

Too, one long week they were without food. Can you imagine 35 hungry children and us without one basket of flour to give them? Well, this happened to be the case at Bassai. Not only the school children were suffering from hunger but many from the villages were without food, as the government is demanding so much manioc to be brought to the Government Posts. Now these little tots' black faces shone when they saw 13 baskets of flour waiting for them on Friday evening! One little fellow was so overjoyed that the tears ran down his cheeks. I don't believe any of you boys and girls in America know what it is to suffer from hunger, but we know you will remember these children in your prayers that our Father may supply their every need. Perhaps this may never happen again as these children are working in the garden every day after school hours and I am sure we shall have plenty of food for them.

I know you will pray earnestly for these boys and girls that they may ever be bright shining jewels for our Lord.

O Kare Land, dear Kare Land,
 As in the hottest clime I stand;
 We work and pray without delay,
 And hear our lessons every day;
 And then go on his love to sing,
 So teach these tribes of Christ our King.

Yours for Africa,
MRS. ORVILLE D. JOBSON.

Krypton and Lost Creek, Kentucky

It was the privilege of the writer to labor with the Brethren both at Krypton and Lost Creek, Kentucky in a short meeting.

We went first to Krypton where Brother Fred Kinzie is pastor. It was a real pleasure to return to the field after an absence of eight years and to meet the people, with many of whom we had labored for six years from the beginning of the mission. But it was a greater joy to see how the people loved and stood by Brother and Sister Kinzie just as they had done by us when we were there. The people look upon them as true prophets of God, and after spending a week with them in the field, I am convinced that the people have it right.

Yes, we did enjoy meeting with old friends it is true, and the liberal way in which they dedicated so many of their chickens to the ministry, and especially the last day when they came together with the tables groaning with so many good things to eat. But above all this, we rejoiced most because of the ready response for the Word. How our hearts rejoiced to see so many come out, many of them reconsecrating their lives while all pledged to stand by the old Book, and the work. Certainly Brother Kinzie had it right when he stated he had been working under a handicap by not having a list of the members. We believe this new list of membership will prove a blessing.

Those who are acquainted with the work in the mountains of Kentucky know, (and those who are not are unable to judge) that the hope of the work there is largely with the young people, and that the mission school along with the work is the secret of

success. In the same way that modernism, skepticism, and infidelity are being spread wholesale through schools over the land to day, the Gospel can be spread there. And may God help us to spread it where we can. The work in the mountains will never be fully self-supporting while you and I live; we had just as well forget that part of it. But there is no good reason to go off and let a man drown simply because he is unable to help himself. May God help us all to rally more to their support.

As we observed the work here at Krypton, there is some real foundation work being done. Miss Haddix is helping in the school work there.

From here we went to Riverside Institute for a two weeks' meeting where Brother Drushal is pastor, and superintendent of the work. Here as with Krypton, decorations were still in evidence of the Decoration Day flood. The marvel is that out of such a chaotic condition, they have accomplished so much.

Here we found a fine corps of workers and teachers, about 12 or 14 in all, gathered together from the Pacific to the Atlantic. Busy? Yes, but not too busy for the use of that all important key that unlocks the portals of heaven and lets God's blessings down—PRAYER. It would do your soul good to hear many of those boys and girls that are there in school pray. This undoubtedly is one reason why so many came out during the meeting separating themselves from the world. Brethren, of this one thing I am certain, that Romans 12:1-2 and 2 Corinthians 6:14-18 are still in the Book, waiting for emphasis in these

lax days. God here is not asking the world to separate, but he is pleading for the worldly church to come out and lay aside their tawdry garments for a robe of righteousness.

However, on the last Sunday afternoon the Lord's tables revealed one fact, that there had been some separation and personal examination, and that the Word had not returned void. It was a beautiful sight to see such a large host of that student body surrounding the tables of the Lord.

If the Lord tarries, our prayer is that the Lord will continue to use Brother and Sister Drushal, together with the workers that may come and go, for the teaching and the preaching of the gospel to a people who are still open to receive the truth. Let us help to continue the good work.

J. S. COOK.

Winchester, Virginia

The writer is long-distance correspondent for this church this one time by request. It is a pleasure to share good news concerning one of our churches that is being assisted by the Home Mission Board and also the Maryland-Virginia District Board. Many are anxious to hear of worthwhile returns from investments made.

The recent Rally Day was a big success, 152 being present. It was on the last Sunday in October. My informant says: "Brother Rohart surely had a good program fixed up, everyone said it was the best they ever saw on Rally Day. There were 81 under 14 years of age, 9 babies, and 17 young people from 15 to 21 years." That is a fine record when we remember that this church is not yet two years old. May the Sunday school continue to enjoy such splendid growth, for that will insure the success of the work.

The church has secured Dr. Charles A. Bame to lead them in an evangelistic campaign beginning Sunday, November 20, and the word that comes to us follows: "Everything seems fine for our meeting. Everyone is looking forward to it. We think we are going to have the best meeting Winchester has ever had. Brother Rohart has been working and has everyone talking about it. The evangelist's picture is all over town and has been in the papers. Pray for our meeting."

Surely every reader will respond to that appeal to pray for the success of that campaign. Brethren Bame and Rohart will make a fine team and with loyal members of the church working and praying surely great success will crown the efforts. Prayer coupled with earnest work wins real victories. Let our whole brotherhood pray for the salvation of many souls.

G. C. CARPENTER.

Christ had his songs, though it was night with him; though his face was marred, and his countenance had lost the luster of earthly happiness, yet sometimes it was lit up with a matchless splendor of unparalleled satisfaction, as he thought upon the recompense of the reward; and in the midst of the congregation sang his praise unto God. In this the Lord Jesus is a blessed picture of his church on earth.—Charles Hadden Spurgeon.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Muncie, Indiana

This is one of the new fields opened in the last few years and is making commendable progress. They have purchased their own property and made over a large house into a neat looking chapel. This is serving them temporarily, until they are in position to erect a new building. They have already accumulated a good sized building fund and are expecting to build in the near future.

Brother George Jones is the pastor and is doing good work and well liked. Muncie is a good industrial city and we should have a church there to take care of our people who move in from other places. I enjoyed my stay and the people responded well to the college, considering their numbers and being a mission church.

The total gift was \$620.00.

W. S. BELL.

RECEIPTS FOR NATIONAL HOME MISSIONS JULY 1ST TO OCTOBER 31ST.

General Fund

S. A. Lowman, Portos, Kansas, M \$	5.00
Mrs. Mary Joliff (Estate) Pontius, Ohio,	100.00
Brethren Ch., Long Beach, Cal..	300.00
Interest for July.	2.43
Interest on investments for 6 Mo.	134.72
Class No. 5, Middlebranch, O. .M	25.00
Doris Follis, Goshen, Ind. ....M	5.00
Nancy Housley, Cuyahoga Falls, O.	5.00
Thomas Gibson, Los Angeles, Cal.	1.00
Ch. & S. S. offering at Nat. Con...	604.99
Total	\$1,183.14

Kentucky Fund

Br. Ch., Long Beach, Cal.	\$ 46.50
S. A. Lowman, Portis, Kans. .M	5.00
Mrs. Mary Joliff (Estate), Pontius, O.	100.00
Br. Ch., Hagerstown, Md.	14.12
Br. Ch., Washington, D. C.,	19.82
Br. Ch., Long Beach, Cal.	78.00
C. E. Soc., Washington, D. C. .M	20.00
Mrs. Otey's S. S. Class, Wash., D. C.	27.20
Br. Ch., Lost Creek, Ky.	44.65
Mrs. A. O. Horne, Columbus, O. M	5.00
Mrs. D. W. Campbell, Sandusky, O.	2.00
Br. S. S., Jones Mills, Pa.	6.38
1st Br. Ch., Philadelphia, Pa.	33.30
Br. Ch., Miamisburg, O.	7.50
Matilda Singer, Pa.	2.00
2nd Br. Ch., Johnstown, Pa.	10.75
Miscellaneous Donations	13.00
Mrs. & Mrs. C. L. Anspach, Ann Arbor, Mich.,	5.00
W. M. S., Altoona, Pa.	5.00
S. M. M., Altoona, Pa.	5.00
Br. Ch., Allentown, Pa.	13.50
Emma Olinger, Meyersdale, Pa. M	10.00
Br. S. S., Mexico, Ind.	17.80
Children's Day offering, Clayton, O.	7.01
W. D. Koontz, Port Republic, Va.M	5.00
Donations (Miscellaneous)	38.25
W. M. S., Waynesboro, Pa.	20.50
Nora W. Barnheisel, San Jose, Cal.	10.00
Ruth Austin, Refund on R. R. Fare	4.50
Br. Ch., Lost Creek, Ky.	9.30
Mr. & Mrs. W. W. Heltman, Oakland, Cal.	10.00
W. M. S., Summit Mills, Pa. .M	25.00

1st Br. S. S., LaVerne, Cal.	15.00
Br. Ch., New Lebanon & West Alexandria, O.	11.32
Br. Ch., Lost Creek, Ky.	22.37
Br. Ch., Long Beach, Cal.	12.50
Nat'l C. E. Soc., for Krypton Work	200.00
Ida E. Thompson, Harrisonburg, Va.	7.00
Mrs. Arthur Basley, N. Liberty, Ind.	5.00
Mrs. Catharine Havel, N. Liberty, Ind.	5.00
Br. Ch., N. Georgetown, O.	20.00
Misc. Donations from Ohio churches	40.41

Total\$ 959.68

Church Erection Fund

From sale of Br. Ch., Brooklyn, Iowa	\$200.00
Nov. 1st. WM. A. GEARHART,	
National Home Mission Secretary.	

LIMESTONE, TENNESSEE

Since our last report from this place we have had two very welcome visitors at our church. The first one was Sister Grace Srack who was here in the summer. She was here from Thursday to Monday and gave us some very inspiring talks at the church both along Bible lines and also on the Kentucky mission work. Her visit was cut short because of the flood.

October 22 Brother M. D. Early, also of the Kentucky mission was loaned us by the

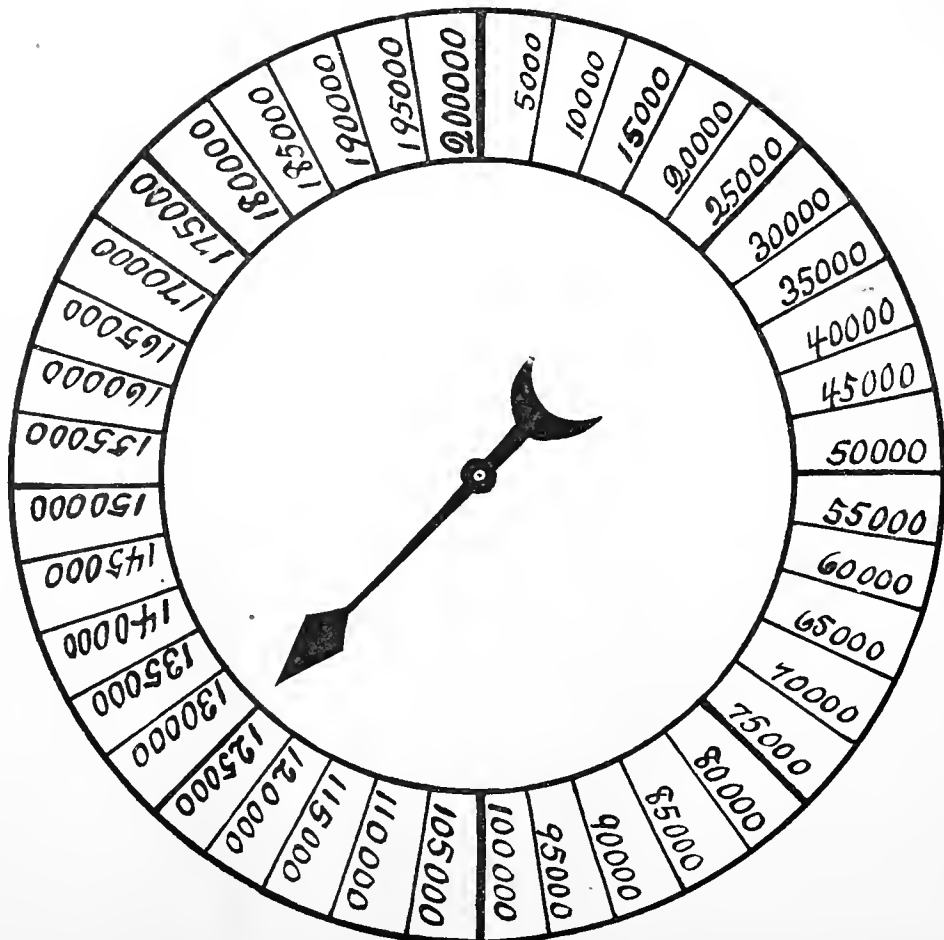
Board and the Mission for a two weeks' evangelistic meeting closing November 6th. On the evening of the 5th Holy Communion was observed. The quietness and sacredness of the hour was much enjoyed by God's dear children.

There being some trouble in the church at the close of the first week of the meeting the last step of Matthew 18 was taken to settle the matter by calling the whole church together with Brother Early present. We believe God placed his approval on the meeting and it went off in a fine spirit we believe. We pray God for his grace that every one may forget every harassing thing and that we may reckon ourselves dead to it and alive in Christ Jesus, all working together in our appointed ways.

We do thank Brother Early for his work among us. His sermons were each most excellent and timely. We could but feel that one who can preach such truth with such power and zeal should be at it all the time. That more did not yield to these great messages is their own fault. But we do feel to praise God for the excellent weather and good regular crowds, for getting our troubles settled, and for the three very precious young people that were added to the church by baptism. Some are under conviction, some are considering coming into the church. May God bring these also. Many Christian lives were uplifted by these services.

Brother Early made a warm place for himself in the hearts of the people here as the free will offering showed.

We thank any of you who have prayed for us here and for this meeting. And we do covet an interest in your prayers as we labor together in the church here, having



no other desire than to please Christ in word, thought, and work. We are somewhat removed from the center of the brotherhood but the Brethren church as a whole is our church, all it owns we possess, all it does is our own work. We are wholly in it and of it and hope to be until the Lord comes. And no doubt his coming draweth nigh.

MARY PENCE.

ELKHART, INDIANA

The first unit of the First Brethren church was formally dedicated Sunday, November 6, following the afternoon service. The services of the day were largely attended and the interest was intensified with each service. It is estimated that more than 500 were served at the noon and evening dinners.

The services throughout were simple, yet impressive because of their simplicity.

The church had the work well in hand; there were no embarrassing pauses—every detail of the work was planned—each man knew the part he was to play and was on the job. Everything worked like newly oiled machinery—smoothly.

The pastor, Brother W. I. Duker, and Brother G. R. Rench were in charge. Brother Rench's address and his work were enjoyed by all. He conducted the money raising campaigns and presented the keys of the church to the trustees—Clarence Cripe, Rollo Love and J. F. Fields.

Special music was furnished during the afternoon by the Bass Clef club, under the direction of Mrs. Franc Silkwood Grover. The special morning and evening musical offerings were by the choir of 30 voices directed by L. S. Pippenger, and the pianist, Mrs. Fern Gilbert, and the male quartette of the church—Mr. Pippenger, Hal LeFevre, William Hall and Robert Listenberger.

The ground for the first unit of the new church was broken June 1 by Brother Peter Pontius, who for twenty-seven years has been a worker in the church. This was followed July 24 by the laying of the cornerstone. Thus we have anxiously watched the laying of almost every brick and stone, now complete in itself—yet not finished.

This unit will seat 565 in the main room. Off the audience room are six large class rooms, three of which are arranged to open in the main room. To this unit is included a large kitchen, (36x36 feet) with modern equipment, a large spacious dining room, a baptistry and dressing rooms. On each side of main entrance there is a large class room and a rest room and other conveniences.

Perhaps some may have their misgivings when they learn the first unit is what is commonly called a basement. Kindly reserve your comment until you have seen how neatly everything is planned, and how comfortable we are in our worship. We heard one remark, "This is the most wonderful basement I have seen." Another, "It is the wisest and safest way to build." And still another, "It proves what a



REV. W. I. DUKER, Pastor

wonderful place a basement can be made."

The estimated cost of the first unit is \$28,000—the goal for the day was set for \$15,000, which would clear the building of all indebtedness. We went over the top big. Pledges and cash subscriptions amounting to \$17,562.83 will more than take care of all obligations.

While many individual pledges were given, the greater part of the pledges were made by organized units and classes.

We thank the adjoining churches for both their presence and their many substantial gifts—notwithstanding the fact that most of them have great burdens of their own. It seemed they have long since learned, "It is more blessed to give than receive."

It is always a comfort to know a feeling

of helpfulness prevails among our seven churches.

The business men of our city responded liberally, as did many a private citizen to press his good will by his gifts.

Every gift whether great or small is appreciated, for though a "widow's mite" expresses a kindly feeling and a willingness to help in a great work.

So a great day is passed and already we are making history in our new church.

The First Brethren church was organized in Elkhart in 1899 by the Rev. J. H. Swihart with a membership of 33. The present membership is 360.

The building committee consisted of J. Sigerfoos, chairman; Clarence Cripe, Rollo S. Love, Jacob Fields, Hattie Kegerreis, Naomi Wilson, Nicholas Mast.

After the first obligation is lifted, the members hope to start working toward the second unit and completion of the church proper. The finished building, it is estimated, will cost about \$50,000.

Dedication Day is being followed by a week's service, conducted by adjoining pastors. The following being the schedule:

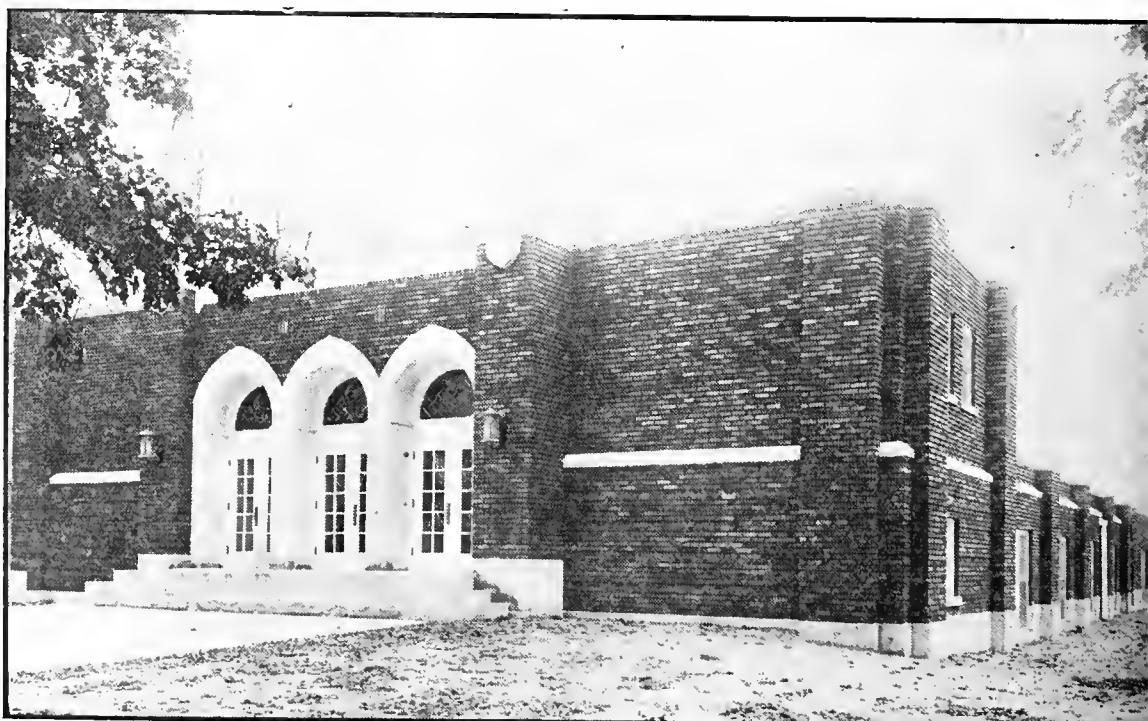
Monday evening, Rev. H. F. Stuckman of the Goshen church; Tuesday evening, Rev. N. V. Leatherman, South Bend; Wednesday evening, Rev. E. M. Riddle, Warsaw; Thursday evening, Rev. E. A. Duker, pastor of the Ardmore church, South Bend; Friday evening, Rev. S. M. Whetstone, Nappan.

At this writing four have made the great confession.

Elkhart, Indiana.

ALTOONA, PENNSYLVANIA

It has been a long time since Evangelical readers have had a message from the First Brethren church of this city. This long silence on our part is not to be interpreted to mean inactivity, for we have been busy—very busy enlarging the borders of our church and through it trying to do our part in the building of the Kingdom of God, the biggest enterprise in the world. It is not a small thing to keep church life a church activity from growing monotonous.



The Completed First Unit of the New Elkhart Church

a weariness to the flesh for some; to others the sermons and the prayers and even the hymns become nothing but a dreary drivel of words. In this day people are accustomed to the spectacular in life. A prize fight will draw together one hundred and fifty thousand people who are willing to dispose of three million dollars, hard earned money for the privilege of seeing two "bullies" plug each other for a period of twenty to thirty minutes. And what of the "Movie", automobile races, flying through space at the rate of two hundred and fifty miles an hour, football, etc. These things have accustomed people to the exciting and the spectacular in life, hence the average church service is a bore to some people, tame, dull, dry,—and they stay at home listening to the radio. But the Kingdom of God does not come that way, and so, with it all, we keep alive, busy with the Lord's work.

Long since I have learned that the church exists for one thing only,—preaching Jesus Christ and making him dominant in every department of life, that the "most certain and glorious fact about Christianity is that it centers in a PERSON", it is the religion of a great personality, and therefore a living religion, adapted alike to men and women of every age. And it is the glory of our religion that it is a life rather than a dogma, a life that can be lived here and now in the flesh. It is this that keeps church life from becoming monotonous, a weariness to the flesh. Life is interesting; its chief characteristic is growth, and growth is always interesting,—really the most interesting thing in the world is growth. What is more interesting than watching a baby grow?

Pardon me, gentle reader, this is not church news, and it is church news I meant to write, but my mind drifted. Prior to our Communion service last May it was my privilege to baptize thirteen, all young people except three who were heads of families. The year before (1926) nineteen young people were received into full membership by baptism and confirmation. Saturday before our last Communion service (November 6) four earnest young people were baptized. At this Communion the attendance was about eighty-five per cent of the membership, which, considering that our people are so widely separated and not always of easy access to the church, we think was very good. Others also have been added to our number, some by letter, some by renewing their covenant relations with the church. The church maintains all of the organizations usually found in a Brethren church. Woman's Missionary Society which is quite active, Sisterhood Girls so splendidly "mothered" and cared for by Sister Dora Gearhart, very efficient in her line of service. We also maintain a Girls' Friendly Society, a sort of stepping stone to Sisterhood Girls, though many of the latter are members of the Girls' Friendly. The pastor regularly conducts a training class, young girls in training for leadership. In the near future a similar class of boys will be conducted. It is for this reason that at present we do not have a Christian Endeavor society. It is hoped however that early in the year we shall be able to report such an organization.

This church is on the budget system and makes yearly contributions to Foreign, Home, and State Missions; also to other outside activities and benevolences, Superannuated Ministers' Fund, Old Folks' Home, etc. We now have in preparation a "Play" entitled, "A Little Maid of Israel", based on the story of the healing of Naaman, the

Syrian leper, as given in the fifth chapter of Second Kings, the chief character of which is the little captive girl.

Wednesday evening preceding our last Communion service the pastor gave an exposition of this service as it is believed and practiced in the Brethren church. It was a blessed and profitable hour we spent together. On this Wednesday evening (November 16) the pastor will give, instead of the regular prayer and Bible reading service, a blackboard exercise and Bible reading on Christian baptism as it is understood by the Brethren church.

I have now passed the fourth year of my pastorate in this place, and for some of the time it has been a very delightful period of my spiritual pilgrimage. In this church are to be found a goodly number of faithful and loyal people, "sound in the faith," loyal to their own church, yet in loving fellowship with those not of our own communion. Presumably, I have had the usual number of weddings and funerals. Within the last decade this church has suffered serious loss by death, among them, Elder W. A. Harmon, L. Z. Replogle, wife and daughter, Deacon David Smouse, Elder Wilt, Sherman Myers, and now Sister Smouse at the ripe old age of 85; also Sister Smaltz, than whom the church has had no more faithful member.

One year ago the pastor was given a very agreeable surprise when, on his birthday anniversary, without any knowledge whatever of what was "doing" he was greeted with an unusual number of people at the Wednesday evening prayer service hour. Brother J. L. Cashman was in charge and a bit of biographical sketch of the pastor was given, which, to this very day, remains a mystery as to how the information was secured. It was a delightful evening and its memories still live with us.

"Beloved, ye see how long a letter I have written with mine own hand." So said Paul; so say I. A little more frequently hereafter,—and more briefly. A. D. GNAGEY.

What a change takes place in the common street when the hero passes by. A new light shines everywhere, and for many days, of the streets of the city, the people will say, "A hero passed this way." When the Lord of Glory came down to earth he left behind him such memories that even yet the path of his feet is revered by countless millions. The whole world looks different since Jesus passed this way.

FOLLOW ME

(Continued from page 11)

feated by the hot assaults of the devil, but by the slow, crushing, glacier-like mass of thousands and thousands of indifferent nobodies. God's causes are never destroyed by being blown up, but by being sat upon. It is not the violent and anarchical whom we have to fear in the war for human progress, but the slow, the staid, the respectable; and the danger of these lies in their real skepticism. Though it would abhor articulately confessing that God does nothing, it virtually means so by refusing to share manifest opportunities for serving him." The "other man" had found the King along these paths. In serving them—my fellows—thou hast served me. Wilfred T. Grenfell says of his own decision, "If there is one thing about which I never have any question, it is the decision and endeavor to

follow the Christ does for men what nothing else on earth can do. Without stultifying our reason, it develops all that makes men God-like." And Grenfell's way was the Christ-way—in loving service, giving his time and energies for his fellows. In giving his life for others he had really found it. He had converted life into truth.

Jesus taught us to make every human interest we touch as precious as our own.

"I worked for men," my Lord will say
When we meet at the end of the King's highway.

"I walked with the beggar along the road,
I kissed the bondsman stung by the goad,
I bore my half of the partners load.
And what did you?" my Lord will say,
As you traveled along the King's highway?"

"I made life sweet," my Lord will say
When we met at the end of the King's highway.

"I smoothed the path where the thorns annoy,

I gave the mother back her boy,
I mended the children's broken toy,
And what did you?" my Lord will say,
"As you traveled along the King's highway?"

A Prayer

Lord Jesus, help us to love men even as thou didst love them. Give us this day the spirit of thy compassion. Keep us from wounding any heart or adding to the burden of any life; and if, when this day is done, we be privileged to feel the joy of having cheered some toiler at his task, thine be the praise and glory forever. Amen.

CONEMAUGH, PENNSYLVANIA

On the "Air"—Please "stand by" for report. Vacation time is over, and we have taken a fresh start. Our W. M. S. held a musical September 29, for the purpose of raising their pledge for the College Endowment. The Missionary ladies each gave a dollar, and the audience a silver offering. The Sisterhood girls surprised their mothers by coming in on the collection. The W. M. S. met on Tuesday evening, November 1st, and voted to pay off their pledge. As they belong to the Sunday school they are helping in three different ways in the Endowment. But this church loves the college and always has students there. This year we had three, but one of them had to come home because of illness, Ralph Staley (our pastor's son) and Rose Snyder are still there.

Just a minute—You have not "tuned in" on "College News", but in a report from Conemaugh, Pennsylvania. We held our quarterly communion service on October 23, with a large attendance, every seat being filled. Half of the attendance was young people.

On that evening we dropped into the Christian Endeavor meeting of our church and was pleasantly surprised. There were nineteen present, eight of whom can lead in prayer. In this fast age we do not find many young folks taking an interest in serious things. We held Rally Day in the Sunday school and though we did not reach our goal, we were encouraged by the attendance.

We have a newly organized Junior Sisterhood. Our Midweek Bible study and prayer meeting has a good average attendance. With deep regret we learned of the death of Orion Bowman and extend to his family and to the Dayton church our heartfelt sym-

pathy in their great loss. Some of our people were at Winona the year that he served as moderator and have vivid memories of his value to the church, and share the feeling of loss. MRS. GEORGE C. WYKE, Corresponding Secretary.

MAURERTOWN, VIRGINIA

For some time we have been missing from the pages of the Evangelist. The usual excuse of being busy might be truthfully made, but maybe other things have also entered in. It is not a case of nothing to say, but perhaps not wanting to rush into print, that has kept us quiet. The editor goes after us hard about this matter and so we do loosen up a little to advise the brotherhood how we are going here in the beautiful Shenandoah valley. I hardly know where to begin or what to say, we have been going so fast and it has been such a long time since last we wrote for the paper. Suffice it to say that progress has been noted all along our way. The folks here have a mind to work and attend services and that makes it nice for the one who is called to lead. Of course our pathway has not been one of roses all the way, but the flowers have been far more in evidence than the thorns. Perhaps I should not tell too much about the kindly way in which the folks here care for their pastor or I might be looking for a job soon. Yet I must say that ever since we have been on this field, and we are now in our fourth year of service here, we have been treated with the finest kind of respect and consideration that could be shown a pastor anywhere. That has made us put forth more and greater effort to show appreciation of all this fine spirit. Many the sack, package, basket or can of good things for the physical man that has been left by our kind parishioners and friends of the community. For all this we feel very grateful and hope that our efforts might in some way show this gratitude.

Our services continue to hold up in attendance. The Sunday school is a live one and a gratification to the genial superintendent, our good brother T. Glenn Locke. The W. M. S. and S. M. M. societies keep on the move as do the C. E. societies, of which we have three. The ladies placed a new carpet in the church a few months ago and the men of the Alexander Mack Bible class, taught by the pastor, met the sisters by installing a new lighting outfit. These improvements along with some others, such like a new stairway to the basement, filling in the roadway to the church, etc., cost several hundreds of dollars, but all have been paid and we move along on easy financial standing.

We hold our communion services semi-annually and at the last service, the third Sunday of October, we had about two hundred twenty-five at the tables. This was by far the largest number that ever communed here at one time. We look for a larger number next time. That is as it should be. And what a fine spirit was evidenced at that communion service. We were more than overcrowded, but the ushers did one of the finest pieces of work in their line I have yet seen and the commotion was almost nil.

Perhaps we should hark back to a work we were privileged to assist in putting across last spring. At the close of the school term we commenced a meeting in the Narrow Passage church, a community church house, seven miles south of Maurertown. Here we preached the Word for two

weeks and two nights and had forty make the good confession. Of these we baptized thirty-four, twenty-six of whom united with the Maurertown church, the others all uniting either with some other Brethren church or others of the churches represented in this community work. Here our eldest daughter assisted by presiding at the piano and the next in age by playing the cornet at each service. Even the two youngest daughters got into the work by singing several duets that helped carry the Gospel message to the hearers. Then at the close of this meeting we journeyed over into the Fort Valley where the elder daughters and I assisted Brother Dodson, a lay preacher who is caring for the Trinity church at present. Here there was success also, and as a result of the work done during the two weeks' meeting we baptized twenty-one more. Since that two others have been baptized by the writer, making a total of fifty-eight since June first.

Our latest effort along evangelistic lines was just last month, when we journeyed over to Linwood, Maryland, where we held forth for two weeks. Rather we tried to hold forth for two weeks. The first three nights we were totally rained out, the heaviest and longest rain storm in the history of the Baltimore weather bureau taking up four nights and nearly four days' time in continual down-pour. Then the funeral services for Brother Shaver called us home one day of the first week. So we did get started and with one week of uninterrupted service we had eight to come out on the Lord's side. Others will undoubtedly come as a result of the effort put forth by the folks there. Their good pastor, Elder L. H. Brumbaugh of the Church of the Brethren, was a capital yoke-fellow. He divides his time between preaching for our folks at Linwood and teaching in the Western Maryland College at Westminster, twelve miles distant. This does not give him the best opportunity, but he is alive and puts in all the time he can in looking after the interests of the Brethren. The folks at Linwood are of the finest to be found. They treated us royally, and the good pastor and wife gave us a fine place to make our headquarters in the parsonage. Perhaps we might get another chance to serve these folks when so many deterring things might not enter in. Thanks to you dear folks. You surely did not send us away empty handed.

We are now on the eve of our fall meetings, in fact will be in the midst of them when this appears in print. Pray for us that we might have freedom in the Word and that folks might be built up in Christ Jesus. Then will come Christmas and its special effort after which we will be in preparation for our trip to the National Capital where Brother Kent and his good folks have called us to assist them in special revival effort. Indeed, folks, we do solicit an interest in your prayers that we might be used of the Lord to the salvation of many souls and strengthening others in the way that is right and true. We reciprocate by praying for all God's works and workers everywhere.

E. L. MILLER.

SECOND BRETHREN CHURCH, LOS ANGELES, CALIFORNIA

Our long-looked-forward-to day has come and gone. We made a drive for numbers that we might bring many to hear the Word for God said, "My word shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the

thing whereunto I sent it" (Isa. 55:11). This day was our regular Homecoming Day, Dollar Day and Anniversary of the dedication of our new church. At this time our new pastor, A. V. Kimmell, took charge of the work here. The attendance at Sunday school was 569 and a very substantial offering was given. Families brought baskets of good things to eat and dinner was served in the lower auditorium. During the afternoon a service was held at which Rev. Kimmell gave a brief history of this church, which was the outgrowth of a tent meeting held hereby in which he had part. It was a day long to be remembered.

Rev. Broad who had been our supply for some time, has left to take up the work in Spokane, Washington, from which Brother Kenneth Monroe had been called to take a place on the faculty of Ashland College. Since our last writing another one of our young men has been ordained to the ministry, Brother Leo Polman.

It was a great pleasure to have Dr. Jacobs fill our pulpit one Sunday evening while here on the Coast. After listening to him we felt that our college had at its head a man of sterling worth and Christian principles, for which we thank the Lord in these days of apostasy.

Brother Kenneth Monroe also filled our pulpit morning and evening as he stopped over to visit his parents on his way East.

Another great pleasure our people had was that of having Brother Alva McClain with us for two Sundays, bringing forceful Gospel messages.

Pray for the success of the work here as we go forward under the leadership of our new pastor, Brother A. V. Kimmell.


LILLY M. MONROE.

ANNOUNCEMENTS

SPECIAL NOTICE TO PASTORS

Several dozen pastors failed to notify the Home Mission Secretary, by return post card, how many coin envelopes, tracts, etc., they would need for their THANKSGIVING offering. Perhaps your card did not reach you. Only in several instances have we sent the material without request from the pastor. A number of churches have the budget system, but even those could doubtless make use of this material to boost for the offering, that some individuals would make even if the budget system is used. A number of churches receive the offering later on because of some special meeting or event that would interfere at Thanksgiving time. Will not these pastors please return the card stating what material they will need, for we have sufficient printed to cover the brotherhood and would like to have them used? Let us make good use of our mission money.

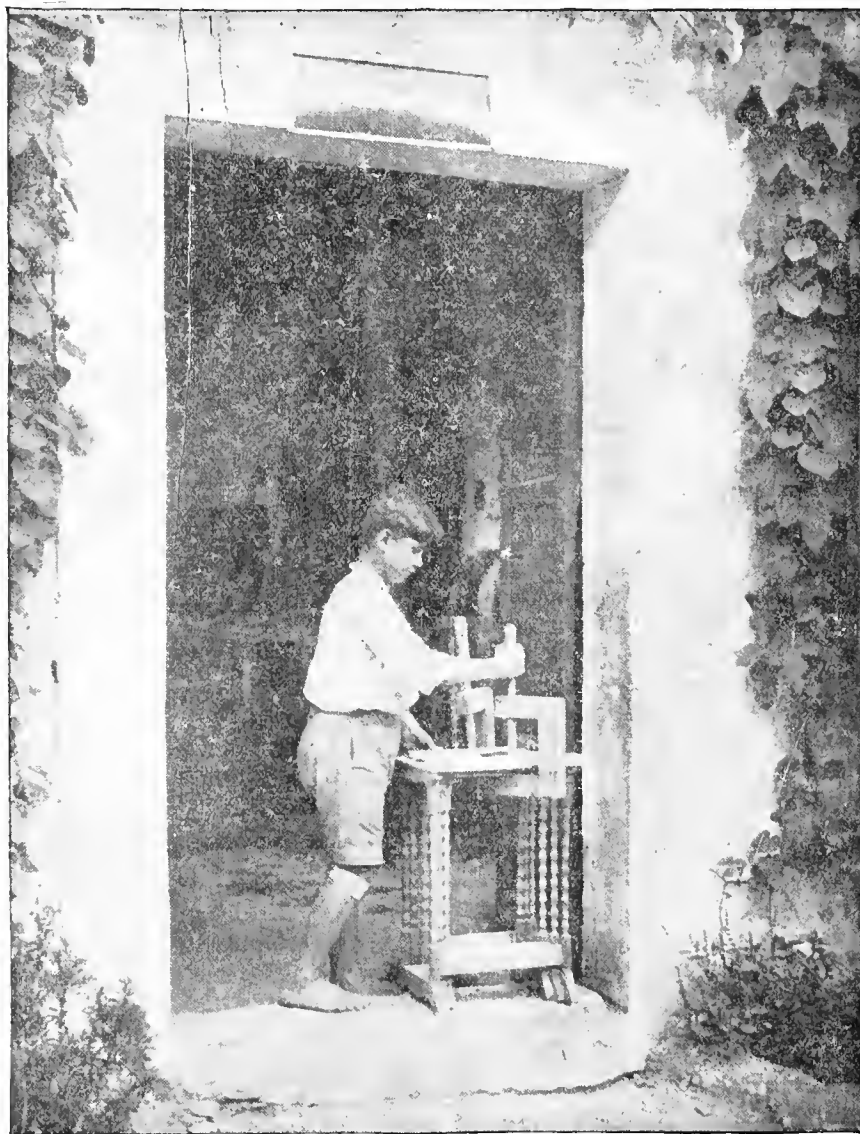
WILLIAM A. GEARHART,
Home Mission Secretary.



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THE BRETHREN EVANGELIST



*My Master was a worker,
With daily work to do,*

*And he who would be like him
Must be a worker too.*

Observe Golden Rule Sunday, December 4th or on a later convenient day,
in behalf of the 33,268 children of the Near East Relief.

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

The Day of the Golden Rule

We have devoted the front page this week to the interests of the thousands of orphaned children of the Near East. Other interests made it impossible for us to give the space in an earlier issue, and even so it may be that many of our churches and individual members will find their program so full as not to be able to give attention to this call at the set time. But whether December fourth or a later day, we believe the vast majority will endeavor to do their bit to the support of these children who are dependent upon American friends for their sustenance, protection and training. The Near East Relief does not ask for a big offering, but requests that we eat a simple meal on that day, instead of loading our tables until they groan, and that a contribution of the amount saved thereby, and any additional that we may care to include, be sent to that agency that these parentless boys and girls may have food throughout the year. The very eating of such a meal while having in mind these thousands of needy children of Greece, Armenia and the Holy Land, will help to warm our hearts with sympathy for them and make us to realize more keenly our responsibility for being neighbor to all the unfortunate, whose need is brought to our attention, though far removed by space and ties of blood.

The Near East Relief gives strict account to the government for all the funds it collects and disburses, and many testimonies are received of its wise exercise of the stewardship entrusted to it. The need is real and will be until these children grow to the point of self-dependence, and the responsibility is ours of seeing the job finished. Let us be reminded that there are hundreds of small children still to be given health and happiness, and hundreds of older boys and girls that must be taught trades and crafts, by means of which they will be able to support themselves when they are thrown out upon their own resources. More than half the children in the orphanages are still under fourteen years of age and must be sheltered and taught until they are old enough to meet life independently. The Near East Relief has succeeded splendidly in arousing initiative and independence in its charges, a thing hard to do in institutions. The degree of success achieved in this line is the more remarkable when we realize that after all it is only boys and girls they are dealing with and that these youthful lives are entering upon careers at an age when our American sons and daughters are still given parental care. The Near East

Relief is therefore trying to keep a friendly eye upon them for some time after they leave the various orphanages, to make sure they are not exploited, and that they may feel that for every one of them is some one to whom they may bring their problems and difficulties, some one who *cares* as a father and mother would.

It is for all these activities, and many more that cannot be pointed out, that donations of Golden Rule Sunday will go. You are asked to do in the face of this need what you would want others to do, if it were your children in such circumstances instead of the refugees of the Near East. That will make it Golden Rule Day, and whether it be on a Sunday or a week-day that you partake of this fellowship meal, let it be in the spirit of "As ye would that men should do unto you." Send contributions to Near East Relief, 151 Fifth Avenue, New York, N. Y.

The Tithe is Good Business

That is, it is good business for the church. That is the lesson that the Layman Company sets forth in a tabloid, presenting a picture of the two high towers, the Woolworth Building in New York and the Wrigley Building in Chicago and pointing out that "when a business can get money from the many, in regular, frequent, small amounts, there is no limit but the sky to that business." That has been literally true with regard to these two great concerns as well as with others that might be mentioned. Wherever you go you will find Wrigley's chewing gum and Woolworth's "Five and Ten Cent Stores," and the almost unlimited success of these two business concerns is due to one great secret. Those two mighty towers that stretch their greatness into the sky so far above all surrounding buildings, are fitting symbols of the superiority of the business principle that made them what they are. That principle, that secret, in the words of the Layman tabloid, is this: "Woolworth and Wrigley have taught the crowd how to spend money steadily without feeling it."

That is what the church needs, in some manner, to teach its membership. It has depended too much on "drives", high pressure methods and big gifts to finance the Kingdom interests. They have seemed necessary to meet emergencies, but they are too abnormal to last; they are too unnatural to bring continuous response. Emergencies furnish stimuli that bring people up to high tension, but they soon become wearied under the strain of the thrill; the emotions relax and the interest ebbs away. And when the reaction has gotten under way, it is difficult to prevent a swing to the opposite extreme. What we need more than "drives" is a continuous inflow of comparatively small amounts as measured off by the tithe, which would largely do away with the necessity for "drives". The reason we have been so frequently confronted with emergencies that call for high pressure methods is the haphazard method of our giving unto the Lord. We have been giving irregularly, carelessly, and much of the time nothing at all. It will do us well to learn the wisdom of the world, as Jesus himself pointed out on occasion. The principle that brought such marvelous success to these business institutions of the world will also bring unmeasured success to the church of Christ. "Tithing puts into the business of partnership with God this same secret of success; small amounts, from many people, paid regularly and paid unceasingly." Get all the children of God to giving; get them to giving freely and gladly, regularly and proportionately; get them to giving as a life habit and as a part of their daily practice, and consider that along with such increase in giving will go a like increase in consecration and service, and the church will be so equipped and empowered that it will have "no limit but the sky". There will be no reaction to such a program; there will be no letting down to such giving and consequently there will be no emergencies that must be met by "drives". It is good business, and the only kind we ought to employ in the interest of the Kingdom of God.

A Great Missionary Convention

One of the most outstanding experiences which Christian students covet and the opportunity of which comes only once during a college career, is attendance at the great quadrennial convention of the Student Volunteer Movement for Foreign Missions. We had the privilege of attending such a convention during the Christmas

holidays of 1913-14 at Kansas City, and we shall never cease to be thankful for the spiritual uplift, the vitalizing thrill and the enlarged vision that we experienced on that occasion. It is therefore with sincere pleasure that we bring to the attention of our young people the approaching Tenth Quadrennial Convention to be held at Detroit, Michigan, in the Masonic Auditorium, December 28, 1927 to January 1, 1928. And it is our earnest hope that a goodly number of Brethren students, particularly, of course, the volunteers, not only those in Ashland College, but others who may be in various colleges and seminaries throughout the states, may have the privilege of attending this significant convention.

It is expected that there will be in attendance three thousand five hundred student delegates, representing nearly all the colleges in the United States and Canada, several hundred students from other countries, together with missionaries, mission board secretaries, editors of the religious press and others. The grand total will be five thousand—the capacity limit of the auditorium.

Not only will there be such outstanding missionary speakers as Robert E. Speer, John R. Mott, Sherwood Eddy, Albert Schweitzer (musician, physician and world famed missionary from Africa) and W. E. S. Holland (author of "The Indian Outlook" and well known in British Student Movement groups), but also Christian nationals of other lands, such as Francis Wei (President of Central China Christian University, Wuchang, China). Other features of the convention will be about thirty simultaneous discussion groups where missionary problems will be considered in open forum, demonstrations of various methods of missionary education, pageants, poster exhibits, dramatic presentations, and so on. The opportunity to meet people from the four corners of the earth will be unequalled.

118 Years of Bible Distribution

The New York Bible Society will celebrate one hundred and eighteen years of Bible distribution at its Anniversary Service Bible Sunday evening, December fourth, in the Fifth Avenue Presbyterian church, Fifth Avenue and 55th Street, Rev. Dr. Henry Howard will deliver the anniversary sermon.

The date, December fourth, is the exact anniversary of the day on which the original society was organized 118 years ago. Because of the historic significance and the importance of the great work that the society has maintained invitations to the anniversary service have been extended to President Coolidge, members of the Cabinet, every State Governor in the Union, the mayor of our city, city officials and many others prominent in civic and national life.

The work of the New York Bible Society while carried on in this metropolitan center is national and world wide in its influence. Nearly a million copies of the Scriptures in 67 languages are annually circulated to the immigrants, the seamen, the sick in our hospitals, the prisoners, and in the raised type among the blind.

EDITORIAL REVIEW

CHRISTMAS IS THE TIME FOR WHITE GIFT OFFERINGS. Do not forget the noble work of the National Sunday School Association. Make your offering a real vote of confidence.

A belated communion announcement tells of a service to be held at Rittman, Ohio, December fourth, at 7 o'clock, with the usual invitation to those of like faith. Brother Floyd Sibert is the pastor.

Brother S. Lowman is now installed as pastor of the church at Portis, Kansas, and has been royally received and given substantial expressions of the congregation's favor. A revival just closed, with the pastor doing the preaching, resulted in nine received by baptism and one by renewal of covenant.

Harrah, Washington, the new mission point which the Home Board voted to take on this year, tells us through its correspondent some causes for thanksgiving. They are thankful for the

support of the Home Mission Board, for the coming of Dr. J. C. Beal to be their pastor and for the gift of two lots on which a new church is already in process of erection. The indications are that this field has a bright outlook.

Brother R. I. Humbert, pastor of the church near Lake Odessa, Michigan, writes interestingly of the events of his parish. They have been favored with visits by a number of Brethren preachers, among which was Brother G. E. Drushal, who was their special speaker for Homecoming Day. The missionary spirit and thoughtfulness for others is being encouraged on the part of the church and its auxiliaries. One soul was recently received by baptism.

We have received a number of expressions of appreciation of our special Home Mission number of the Evangelist. We are glad for these kind words and wish to share the credit with Brethren Gearhart and Stuckman, officers of the Home Board, whose suggestions and financial support helped to make possible the special features. We sincerely hope the churches will give, if they have not already given, an offering such as shall be the signal to the Home Board to *lead forward and we will follow*.

We are glad to give advance notice of an announcement just received as we were going to press and which will find proper place in next week's paper. Brother Floyd Sibert, the faithful pastor of the mission church at Ellet, Ohio (Springfield Center), suburb of Akron, is asking pastors of Pennsylvania churches, having members in Akron, to send names of such members to him so that they may be looked up and their interest enlisted in the church at that place. Will not pastors, especially of Western Pennsylvania, please look over their membership lists and see if they may not have opportunity to cooperate at this point.

Dr. W. S. Bell, Endowment Campaign Secretary, makes his last report for Indiana churches this week, this being his canvass of the Clay City church, near Indianapolis and the Maple Grove group near Muncie. Brother D. A. C. Teeter is pastor of the Clay City congregation, where a courageous effort is being put forth to maintain the Whole Gospel. Maple Grove church has, as Brother Bell indicates, become the victim of a community change so complete that its future as a congregation is not bright. But the few remaining are faithful to the Word. The total gift reported this week is \$851 which makes a grand total to date of \$126,731.54.

Christian Endeavorers will find on the page devoted to their interests a good report from one of our live-wire Endeavor leaders of Cambria County, Pennsylvania. The organization that is being launched seems to promise renewed interest in Christian Endeavor in those parts. You may look for reports of further activity from that section. We dare say one reason for the renewed activity is the encouragement of Christian Endeavor pastors. That should be a hint to Endeavorers and their pastors in other parts. Brother E. M. Riddle, National President, is endeavoring to enlist a wider cooperation in making Christian Endeavor page of real interest and helpfulness. Stand by him and do your bit.

Miss Mary L. Emmert, who writes an interesting report of her itinerating trip, taken with Miss Tyson among the Banou tribe, says in an explanatory note: "We count these preaching tours as a great privilege, and they are a great joy to us." That is the spirit of the true missionary and it causes a thrill of satisfaction to sweep over us whenever we hear it expressed by our noble workers on the foreign fields. We are wondering, however, why we home-folks should take such delight in having our ears tickled with such expressions when we are so seldom willing to demonstrate that spirit in our service for Christ in the homeland. How much of hardship and weariness, sacrifice and persecution are we willing to endure that the Gospel may be extended in other hearts? The commendable consecration everywhere exemplified among our missionaries should be a challenge to the membership of the home church. Miss Emmert further says: "Every one is well at Yaloke and we trust at the other stations. We held a communion service here today with about 150 partaking. These are always times of blessing to us and the natives seem to feel strengthened by them, often quoting their participation as a forward step in their Christian lives."

GENERAL ARTICLES

Some Brethren Church Leaders of Yesterday, as I Knew Them

XII. Elder D. J. Bole

By Martin Shively

Not a few of the religious organizations, local or general, are the result of the conviction, courage, and ability of a single individual, as is quickly noted as one takes a bit of time to look into their history. In fact most if not all of them had their rise in this manner. Thus the splendid congregation, with its excellent equipment, in Pittsburgh, Pennsylvania, stands as a monument to the great devotion of the subject of this brief sketch. Following him was another, not a resident of the city,—Elder Henry Wise, who dedicated himself to the task of completing the work which Brother Bole had begun, and lived to see the work finished, and then passed on to join its real founder. To these two Brethren—Bole and Wise—this church stands as a memorial, and while both have gone into that rest that “remaineth for the people of God”, in the influence which that church exerts, they still live and work.

“Dan” had excellent blood in his veins, half Bole and the other half Goughnour, both families being high minded, religious leaders in the communities in which they lived. This advantage was greatly strengthened by the wife whom he had chosen to be his life partner, this wife being Anna Replogle, who came from a family of equal caliber as his own. This makes an excellent combination, and while some men fail in spite of it, most of the men who “make good” enter life with such advantage.

Brother Bole was born near Johnstown, Pennsylvania, in 1857, being brought up on a farm, and later becoming his father's assistant in the lumber business, until he was twenty years of age. Then he took employment with the Cambria Steel Company at Johnstown, where he was employed for ten years, coming then to Pittsburgh to take work with another concern engaged in the same line. He had united with the Brethren church at Conemaugh in 1886, a year before his removal to Pittsburgh, and had at once entered enthusiastically upon Christian work. Even when the change of residence made it impossible to attend the church of his choice, he did not waver in his religious activities, and for a time he found a place in which to work in a Baptist church of Pittsburgh, but his loyalty to his own convictions made it impossible to compromise, so he resigned the superintendency of the Sunday school and rented a hall on Liberty street, where he opened a Sunday school, having forty-three pupils at the opening. From this humble beginning the Pittsburgh Brethren church had its origin. Brother Bole was superintendent of the school, of course, and in the absence of a pastor, he felt it to be incumbent upon himself to explain and expound the word, a work which revived in him an earlier call to the work of the ministry, a call which had been denied. Four years after the opening of this Sunday school Brother Bole was ordained to the Christian ministry, with Brethren Brown,



ELDER DANIEL J. BOLE, Founder of the Pittsburgh Church

Mackey and Spanogle officiating. After his ordination he became the pastor of the little flock in name as well as in fact and during the two years of his service, seventy-four additions to the church were among the visible results of the work. And during all this time, he continued in the employ of the great steel company with which he had begun when he came to the city. As soon as the growing congregation was thought strong enough to support a pastor he gave up the leadership, and Brother Darling became his successor, though he continued to be the real leader until his death in 1907. He was a man of unusually

fine personality, splendid appearance, indomitable energy and unswerving conviction. His energy and intelligence made it possible to have won big place in the financial world, but his church came first. His personality and reputation for honesty and integrity gave him the confidence of all who knew him, even slightly, so that he was elected to membership on the city council, a position which he filled as acceptably as he had filled those more definitely of religious character. When he died as he did at the age of 50, just twenty years ago, there passed on a man who would have gone far in any field of endeavor to which he would have given himself, and whose going caused deepest sorrow in the hearts of all who knew him. Not sorrow for him, but for themselves, for the loss they sustained was felt to be irreplaceable. Brother Kennedy of Pittsburgh; who sent the sad news to the Evangelist office said, “We do not see how we can go on without him.” To die thus is not to have lived in vain, and as

I said in the beginning, he has an enduring monument in the church which he founded, and which he served so faithfully and creditably.

I met “Dan” only a few times, at our general conferences, but I well recall how I fell under the spell of his personality. He was dynamic, genial, and filled with a life which radiated to all who came in contact with him, and all who know him agree in that the world is a better place in which to live, because of such as he. His wife and son survive him, and they continue as leaders and workers in the congregation which he founded, and thus in them, and in the splendid men and women who constitute the membership of that church, the spirit which gave rise to it, still finds vital expression.

I rejoice as I think of the group of men who make up the present Brethren ministry, because as I look upon it, all fear as to whether the church will have vocal expression in the future is allayed. It is a splendid body, well worthy to succeed those who have gone before, but none of these ought to forget that it was the heroic devotion of men now gone, which blazed the way for them, and made their pathway easier. No real pastor in our modern ministry has an easy time of it, for the demands upon both his time and talent are perhaps more exacting than

at any time in the history of the church, but it ought to be encouraging to think that he need no longer sweat in the steel mill, nor drag his weary legs after the plow, as he prepares his sermons. But when he thinks his way unduly hard, it might add new courage to remember that

some who have thus toiled with their hands have wrought successfully also in the pulpit, in a ministry blessed to the salvation of men. And one of these was Daniel J. Bole.

Ashland, Ohio.

The Vision Larger

By A. D. Gnagey, D.D.

We need it. Everybody needs it. We can not achieve without that vision which enables us to see the improbable possible. We need the vision of a larger and a better church, a larger and more efficient Sunday school, and with the vision will come the reality. It has been so always; it is so now, and, in all probability, will continue to be so. Some have had a vision of a larger Publishing House, and it is on the way; others have had a far-seeing eye for a College which shall meet the demands of the growing years; still others have had a vision of a Brethren church in South America, in Africa, and in other fields "beyond", and their visions are being "visualized." We need the lesson,—we need it more than we need a lecture upon ancient heresies or an address upon some remote and partially incomprehensible metaphysics,—real human lessons, domestic theology, household piety,—a vision of LIFE and its possibilities.

If we would achieve valiantly our vision must take in vastly more than "just holding our own." That is too limited a vision. The secret of Paul's success was the vision "splendid" on the Damascus road,—not exactly either, for that vision would have died and been forgotten in thirty days if he had not been obedient to the "heavenly vision." The key to Paul's unparalleled career in the kingdom of God lies in Acts 26:19. Unrealized visions are depressing; Paul was NOT disobedient to the heavenly vision,—are we? Have we followed up our visions? We all have had them,—what did we DO with them? that is the important question. Mr. Layman, every sermon you have ever listened to, if it was a Gospel sermon,—a sermon based on the stupendous fact that Christ was dead and is alive,—every such sermon has given you a vision; but, unless it gripped you and you determined with Paul that you would follow the gleam, the chances are that the vision passed with your Sunday dinner.

To come a little closer home: Have you a vision of the possibilities, the potentialities of childhood? What does your vision reveal in the little waif on the street? What can you see in that apparent bundle of rags? Do you congratulate yourself that on your Sunday school record book are found the names of the best and most respectable people in your community? Shame on you. It is the glory of your school, or it ought to be, that it num-

bers among its members the waifs on the street, the homeless, the outcasts. The responsibility of your church lies not so much in what is inside of it as in that which is yet outside. We need to learn the lesson the Master taught us nineteen hundred years ago when he first saw Matthew, for whom the Jews had no good word, and in whom they saw naught but a despised tax-gatherer. Matthew's own grateful introduction to the story tells volumes: "And as Jesus passed by from thence, he saw a man,—a MAN. That is a large term,—can you see it? On these words Dr. John F. Carson makes this comment: "The Jews saw a tax-gatherer. The Romans saw an official. The people saw a publican and sinner. Jesus saw a man. He saw the possible man. He saw in Levi a budding Matthew." Until we get from Jesus the power to see the man in the outcast, the woman in the profligate, our equipment for service will be miserably incomplete. If we can not see the possible divine in man, how can we see the God in Christ? No, let us put it this way: If you can not see God in Christ, then neither can you see the divine, the possible divine in man.

How vastly and how curiously different things and persons present themselves to the human mind Festus, speaking to Agrippa, said, "One Jesus, whom Paul affirmed to be alive." "One Jesus." He was dead, but Paul insists that he is alive. To Festus it was a piece of superstition, an idle tale. Berton Braley wrote this bit of poetical prose: They called him "fool" and "traitor" as through the land he went. They cried out "Agitator" and "Brand of Discontent." From altar and from steeple upon this man forlorn, the priests and "goodly people" hurled wrath and bitter scorn. They called him "cheat" and "faker" and drove him from the door. They shouted "Mischief-maker", begone—and come no more! From border unto border they hounded him, lest he "Upset Established Order and bring on Anarchy." At length they seized and tried him that they might have their will, and so they crucified him on a lonely hill, the Outcast Agitator, driven by scourge and rod! They called him "fool" and "traitor" and now we call him GOD!—What is he to you?

Altoona, Pennsylvania.

Occupying Until He Come

By Herman Koontz

(Continued from last week)

When we solve the problem of a dearth of men of character and talent in the ministry we will be going a long way toward solving the problem of pastorless churches which has been before the attention of the Conference for some time. But there will still be those churches that are too small to call a pastor for full or half time, and are so isolated as to make it impossible for them to be in a circuit. Some of the churches, if given the proper amount of encouragement and assistance, will

some day make strong centers of Brethrenism, but if neglected will become extinct in a very short time. There are some churches in our section of the district that are perilously in danger of closing their doors unless something is done soon.

At this conference a committee on pastorless churches is to make a report of its findings and will no doubt have a constructive program to present which the conference should ratify and put into full operation this coming year. We must always be extending our work into new fields,

but all will be lost if at the same time we lose all that has been accomplished in fields already occupied.

Another serious situation is that of caring for our floating membership. A small denomination naturally has to contend with such a difficulty. When a denomination has a church in every city, town, and village the solution is quite easy. But where we have only a few churches in a whole district it is much more difficult to hold our floating membership. The matter is serious enough that some plan should be arranged to keep in touch with those who are Brethren.

The members who move could help much if they would only take the time and trouble to notify their pastor of the change of address. The minister can do his part by discovering whether the church is situated in the locality where the family is moving. If so he should write the Brethren minister to welcome the members. If no Brethren church is convenient plans should be made to keep in touch with the family by church letters, and church calendars. Some day that Brethren family may again locate near a church of their own denomination, and having been kept interested by their former pastor will naturally take their place in the work of their church. If because of the duties of a large church the pastor has no time to look after his floating membership so carefully this duty could be relegated to a capable member.

We would be making a serious mistake if we failed at this opportune time to remind this assembly that if we are to be an occupying church we must not become lax in our evangelistic efforts. It would be well for us to review the methods of Christ in his evangelistic endeavors. He used two methods of bringing people to a saving knowledge of him, the personal and mass method. We should by all means imitate him in both of his ways of spreading his work in the world.

One would think that Christ, having such a great work to perform and such a short time in which to accomplish his task on earth, would have spent his time entirely with the mass and not the individual. Not so with him. His work was largely and successfully accomplished through a personal, intimate, relationship with individuals. It was his wont to diagnose the spiritual condition of the individual and then apply the needed remedy.

One needs but read the Gospels to see how much time Christ spent with the individual. He spent a night with a ruler of the Jews and convinced him that he must be born again. He took many moments of his precious time to show a poor Samaritan woman her sins and direct her to the Fountain of Life. He oftentimes took Peter, James and John off alone to impart to them the Bread of Life. To follow in the wake of Christ as a personal evangelist is for both the pastor and layman. Every single child of God is called to be a personal evangelist. When we fail to do our share in promulgating the Gospel of Jesus Christ by neglecting to use our personal contacts with men to bring them to Christ we are deliberately letting souls perish before our eyes and are unfaithful soldiers of the Cross. May God place upon our church such a burden for lost souls that we will not be able to rest day or night until we have fulfilled our obligations to our lost friends by introducing them to our Savior and trusting him for the victory.

He also spent time in mass evangelism. Many, many times he called groups to believe and follow him. Whenever a crowd gathered about him, he would publish to them that he was the Good Shepherd, the Bread that cometh down from heaven, and the light of the world. Any incident, no matter how small was enough to serve as the beginning of an invitation to believe on himself. The mass of people today are as eager as they were then

to find release from sins, and they must be shown the way. Revivals have been effective in the past as many here who have been converted in such services can testify. For Christians, many blessed experiences in the realm of faith and answered prayer have proved the worth of public evangelism.

Both individual and mass evangelism are more vitally important than this age seems to realize. It is necessary to guard against the attitude expressed today that sin is of little consequence, and can be likened to a water snake, somewhat repulsive, of course, but nevertheless harmless. Changing the label on the bottle of poison does not change the death dealing properties of the contents. No more does condoning sin protect the individual from its consequences. Sin is tragic in that it separates man from God, and we who know that all are lost who have not been washed clean in the blood of the Lamb dare not stand idle and unconcerned. In this coming year let us redouble our evangelistic efforts remembering that our Lord may tarry but briefly, and that many souls are to be garnered ere he comes.

Lastly we must stress the importance of Christian character in this great task of fulfilling our obligation to God. We must remember that we as Christians are called to come out from among the world and be a separate people, that we must now hate the things that we once loved. God has given us the strength and power through his indwelling Spirit to develop Christian character and we now have no excuse to present to God for a failure to live the overcoming and victorious life. Our excuses to God are an insult to the Holy Spirit for they depreciate his power to build Christian character.

Our greatest means of faithfully occupying is to faithfully live. Let our lives be so yielded to the Lord Jesus Christ that he will be able to reflect himself through us to the world. The world needs to see in us the very face of Jesus Christ. By our living we are either an aid or a hindrance to the spreading of the Gospel. We may plan, organize and work but unless our characters bear out our words and work, everything fails. Brethren, we cannot afford to let the world tell us that what we are, speaks so loud that they cannot hear what we say. Will we not accept the challenge to play fair with the one who has justified and sanctified us and who will glorify us, by letting his indwelling Spirit cleanse and make us pure?

May the words of this old hymn be our challenge as individuals for this year:

"Awake, my soul, stretch every nerve, and press with vigor on,

A heavenly race demands thy zeal, and an immortal crown."

Masontown, Pennsylvania.

PRAYER

We thank thee, Lord, for the brotherhood of all who are named with the name of Christ. Whether we live or die, let us have part in that great communion. Open our eyes to see unnoticed saints and to discover signs of the coming of thy Kingdom in unaccustomed places. Give us a quick apprehension for all saintly qualities. And help us by the guidance of thy Holy Spirit to grow more and more like thee. Provide for each his special work and if no man praise us, help us to do our part as in thy presence, in remembrance of thy lovingkindness and in the joy of love to thee. And let no one of thy hidden saints lack heart's assurance of thy favor. And this we ask of thee in remembrance of Christ who for our sakes made himself of no reputation. Amen—Isaac Ogden Rankin.

Why I Do Not Dance

By John C. Thompson

In recent conversation with a worldly-minded young woman, I was asked, "Do you dance?" My negative reply was followed by the question, "Why not?"

I answered that I knew from actual experience that the dance does not contribute to one's physical, moral, or spiritual powers, but rather detracts from them. To this she gave answer that she did not see any harm in dancing, that it had never harmed her. I replied, with some emphasis, that I challenged either the truthfulness of her self-observation and that of any one else who claimed he had been benefitted in a single worth-while respect by the dance.

A silence of some duration followed before she meekly and self-consciously said: "I try to dance differently from the prevailing fashion; for I do not approve of the popular steps or the way in which most persons dance any step."

And therein lies the answer to the question of dancing that to many good and honest hearts is puzzling. And therein also lies the reason why I do not dance, it destroys rather than builds up, for it is neither spiritual, Scriptural, nor moral.

Is the atmosphere surrounding the ballroom, to say nothing of those numerous other less select but more popular dancing places, of a nature to accentuate religious impulses? Is the talk one hears, the actions one sees, or the thoughts one thinks, of an elevated or noble nature?

Are the remarks of the men, when alone during an intermission or after the dance, of the kind to inspire respect for womanhood in general, or for some feminine attendant in particular? Can any one who ever attended a dance, do so again with a silent prayer to God for his guidance and his blessing? Or can he conclude a dance with an appeal to heaven for approval and benediction? Can any one imagine the Savior of mankind being in attendance upon an evening of modern dance, where everything from the dress of the women to the talk of the partners smacks of the suggestive? Unless one can reply with a candid and sincere "yes" to all these questions, should he allow himself to take part in the pleasures of the dance? And much more, should I, who am trying hard to live a straightforward, consistent Christian life and who find the way difficult at times, and possibly only by the aid that comes from above in answer to my urgent and heartfelt petitions, deliberately place myself in an environment where the Spirit of God does not and cannot dwell, or help me in case of need?

Are the products of the dance among that class mentioned in the Scriptures as possessing a meek and Christ-like spirit?

A young woman, feeling that the dance was a proper place for her, and that she could be good and do good there, took occasion to ask one of her partners of the evening if he were a Christian.

"Am I a what?" he replied.

"No; are you?"

"Yes," she answered proudly.

"Then you have no business here," was his plain but meaningful retort.

That the dance, even in its higher forms which long ago were supplanted by the present-day suggestive, sensual, and actually vulgar dances, was a school of immorality, a debaser of morals, and a feeder of the brothel, is supported by much evidence.

When a president of a dancing masters' association admits that three-fourths of the inhabitants of the brothel are there from the ball-room, and that the recruits must come the same way, it seems time to wake out of sleep and to ask the question, Am I my sister's keeper? The most accomplished dancers are the most degraded. They are the graduates. It is enough to cause to blush to be told that we, under a "no harm" banner, have had a part in influencing toward shame those whom we should have helped—when we are told by these fallen women themselves that one hundred sixty-three out of two hundred inmates of brothels, or, in other words, that of the five hundred thousand fallen women in the United States more than three hundred thousand started from the ball-room, and that their average life of shame is about six years, we are amazed at ourselves for even entertaining for a moment a doubt on this question.

That I or you were not noticeably debased when we made a habit of dancing, is no argument. Finer sensibilities may have been imperceptibly duller, never to become so acute again. I may have been one of the fortunate few who largely escaped. As a boy, like most boys, I used to take chances hopping on and off rapidly moving trains. I did not happen to meet with accident or disaster but a companion of mine did. Many others have. It was dangerous business for me to engage in, and I was always taking a chance. But I quit hopping freights before disaster overtook me. Some may "jump" freights all their lives, and not be injured; but many are killed or maimed for life. Thus with dancing.—Selected.

THE BRETHREN PULPIT

Two Things Needful in the Church

A Deeper Consecration, and a Willingness to Serve

By E. F. Byers

TEXT: Who then offereth willingly to consecrate himself this day unto Jehovah? ... Then the people rejoiced, for that they offered willingly.—1 Chronicles 29:5 and 9.

This is a most wonderful text. These words were spoken by King David thousands of years ago, but during all these years that have come and gone, they have lost none of their beauty nor their significance. This makes one wonder. Does the fact that a thing is old

necessarily mean that it is of little or no value to us to-day? Or does the fact that a thing is called ancient always indicate that the thing is old? In some cases it may, but not in all cases. A lady's hat of last summer's style to be sure is not old, yet it would be considered by

our daughters and wives today, as very ancient, indeed.

There are some things,—yes, many things, that even though they are old, have lost none of their beauty nor their usefulness. The sun for example. How old is the sun? Just as old as creation. The same sun that ripened the grain thousands of years ago in the fields of the now mummied Pharaohs of Egypt is the same sun that ripened your harvests last year. The sun that kisses the freckle faced boy and the bobbed haired school girl on our city streets today caressed the long tresses of your early parents in the garden of Eden. Who among you would dare say that the sun is less beautiful, less useful or less welcome today than it was when its rays trickled through the foliage in that beautiful garden of our first parents? Or consider if you will the water we drink, the air we breathe, the flowers we see and whose fragrance we inhale and the birds that flit from tree to tree cheering us with their sweet song; who would dare say that these are less beautiful or less useful today than at the time of their creation? In fact, all these things mentioned become more beautiful, more useful and more welcome as we learn to know the great God and to understand better the wonders of his creation. Even so it is with the text. It is just as beautiful and just as significant, if not more so, today as it was at the time it was uttered by King David many, many years ago.

The original application of the text I believe is familiar to most people. It has reference to a preparation that was being made by King David for the building of Solomon's Temple.

We have the authority of the New Testament for regarding the Temple of Solomon as a type and figure of the Christian Church. "Ye are the Temple of God." "Ye also, as living stones, are built up a spiritual house."

The beauty of the type appears in its fulness when we come to study the symbolism of the Temple. In almost every single detail there is a striking harmony between the material fabric itself and the Church of Jesus Christ. The pattern was of divine origin. Nothing was left to human skill or contrivance; the pattern of all that David had was by the Spirit. In other words, the design emanated from the mind of the Great Architect himself, and was communicated to the human instrumentality for carving into effect. Is not this exactly what is taking place in the erection of the Spiritual Temple? God has decreed the place and the purpose of each living stone, though he makes use of human help to bring the stones into their rightful position.

Note the foundation of the Temple on the threshing floor of Ornan, the Jebusite. David at the request of God, the prophet of God, purchased the threshing floor of Ornan the Jebusite, located on Mount Moriah as a site for an Altar of the Lord. This was at the time of the great plagues as recorded in 2 Samuel 1:24. It was upon this very spot that Solomon later built the Temple of God. (2 Chronicles 3:1).

Here we have the first thought of judgment against sin, and secondly, mercy prevailing through sacrifice. The two thoughts were linked together in the mind of every Jew as he passed into the worship of the Temple. But is not this again the leading feature of the Christian Church today? Her foundations are laid on the atoning sacrifice of Calvary. Judgment and mercy blend together as one "When we survey the wondrous cross on which the Prince of Glory died."

"Out of the spoil won in battles did they dedicate to repair the house of the Lord." Is not this a picture or representation of the material of which the church of Jesus Christ is built? Is not the Lord taking the spoils of spiritual conflict and suffering and transforming them

into heirs of salvation? And is it not also true that these are they who constitute or make up the church of Jesus Christ?

David was preparing to undertake great things for the Lord. He needed men and he needed means to carry on this great work. In the same way, we need men and means. We need men who will willingly consecrate their services to the Lord.

David explained to his people how that he wanted to build a house for his God and then asked them, "Who then offereth willingly to consecrate himself this day unto Jehovah?" And no doubt he was well pleased when one hundred and fifty-three thousand six hundred souls offered to cooperate with him in this great enterprise.

Not only men but means were necessary in order that the Temple might be built. David received millions of money in free-will offerings, and enormous quantities of other material; Gold for the things to be made of gold, silver for the things to be made of silver, and so on. We find also in this chapter that David himself gave 3,000 talents of gold and 7,000 talents of silver. If you will stop and compute this amount of gold and silver, considering that a talent of silver is equal to about \$2,000.00 and a talent of gold about \$30,000.00 you will readily see that the amount David himself gave toward Solomon's Temple would make the combined treasures of Fayette County look like two cents.

David and his people gave liberally and they rejected together. He had in his heart a fixed purpose, born of God, to build the Temple, and prepare with his might for it. But because he was a man of war and had shed much blood he was not permitted to build it. This must have been a great disappointment to David. His son Solomon was selected to carry the work on to completion. Thus it was called Solomon's Temple. David graciously stepped down and out. This will give you an idea of his greatness and of his goodness. He delivered up to his son all the patterns and plans according to which the Temple was to be built, and all the money and all the materials that he had collected, even to the 3,000 talents of gold and the 7,000 talents of silver which he himself had pledged to give, with the understanding that he was to build the Temple. How different we find folks today. There are people in all churches today who, if they can't have their own way and have things done as they think they should be done, are ready at once to throw up the sponge and quit. David did not do this. He was a man after God's own heart, and it shows what the grace of God did for him and what it can and will do for all who will open the door of their hearts to him and let him have his way with them.

Solomon was not only selected to build the temple, but to succeed his father also as king of Israel, and God did magnify him exceedingly in the sight of all people. Do not think that the work that David did was in vain. Solomon his son took up the work just where his father had left off. He used the men his father had intended to use: he used the material and all the preparation that his father had intended using. The men were skillful and all the parts of the building were prepared and then brought to the site upon which it was to be built and was put up without the sound of hammer or any iron tool. In seven and one half years the work was complete. It will give you some idea of the magnificence and the size of the temple when you think that 153,600 men were employed seven and one half years and at a cost of a hundred or more millions of dollars. Little wonder he issued a call for men and means for this great work.

Coming again to the present. May we not apply this same text to our conditions today? Our temple is in

ruins. I believe God is putting the question to our people today just as David did to the people of his day, "Who then offereth willingly to consecrate himself this day unto Jehovah?" (The St. James' version reads, "Consecrate his services this day unto the Lord.") We need service; honest, faithful consecrated service. As some one has said, "We have shirkers and we have jerkers, what we need is workers."

Note also that the service is a willing service. "Who then offereth WILLINGLY, etc." Men ought to be more willing to enter the service of the Lord. It should not be necessary for one to plead with men to do this, it is a blessed privilege to be permitted to enter the service of the Lord, for the blessings are many and the reward is great. Further, we are not asking men to enlist in something that will one day end in failure. The Church of Jesus Christ is growing and will some day extend from shore to shore and from the rivers to the end of the earth. But more workers are needed. "The fields", the Word says, "are already white unto the harvest. Pray ye therefore, that the Lord of the harvest that he will send forth laborers into his harvest"—that he will send you into his harvest. In some fields the work is lagging because the workers are discouraged and have lost their courage and interest. This is not as it should be, for "we shall reap in due season if we faint not," says his Word. There is work also for all; we need all with their many different talents to make his work a success.

God is still making use of human effort. "The Gospel of Jesus Christ is still the power of God unto salvation to all who believe on him." By saved men, men are being saved. The call as of old still comes to willing helpers, "Who then offereth willingly to consecrate his services, etc. The word consecrate, we are told, means literally, to fill the hand. But before the hand can be filled of the Lord, it must first be emptied. The Church needs today to undergo an emptying process. We are too selfish, too worldly, too unspiritual. Too many today selfishly persist in esteeming their own opinions above the commands of the Master. These conditions cripple the work and retard the progress of the Church, and in order that she succeed as she should it requires an emptying of some of the obstacles that retard its progress. Let us all know that we can only fill our hands to God when they are emptied of all that defiles.

Note also that the service is "This Day." The Lord intreats and solicits aid for his cause in the extension of his Kingdom in the world. The time of service is **this day**. As some one has said, "Yesterday is past; tomorrow may never come; if you have anything to do, get busy and do it now." Opportunity is fast passing from us. He who invites today may be passing out rewards tomorrow.

Then note, lastly, that the result of consecration in service was JOY. "Then the people rejoiced for that they offered willingly" (verse 9). We sometimes wonder at the absence of true Christian joy. How can there be real joy when God's people see his temple in ruins and make so little effort to rebuild it? The joy of doing good is known only to those who engage in it. We rob God and starve our souls when we hold back from compliance with the Divine requirements. Many a Christian's heart is parched and withered today simply because religion has become a mere matter of salvation of self. We shall reach the fulness of the joy held out to us in the Gospel of Jesus Christ, only when we think more of the salvation of others than we do of ourselves.

As Paul said of the Macedonians, first, let us give ourselves wholly and unreservedly unto the Lord and then trust him for what follows. Uniontown, Pennsylvania.

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

THE UNCHANGING CHRIST—Heb. 13:1-9. "Jesus Christ the same yesterday, and today, and forever." That is our inspiration and our comfort. Men change, and some who stood with us yesterday, may be against us today, and tomorrow we ourselves may be false to some one else. But Jesus remains true and steadfast; we can count on him always. He is not one thing today and another tomorrow. We know as Tennyson said:

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

TUESDAY

VOICES WE UNDERSTAND—1 Cor. 14:6-11. "There are, it may be, many kinds of voices in the world, and none of them is without signification." "*Many kinds of voices!*" How many kinds! They are babel. It is difficult to distinguish them and to understand their meaning. But those to which we regularly give attention we will come to understand. In the midst of prosperity we may hear the voice of materialism. In the midst of oppression, the voice of revolution. In the midst of plenty, the voice of indulgence. But always, in every circumstance there is to be heard the voice of God calling through his Son, "Come unto me, . . . and I will give you rest." To which do we give attention? Which do we best understand?

WEDNESDAY

ACCEPTABLE WORSHIP—John 4:22-24. "They that worship him must worship him in spirit and in truth." It is fundamental to worship that we believe in God and that we believe that he is personal and approachable. But still more is essential to acceptable worship. We must give reverent, devoted response to the personal presence of God. That is true and acceptable worship.

THURSDAY

THE PLACE OF FAITH—1 Cor. 13:8-12. "For we know in part and we prophesy in part." Limited knowledge always requires the operation of faith, and in our world, so full of the mysterious and undiscovered, there are great reaches for the exercise of faith. In whatever field we labor, we soon reach the end of our knowledge, and we must walk by faith, if we would proceed. Life itself is a vast walk of faith. We can see but a step before us, and that is but dimly discerned. But with our faith resting in the Son of God we can walk with confidence and courage.

FRIDAY

SERVICE THAT SATISFIES—1 Chron. 28:9, 10. "Serve him with a perfect heart and with a willing mind." That is, our service must be sincere and honest,—from a "perfect heart", and it must be freely and gladly and persistently given,—by a "willing mind". The service that is given grudgingly, under the lash of compulsion, or niggardly, with the eye upon the clock, is not satisfactory or acceptable. The spirit in which the work is done as well as the quality of the finished product determine the degree of satisfaction that service produces.

SATURDAY

MINISTERING TO THE POOR—Deut. 15:7-11. "Thou shalt not harden thine heart nor shut thine hand upon thy poor brother." No one has a right to turn a deaf ear to the cries of those in need, whether they be the poor of his own neighborhood or the starving millions in devastated lands across the sea. Jesus had compassion on the poor, and he did it not because he was God, but because he was man. It was his response to the laws of our common humanity. Nor do we prove ourselves Christian by so doing, it is merely to be human, but we cannot be Christians and fail to do it.

SUNDAY

THE CHRISTIAN'S INFLUENCE—Matt. 5:14-16. "Ye are the light of the world. A city that is set on a hill cannot be hid." The Christian, by the very fact of his acceptance of Christ, has been lifted up in the community. He cannot hide his light, and it makes a vast difference how it shines.—G. S. B.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for December 11)

Isaiah Counsels Rulers

Scripture Lesson—Isaiah, chapters 7, 31, 36, 37.

Printed Text—Isaiah 37:5-11, 14-20.

Devotional Reading—Psalm 21:1-7.

Golden Text—Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Psalm 26:3.

Lesson Poem

Our Cry

God of the nations, who from dawn of days
Hast led thy people in their widening ways,
Thro' whose deep purpose stranger thou-
sands stand

Here in the borders of our promised land:

Thine ancient might did break the Pha-
raoh's boast,

Thou wast the shield for Israel's marching
host,

And, all the ages thro', past crumbling
throne

And broken fetter, thou hast brought thine
own.

Thy hand hast led across the hungry sea
The eager peoples flocking to be free,
And from the breeds of earth, thy silent
sway

Fashions the nations of the broadening day.

Then, for thy grace to grow in brotherhood,
For hearts aflame to serve thy destined
good,

For faith, and will to win that faith shall
see,

God of thy peoples, hear us cry to thee.

—W. Russell Bowie.

The lesson is very dramatic. The first thing to do is to read the story out loud to yourself, more than once, till it presents itself as a living picture before your minds.

Time.—Downfall of Samaria and the Northern Kingdom, B. C. 718. First invasion of Palestine by Sennacherib, B. C. 710. Second invasion of Sennacherib and his withdrawal, B. C. 701 (the time of our lesson).

Place.—Jerusalem and the temple.

Isaiah the Statesman

"From the time that Isaiah began his prophetic ministry he was the adviser of the successive kings, conveying them messages from Jehovah, and in some cases at least, inducing them to act on the advice which he offered. In 734 B. C., when Syria and Israel in alliance sought to capture Jerusalem, and put a creature of their own upon the throne, he declared Jehovah's purpose that the attempt should fail, and he vainly endeavored to persuade Ahaz to rely on Jehovah and not put confidence in heathen princes. Though the extreme peril into which Jerusalem was brought in Ahaz's reign was from the confederacy between Israel and Syria, the more permanent danger was from another quarter, namely, from Assyria, which was anxious to possess itself of Palestine, to open a way for the conquest of Egypt, which was its great rival. Isaiah's counsel was to avoid entangling alliances with any of the Gentile nations, and simply to trust in Jehovah.

Ahaz unwisely rejected this advice, called in Tiglath-Pileser, king of Assyria, and became his vassal. Under Hezekiah the prophet's counsel was treated with more respect.

"It is not altogether easy to defend the patriotism of the prophets. They absolutely refuse to make a bogey out of nationalism. They were never so enthusiastic about the kingship, the nobles, and the wealthy classes who inhabited the trade centres that they were not willing to denounce them to their faces. What they were willing to say about the leaders they were willing to say about the nation which these false leaders had created. At a time when the Hebrews needed to conserve all their strength in order to resist the threatened

Love's Wages

*The wages of love are small, so small,
You scarce might know they were paid
at all.*

*A glance, a smile, or the clasp of hands,
The coin of a heart that understands;
A name soft whispered, a lingered kiss—
The wage of love is paid in this.*

*But, oh, the magic such coin can buy—
The walking joy of a dawn-flushed sky,
Drudgery speeding on skylark's wings,
Songs in the heartbeats of common things,
And firelit shadows of evening bent
With peace and comfort and all-content.*

*The wages of love are small, so small,
One scarcely say that they cost at all.
Yet lives are lonely, and hearts still ache
In bitter lack for the wee coin's sake;
And many a silk-clad life of ease
Would barter its purse of gold for these.*

Good Housekeeping.

invasion of the big nations to the north and to the south, at a time when internal strife meant national suicide, the prophets were responsible for several violent revolutions in Hebrew society. It was the prophet Ahijah who spurred on Jeroboam to lead the ten tribes of the North in revolt. It was Elisha who inspired the bloody revolution of Jehu." But Isaiah seems to have set himself to save Judah in spite of its kings, if possible, through the intervention of Jehovah.

The Siege of Jerusalem

This siege of Jerusalem by Sennacherib is recorded in 2 Kings 18:17—19:36; 2 Chron 32:9-23; Isaiah 33, 36, 37. There was a previous attack by the Assyrians, but Hezekiah bought them off with a very large sum of money in order to pay which he had to strip the gold from the doors and pillars of the temple, and use all the silver in its treasury. But the Assyrians broke their promise and besieged Jerusalem. As the Assyrian army approached, "terrible as an army with banners," a resistless torrent, an overwhelming scourge, the people lost

faith in their defences, and in Hezekiah's assurances.

Signs of the Assyrian advance were given in the sky, and night after night the watchers on Mount Zion, seeing the glare in the west, must have speculated which of the cities of Judah was being burned. Clouds of smoke across the heavens, from prairie and forest fires, told how war, even if it is passed, would leave a trail of famine; and men thought with breaking hearts of the villages and fields, heritage of the tribes of old, that were now bare to the foot and the fire of the foreigner. Then came touch of the enemy, the appearance of armed bands, vistas down Jerusalem's favorite valleys of chariots, squadrons of horsemen emerging upon the plateaus to the north and west of the city, heavy siege-towers and swarms of men innumerable."—George Adam Smith.

"Isaiah describes to us how the people crowded to the housetops, half dead with fear, weeping and despairing, and crying to the hills to cover them. They gazed on the quiver-bearing warriors of Elam in their chariots, and the serried ranks of the shields of Kir, and the cavalry round the gates."—Farrar. The Rabshakeh, whom some think to have been an apostate Jew, shouted his harangue in Hebrew that the populace might understand him, refusing the request of Hezekiah's officers that he speak in his foreign tongue.—Illustrated Quarterly.

Well Organized Sunday School in Syria

In the village of Brummana, Lebanon, Syria, where the English Friends' Mission has been at work for many years, there is a flourishing Sunday school conducted under the leadership of Miss Farcedeh Akl. The school is organized in four departments, Primary, Intermediate, Senior Girls, and Senior Boys, each department meeting separately. In the Primary department there are 100 children from 5 to 9 years, in the Intermediate school about 60 boys and girls, in the two Senior departments about 15 girls and 30 boys of high school age. Each department follows its own course of lessons. Occasional meetings of the entire school together are arranged.

On a recent visit, Rev. George H. Scherer, General Secretary of the Bible Lands Sunday School Union, noticed that the blackboard had a recognized place in the Intermediate school. The Primary children are learning songs of special interest to themselves. The discussions of the Senior Boys center about the theme "Truth Seekers".

Special attention has been given to Sunday school work among the Armenians. Four Sunday schools are conducted in various orphanages of the Near East Relief in Syria, among the Armenian children. They are all officially registered with the Bible Lands Union. A Beirut City Armenian Sunday School Union was organized several months ago. The union holds monthly meetings, for conference and inspiration. The Armenian Sunday School Union of Syria was organized the last week in May, in connection with the annual meeting of the American Board missionaries and the Armenian Evangelical Union.

E. M. RIDDLE, President
Warsaw, Indiana
L. V. KING, Associate
New Lebanon, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Pennsylvania Endeavor to the Front

Brethren C. E. Societies of Cambria County Organized into a Union

Twenty-one persons, representing the six societies of the Brethren churches in and near to Johnstown, heartily indorsed the plans for a union of the Christian Endeavorers of the Brethren churches of Cambria County at a meeting held Sunday afternoon, October 23, in the First Brethren Church, Johnstown. In attendance were members of the societies in the First, Second, and Third churches in the city, as well as the Conemaugh, Vinco and Mundy's Corner churches. The Rev. Joseph Gingrich presided.

The advantages of a union were discussed and particularly encouraging was the hearty approval of the pastors who were in attendance. It is the aim of the union to promote in a much larger measure, the work of Christian Endeavor, than has been possible as individual societies. Also, we believe much will be gained from the regular mass meetings to be held in the different churches. Christian fellowship will feature such meetings. Organization of new societies and helping the weaker, will also be a work of this union.

Two committees were appointed to prepare a program and have reports in readiness for the first mass meeting to be held in the First Brethren Church, Johnstown, Tuesday, November 22. They are the Constitution and By-Laws Committee and a Nominating Committee.

The Christian Endeavorers of the First Church will act as the hosts for the occasion, providing for an excellent social hour to follow the business session. An officer of the Pennsylvania State C. E. Union is being secured for the speaker of the evening.

Every society in the county is striving for a one hundred per cent attendance.

To date the Vinco church has not had a C. E. society, but efforts of the young people in that district are to be rewarded by the organization of a society Sunday.

Berlin, Pennsylvania

A recent visit to the Christian Endeavor society of the church at Berlin, was very encouraging. The society had just elected officers and a mighty fine group they proved to be. They gave some talks regarding the work of their respective offices and the plans they proposed for the interest of the society. The number in attendance was 18 and with one exception girls. If anyone reading this article can suggest a good plan whereby the boys might be encouraged to join, send same to the president of the society. They will be very glad to receive any suggestions.

A Junior society is also doing some fine work, under the supervision of Pauline Pritz. With the great number of boys and girls of the Intermediate age attending the Junior society, it will not be long until there will be need of organizing an Intermediate society.

The officers recently elected are: President, Ruth Menges; Vice-President, Geneva Altfather; Secretary, Ray Tipton; Treasurer, Rose Smith; Lookout Commit-

tee Chairman, Lillian Dietz; Music Committee Chairman, Thelma Saylor; and Junior Superintendent, Pauline Pritz.

TOM HAMMERS,
Pennsylvania District Field Secretary.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for December 11)

Fair Play for Foreigners.

Lev. 19:33, 34

The Story of Billy and His Friends

(In Four Parts. Part II)

One day as Billy and his friends were returning from a long hike to the woods, a surprise awaited them. They found that a new family had come to town that very afternoon. They were moving into a rather nice big wooden house that had had a "For Rent" sign in front of it. However, the big surprise was not that a family was moving into that house. The surprise was this—the people that were moving into that house were not white like everyone else in Woodville. Instead, they were colored people. Now Billy had seen quite a few colored boys and girls in Chicago but some of Billy's friends had never seen anyone that wasn't white.

One of the boys said to Billy, "I wonder how many children there are?"

Soon they found out. There was one little boy about their own age and there was a little tiny girl. Moving is always very interesting to little boys, so Billy and his gang stood nearby and watched. After everything was in the house they moved on and Billy said, "I wonder what the little boy's name is. Just think there is not anyone here in Woodville to play with him. He will be the only colored boy. That will make it lonesome for him."

Not much was said by the rest of the gang. Soon they separated and went to their homes. Each of them told their parents about the new inhabitants. Billy said to his mother and dad, "In Chicago, the boys that I played with never played with colored boys. Won't it be lonesome for that boy in Woodville?"

The next day, the boys found out that the new little boy's name was Sammy. Sammy looked all about the town. The other boys saw him but they did not pay much attention to him. As Sammy passed along the street all by himself, Billy remembered his first lonely days in Woodville. Some of the boys even started saying little unkind things about little Sammy, but Billy did not like that. Billy realized more than any of the rest just how lonesome and unhappy Sammy was. Sammy did not even have a whole house full of toys so that he could have a good time by himself.

One day when Billy and his gang were all having a big time together, someone

made an insulting remark about Sammy, and Billy decided that it was time for him to have his say about their new citizen. He waited until all of them were near enough that they could hear then he said, "Suppose one of us had been born with a colored father and a colored mother, and our parents moved to Woodville, do you think that we would be very happy? It isn't Sammy's fault that he is a colored boy. He did not choose his color any more than we choose ours. And just think he really is a boy just like us. He has feelings just like ours. I am afraid that he is terribly unhappy and feels that we have not treated him like we would have treated a white boy."

Another boy, one who had been particularly interested in the Christian Endeavor Mission topics, said, "Yes, and we know that Jesus loves the little foreign boys just as well as he does us. You remember we had that in one of our topics just lately."

Another boy said, I never thought about how mean we have really been to Sammy. I forgot that he has feelings just like the rest of us."

"Yes, and maybe he notices things even more just because he is a little different from the rest of us," said Billy. "I am so ashamed of us all."

They decided right then from that time on they would play a fair game with the little foreign boy. So they started out in search of Sammy, hoping very much that Sammy would be willing to forgive them for their unkindness.

(To be continued)

Bible References

- Mon., Dec. 5. God wants justice done. Isa. 11:1-5.
- Tues., Dec. 6. Be fair to poor among foreigners. Deut. 24:17.
- Wed., Dec. 7. Fair play for Paul. Acts 16:35-40.
- Thurs., Dec. 8. God's fair play for all. Matt. 5:45.
- Fri., Dec. 9. Fair play for Gentiles. Rom. 2:6-9.
- Sun., Dec. 10. All alike in Jesus' eyes. Gal. 3:26-29.

THE CHILD'S QUIET HOUR

For Quiet Hour Committees

If you have no Quiet Hour committee in your society you might appoint two members to be such a committee for one month. Next month appoint two other members to form the committee. The work of the committee is to encourage the Juniors to read their Bibles and pray at home. The committee may get, through the superintendent, or from the United Society of Christian Endeavor, copies of "The Daily Portion" which contains daily Scripture readings on all the topics of the year. Or better still, urge each one to subscribe for "The Evangelist" and follow Virginia Haun's "Daily Readings."

Give one of these little booklets to each member. Each Sunday find out by a show of hands, or by roll-call, who have read the daily readings each day during the week. Urge the Juniors to write down thoughts and questions that occur to them as they read these daily readings, and give the thoughts in the meeting, and perhaps ask the superintendent the questions.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
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 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

A Journey Into the Wildwood

By Mary L. Emmert

Native villages are a great deal like their chiefs. The people follow their leaders for either better or worse. On our itineration trips we meet with many different kinds of villages and many experiences. In the village of Dorombi, for example, the chief met us with the usual stiff military salute and with an unbending countenance. He said there was no food for the porters and he didn't occupy himself much with the matter. He seemed to carry a permanent grudge from the past, and like Cassius he smiled not. At sunset he called some of his people together to hear the Gospel as we had requested him to do. They liked the victrola and listened to the message with a mild interest.

Perhaps our general opinion of this place was heightened by the house where we slept. It is the worst one in which we have staid in Africa. The roof had given in on one side and there were large cracks in the walls. We soon found that it was not without inhabitants as the boys speared a good-sized snake in the wall. A big fat worm dropped down to the floor beside us from the decayed roof which we were assured was no doubt infested by plenty more. We were glad of a substantial mosquito net as we went to rest. The light had just been blown out when a lizard fell "plunk" on the edge of the wash basin. That was a small matter, though, so we resigned ourselves to sleep, but alas a lively shower soon wakened us to the fact that neither the roof nor the net were sufficient to keep out the rain, so rain coats had to be pressed into service. The morning found us happy, although there was another worm on top of the net and one on the floor.

You may be sure we were glad to get out into God's sunshine and leave the haunted house. This experience was decidedly an exception to the rule but after all it is a just picture of the ruined condition of this world and of the loathsomeness of sin. These poor black people, however, are so accustomed to their condition that they don't think much about it. A small present didn't cheer up the chief very much, for he asked why we didn't give him five or ten francs.

But that same day we were greeted by a captain that came out to meet us with some eggs and a chicken and the welcome news that he had already cooked food for the porters. He wanted us to stay in his village and tell them the Good News, but our boxes had already passed on. He said then that we should preach to them while the porters ate their food. So we sat down by the wayside and told them as simply as we could the old, old story. We were sorry to leave them but found just as hospitable a village for our Sunday stop. During our stay there the captain and six or seven men and women said they no longer wanted to worship the devil but wanted to travel God's road. Both the simplicity and depth of the Christian religion are a proof of its divinity and it is a joy to see how it fits the needs of the most ignorant heathen as well as our own more complicated ones.

We realize on these trips that we are just breaking the soil and that it will take

patient teaching and much prayer to really reap the benefits, but why not claim the soil for our King as did Columbus and other explorers in ancient days as they planted their emblems on new ground? We are given the ground that the soles of our feet tread upon in a spiritual sense and we know that some day he will claim all this territory by right of conquest. Let us then be bold to press in and take it from the arch enemy now.

The two evangelists who accompanied us were a great help. Jodawan, the older, more experienced of the two, is surely worth his weight in gold. He labors with the villagers untiringly, telling them what a wonderful salvation there is in Christ Jesus and arousing a great interest before time for the evening service. His translations are so full of zeal and enthusiasm and he drives the points home to the hearers so

My Will

"My will is not my own
 Till thou hast made it thine;
 If it would reach a monarch's throne,
 It must its crown resign:
 It only stands unbent
 Amid the clashing strife
 When on thy bosom it has leant
 And found in thee its life."

—George Mathison.

forcibly in a native style which the white man can't imitate, so that the translation is usually better than the original. You will agree with me that this is no mean gift in a translator. He is especially good in dealing with the porters also. His untiring efforts bore fruit this time in a noticeable way.

We are always thankful to these patient burden-bearers who carry us over the vast stretches of country in the burning sun, so we were very glad to see a number of them saved after about a week of the trip had passed. Perhaps you can imagine our feelings in the matter in the following incident. We had chosen a by-path in order to reach some villages that had never heard the Word. We knew there was a big river ahead of us to cross and since it was the rainy season there would be plenty of water. But we were surprised upon nearing it to find a quarter of a mile of marsh through which the men had to wade, and when we saw the swift current of the river we looked upon the frail bridge with some misgivings. It was a native makeshift. A huge tree had been felled at one side and its trunk and branches formed the first part of the bridge. A suspension bridge of small tree trunks tied together by vines joined this tree to the lowest branch of a tree standing on the other bank. This branch was about fifteen feet above the water and we found later that it was a dead branch.

The men with the boxes and trunks passed safely, but the greatest difficulty was with the tepoy as their turns were so short and there were so many branches and vines to pass. After about fifteen minutes of strenuous work the porters got one tepoy across. We had heard the bridge crack and crossed over it ourselves with all the care possible. The next tepoy proved too much, however; the rotten limb gave way and there was a loud splash. We rushed to the bank in time to see eight or ten men struggling in the water with the heavy old tepoy turning over on its side in the water.

How we prayed that none of these men should be drowned as the water was beyond their depth and they might easily have been entangled under the tepoy or in the fallen bridge. Will you believe it? Not a one of these men struck out for the shore. Their first thought seemed to be to save the tepoy and they all swam after it and were not content until they had brought it safely out. Not a life was lost although we learned that some of them did not know much about swimming. The good swimmers went back and forth time and again until they had attached a vine cable so that those who were left on the other side who couldn't swim could cross. One huge sack for the bedding remained to be brought across, but happily it was water proof and although it got in the water the contents were kept dry.

It took nearly two hours in the heat of the day to pass that river but we were so thankful that no one was missing that we didn't much mind a badly shattered schedule. We had been misinformed also concerning the distance, and although we just stopped a short time for food under some trees, the sun had long since set and the moon was shining before we reached our destination. The porters were nearly exhausted so we walk for several hours. Our boys had arrived before us, so when we were met by the chief's son and assured that food had already been prepared for the weary porters we were thankful.

Upon asking the people of this village if they wanted to hear the "affair of God", they said, "Why shouldn't we, when you have come such a long way to tell us and we have never heard before?" They listened very intently, too. All concerned were thankful it was Sunday and in a special service, with the porters there were real evidences of God's working as we showed them how he had saved them from drowning the day before. A backslider said that he knew now that God existed, that he felt sure of it as he floundered around in the water. He prayed very earnestly and said he now wants to live right and give up all his sins.

Is it all worth while—this long tiresome journey through the tall grass, over bridgeless streams, and literally through the waters to find a few scattered villages? Yes, even the present joy would well repay our efforts, and we know that those who were praying for this work will be gladdened in eternity by meeting the answers to their prayers in person. Pray for us that the way may open for more such pilgrimages, and pray for the evangelists who will probably follow up this trip visiting these same villages again.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Clay City, Indiana

This church is isolated from any other church of the same faith, being located in the southwestern part of Indiana about sixty miles from Indianapolis.

They have a neat comfortable church building and parsonage and while they have a small membership, yet they are supporting a pastor for full time.

Brother D. A. C. Teeter was recently called to serve this congregation and this made him the second time to go through the endowment canvass with me, as he was serving the Roann charge earlier in the summer when I was there. He gave good loyal aid and my stay was made pleasant.

For a small group of people, they are assuming large obligations in their own local work. Their love for the church and desire to promote "The Faith" is commendable. They are interested in the College and desire to see it go forward. Their gift was \$375.

Maple Grove, Indiana

There are only a few families left at this place, most of them having moved away. They hold no regular services. The church is located in the country and I see no opportunity of building it up, as there is no material to draw from.

The town is only a few miles from Muncie and the most practical thing is for the members there to place their membership with the Muncie church, as it will aid all concerned. I received from the members here \$156.

Miscellaneous Gifts

Unreported miscellaneous gifts from this state not reported is \$320, giving a total for this report of \$851.

W. S. BELL.

HARRISONBURG, VIRGINIA

Dear Readers of the Evangelist:

I know you will be glad to hear that a group of the Bethlehem members near Harrisonburg, Virginia, remember one whom so many of you know and admire and one that there can be no finer example of partnership with God than in the person of Sister Susan Garber of Dayton, Virginia, mother of our beloved Adam Garber.

This Bethlehem group gave her a real surprise, November 6, and served a bountiful dinner to her. We spent the day talking about the great truths in the Bible, of which Mother Garber took an active part. She highly appreciated our remembering her in her declining years and gave us all such good advice, how we should stand firm for the whole Gospel. Before we parted we sang, "Nearer my God to Thee" and "Blest be the Tie that Binds."

MRS. G. C. DOWELL.

HARRAH, WASHINGTON

Dear Evangelist Readers:

This is Thanksgiving month and the Brethren at Harrah, Washington, have much for which to be thankful.

We appreciate the very fine support being given us by the Home Mission Board which makes possible our erecting a church building and securing the services of Dr. J. C. Beal as our pastor. Only those who

have been isolated, as we have been, can appreciate what this means to us. We are grateful, too, to Brother Beal for his acceptance of our unanimous call to serve the Harrah church as pastor. Another cause for thanksgiving is the gift of two lots on which to erect our building, by Brother and Sister W. C. Kennedy. The actual transfer of this property will be made just as soon as the church is legally incorporated. This is a fine gift and will mean much to the work here.

Excavation for the basement of the church building began on November 10 and we are planning to have a place for worship by the time our pastor arrives on the field which will be January 1.

A number of the members from Harrah attended the Love Feast and Communion at Sunnyside, October 30.

We know the Lord answers the prayers of his children and we thank him for making these many blessings possible. Pray for us and the work here.

MRS. E. B. GOULD.

LAKE ODESSA, MICHIGAN

Several months have passed since our last report from this place. We are now closer to the time when we shall stand before the judgment seat of our Lord to give account of all that we have done, even every idle

word we have spoken. May we live so close to the Lord that we may have confidence and not be ashamed before him at his coming.

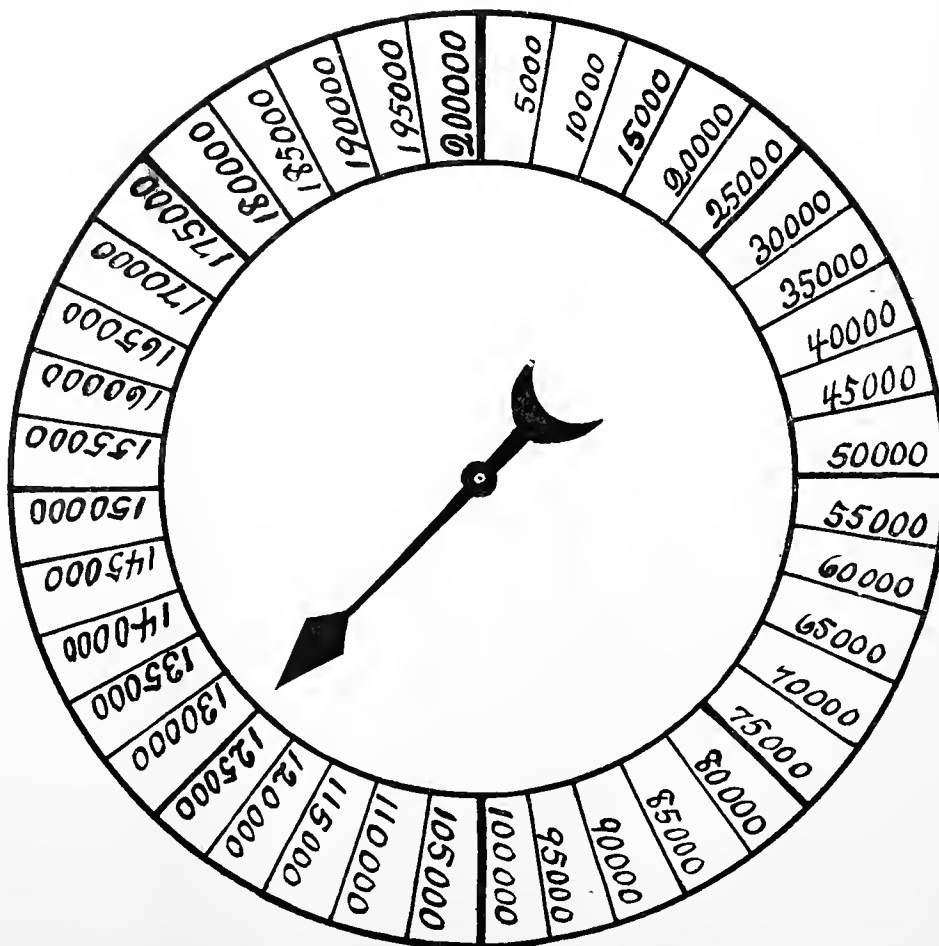
We are in the North country and are somewhat isolated but nevertheless we have been favored with a visit from several of the brethren from other places. Brother R. D. Barnard, of Mansfield, Ohio, paid us a very welcome visit. Brother E. S. Flora, of Beaver City, Nebraska, preached for us one evening. We were also glad to have Brother Sickle with us to tell us of our work in South America. On Home Coming day we had the honor of a visit from Brother Drushal of Lost Creek, Kentucky. I have been to the Kentucky mission three times and know something of the work. Only a man consecrated to the Lord could accomplish so much. I believe there are few, if any, enterprises in the Brethren Church that have been so used of the Lord. Also Mrs. McMillian Amie gave us a very profitable lecture on African missions. She was nurse the first time we were in Kentucky. She is on furlough from an African mission near our own work.

The S. M. M. have collected and sent two large bags of clothing to Kentucky, one for Krypton and one for Riverside.

In October the W. M. S. met and elected officers for the ensuing year. At one of the regular meetings they gave the inside of the church a thorough cleaning.

The church sent over seventy large scripture placards or mottoes to the Kentucky missions. They will be placed in the students' rooms.

Our motto is "The Bible, the whole Bible,



and nothing but the Bible." And these people are content with "The foolishness of preaching." The enemy has not fooled them into "Putting on something to hold the young people". Neither have they fallen into the snare of supporting the Lord's work by mercantile adventures.

One young man confessed our Lord as his Savior at the morning service and was baptized in the afternoon.

Communion service was an enjoyable event for all, as was audibly expressed by several in a testimony meeting before dismissal.

In the making of books there is no end. Some are good and some are not. This presents a problem to parents who are concerned about their children. So many books in our school libraries ignore the Bible and its Christ. Some even have an unsavory atmosphere. For years I have conducted a circulating library. My mailing list now includes three states. These books are selected for their Christian viewpoint. In anyone, young or old, would like to read them, they can obtain same by writing to me. Books will be sent free with the understanding that they will be read and returned promptly.

Peace be with all that are in Christ Jesus.
R. I. MUMBERD.

PORTIS, KANSAS

California to Ohio and Back to Kansas

After a couple months' visit with relatives and holding a meeting for Camden, Ohio church, we again turned our faces westward and on September 10 arrived in Portis, Kansas, to take the pastorate of the Portis Brethren church. This is the church our good Brother W. R. Deeter served for some five years as pastor. We found the work well organized and good crowds greeted us from the start. We were entirely strange to this field, never having preached in Kansas. But Kansas Brethren act about like Brethren everywhere. We found them kind and charitable, ready to move out into the work. We were only here a few days until we got some pounding, but it did not hurt much physically. It helped to furnish the pantry and fruit cupboard with canned goods, sugar and vegetables, and there were a lot of kind words of encouragement to the new parson and his wife. Thank you, Portis folks. We have just closed a three weeks' meeting a few days ago. This was well attended from the start and on the second Sunday night the crowd could not all get into the church.

Interest was good, but always when you start a revival and the Holy Spirit begins to move on the hearts of the people, the devil always gets busy and tries to deceive the people. But in spite of the contending forces, through the preached word of the Cross and the blood, and holding to the great fundamental teachings of God's word, the Bible, victory will crown our efforts. As a visible result of the meeting nine young people confessed Christ as Savior for the first time and one reconsecration. "Praise the Lord." God says, "My word shall not return unto me void."

It was a bitter fight; many prayers went up to the throne of grace and some tears mingled with our prayers for the unsaved. I am still Brethren and believe we have a plea that the world wants and needs. Next Sunday we will receive the Home Missionary offering and we are hoping this may be the best and largest ever. Yours for a greater Brethren church in the days to come; and as long as the Lord carries let

us push forward, gathering the few that will hear.

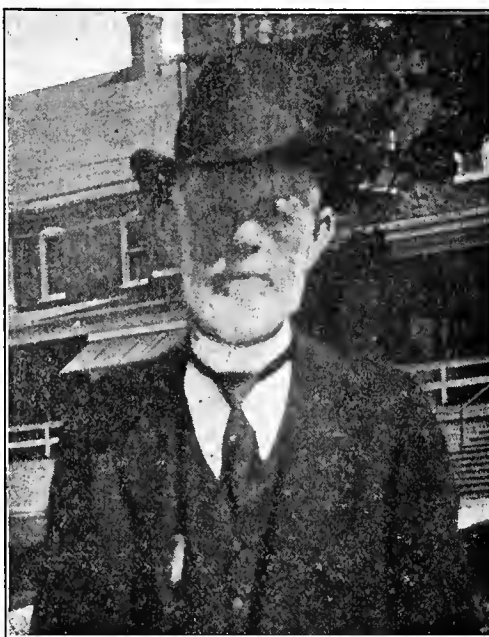
Pray for Portis church and we are your Brethren in the blessed Hope,
S. LOWMAN.

From the dawn even until the eventide and the shining of the night stars may there be joy in our hearts, singing as of angels' voices, and lights that shine from the upper places!—*Joseph Parker.*

No man or woman of the humblest sort can really be strong, gentle, pure and good, without somebody being helped by the very existence of that goodness."—*Phillips Brooks.*

Memorial to Elder E. B. Shaver

Brother E. B. Shaver is dead. He was the war-horse of the Brethren church here. He was the leader and pioneer in that cause



The Late Elder E. B. Shaver

in Virginia and Maryland. He was a man who stood head and shoulders above every one else in the church here. He gave 43 years of his ministerial life in behalf of the Brethren church.

No man loved the church more. No man had more faith in the church. No man labored more for the church in this conference district. No man gave his life for the cause any more than he and received less compensation for his work.

In May of 1884 Brother S. H. Bashor came to Tom's Brook, Virginia, at the invitation of Brother Shaver and by permission of the U. B. pastor was permitted to hold a few meetings in that church. The result of that meeting was eight converts and baptisms. These eight converts were the nucleus of the first Brethren church here in this part of the Valley of Virginia. A call was later issued for the organization of a Brethren church which was held at Tom's Brook schoolhouse, May, 1884. At this meeting which included some members of the German Baptist church from Frederick, Warren and Shenandoah Counties and the eight new converts the first church was organized. In all of them were 36 persons who gave their names to the formation of the new church. There was not a church

building in which to hold services and only one preacher to do the preaching, and he was Brother Shaver. He preached in school houses, tents, and union churches until a sufficient number had been secured to build a church.

This church was erected at Maurertown and dedicated in April, 1887. From this little nucleus of scattered membership has grown more than half a dozen church buildings and several hundred members. Brother Shaver was instrumental in some way in the building of about all these churches.

Brother Shaver was Moderator of the Maryland and Virginia Conference for a number of years, was chairman of the Ministerial Examining Board, a member of the Ministerial Aid Committee and pastor at some time of all the different churches in the Valley.

Brother Shaver died October 18, 1927, in the 85th years and preached up until two weeks of his death, being pastor of the Bethlehem and St. Luke congregations. He baptized into the church about 2,000 persons, married more than 500 couples and preached numerous funerals.

Funeral services were held at Maurertown, October 21 at 2 P. M. to a large concourse of people from several counties and a number of congregations.

Those who conducted and assisted in the service were Dr. J. M. Tombaugh, G. C. Carpenter of Hagerstown, Rev. E. J. Rohart of Winchester, Rev. E. L. Miller of Maurertown and the writer. The floral tributes were abundant and most beautiful.

His body was laid away in the cemetery at Maurertown by the side of his wife.

GEO. A. COPP, Strasburg, Va.

ELDER E. B. SHAVER—AN APPRECIATION

Even though there will be others who may write in appreciation of our departed brother, Elder E. B. Shaver, yet as his successor in the Maurertown pastorate, which pastorate he founded some forty years ago, and as his grandson in the faith, I feel a word from me would not be out of place. Not only did Brother Shaver found this pastorate but with it as a center, or should we say mother church, he was largely responsible for the Brethren movement in the Valley of Virginia, as the Shenandoah Valley and vicinity are called. Brother Shaver was indeed the patriarch of the church in the Maryland-Virginia district. In the early day of the church when it meant ostracism and hard work to take the stand of the so-called progressives, then our brother was on the firing line, counted for progress and a contender for the faith once delivered.

It is about twelve years since I first met and learned to know Brother Shaver. As evangelist I served in the church at Maurertown where he had been pastor for many years. I found him suspicious of everything that did not ring true to the old-time Gospel. I can well remember how he watched closely the first few evenings to see whether anything of heresy would creep out in the preaching. He showed his appreciation of the service rendered by requesting that the evangelist come back again the next year. And the good brother was free in saying that such would not have been the case had there been any looseness in preaching or doctrine. I say this to stress the type of contender for the faith that the departed proved to be all along the way.

Many years ago Brother Shaver received Elder I. D. Bowman into the church and later ordained him to the Gospel ministry. Then later yet Brother Bowman received the writer of this sketch and ordained him to the ministry. Thus Brother Shaver was indeed our grandfather in the faith. And as "Grandpa" he was affectionately known to all in this valley. He was a man of strong faith and of great physical endurance. Many times in his later years he

took trips and performed tasks that would extend many far younger in years. In fact the beloved brother never seemed old as we have thought of old men. He was very active and even up until within two weeks of his death he was on the firing line. Some of us protested that he should not be going the past few weeks of his life, but it seemed to be his desire to die in the harness, and he had his wish gratified. For many years he served his community as business man, pastor and advisor. He held many revival meetings, established quite a few churches and performed the usual ministrations in baptisms, marriages and funerals. Brother Shaver was of a positive temperament and when it came to things of church and religion one could readily find out where he stood. If we might stress that in the lives of those who are left to carry on as these patriarchs are called away it would be well.

Brother Shaver was, as already intimated, perennially young. He appreciated the company of the young folks and seemed at his best when with those far his junior in age. He was ever cheery and loved both to hear or tell a good story. This endeared him to all those whom he met, for it made out of him real good company. Many a story out of his experience in the early days of the church will stay with the writer and others to whom he told these interesting and sometimes amusing anecdotes. And he had an inimitable way of telling these things that made them all the more interesting. Indeed, Brother Shaver filled a place in the life of this community that will be unfilled since his going from us. His moving in our midst, which shall be seen no more, was carried on for so long a time and with such a fine spirit that we shall indeed meet but miss him in all our times of gathering. Personally I must say that Brother Shaver has meant much to all of us. His earnest support of the fundamentals inspired more than one to stick to the truth as it is in Christ Jesus and his Word. Along with hundreds of others who owe their being in the Brethren church either to the direct or indirect work and influence of Brother Shaver, I must say we are eternally indebted to him for his self-sacrifice during the many years that he tried to serve the Lord and win souls to the way of truth and life. The valley churches lose their father, but we must take hold where he left off and show our appreciation in the way that will be the best thanks to him, that is, by carrying on successfully from where he left off. Brother Shaver laid a solid foundation in that he had Jesus as the foundation Stone, and we will seek no other base upon which to build. May his memory remain green among us. His earthly tabernacle rests on the knoll overlooking the scenes of his childhood and manhood. The home which he loved so well and the mother church of the valley are just beneath the place where his body is interred. But while he rests from his labors we hone and pray that his soul of love to the church and untiring effort for her advancement might continue on the move in the lives of his children, grandchildren and great-grandchildren in the faith. They all arise to call him blessed for his faithfulness in proclaiming the way of truth. So we do say "good night" here to the departed but with the assurance of saying "good morning" up there.

E. L. MILLER.

AN APPRECIATION

That death is an appointment which all must meet is verified again by the death of our dear pastor, and Elder, Brother E. B. Shaver, who left us October 18, 1927.

Brother Shaver was our pastor at Bethlehem church off and on for 30 or more years. He had a deep interest in us of which the church was highly appreciative. The day before our communion, Brother Shaver with a temperature of 103 rose from his bed when no one was in his room and dressed himself, and when Dr. Shaver, his son, went

in his room and asked him why he was out of bed, he said, "I must exercise myself so I can go to Bethlehem and hold the Communion."

He asked Dr. Shaver to fill his appointment at Bethlehem on the fourth Sunday in October, which he did.

"Sorrow has settled upon our church. Death, the pale reaper with sickle has come. Spring summer and autumn are past. He has sown, reaped and gathered life's harvest at last.

Appropriate words were spoken by Dr. Tombaugh, Rev. Miller, Rev. Copp and Rev. Carpenter. Rev. Rohart of Winchester sang "No Disappointment in Heaven", which Brother Shaver had him to sing a few days before he died, it being his favorite hymn.

"Servant of God, well done!

Rest from thy loved employ!

The battle fought, the victory won,

Enter thy Master's joy!"

MRS. G. C. DOWELL.

The Holy Spirit came down for the specific purpose of telling the world about Jesus. His work down here is to convict men of their terrible wrong in rejecting Jesus, and of his righteousness, and of the judgment passed upon Satan. Only he can convince men's minds and consciences. A thousand preachers with the logic of a Paul and the eloquence of an Isaiah could not convince one man of his sin. Only the Spirit can do that.—S. D. Gordon.

THE TIE THAT BINDS

MORROW-MURRAY—On October 17, 1927 at the Brethren parsonage in Sunnyside, Washington, Mr. Elmo Morrow and Miss Alice Murray were united in marriage by their pastor the writer. Both are members of the Brethren church and excellent young people. It was our privilege to baptize the groom the Sunday after their marriage.

May the Lord cause his face to shine upon them.

C. C. GRISSO.

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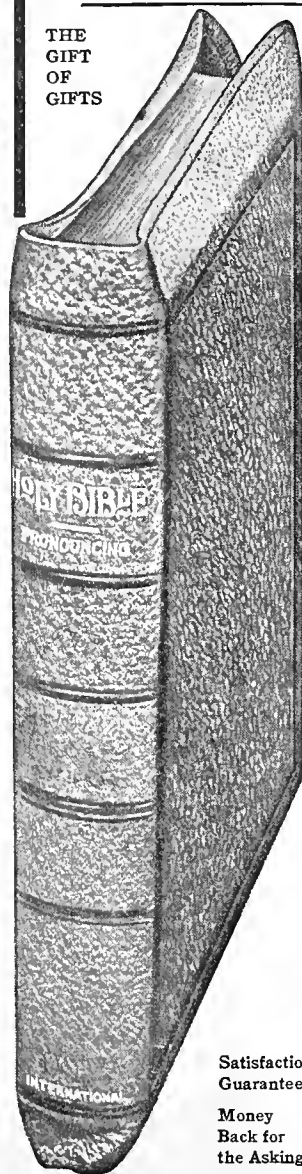
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and of Ar'pad? where are the gods of
Séph-ar-vá'im, Hé'ná, and I'vah?
have they delivered Sá-má-ri-á out of
mine hand?

35 Who are they among all the gods
of the countries, that have delivered

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IN THE SHADOW

GRIFFIN—Edward Joseph Griffin was born in Fulton county, Illinois, May 17, 1876, a son of Ambrose and Elizabeth Griffin, who were of Pennsylvania pioneer stock. He answered the call of the death messenger on October 17, 1927, at the age of 51 years and 5 months. Death occurred at his home at Windsor, Pennsylvania, as he was about to enter his home after his day's labor, and without a struggle he sank down at his door, where his beloved wife found his lifeless form. His demise was caused by heart failure.

Brother Griffin was married to Ella G. Dietz on July 7, 1895, to which union seven children were born. Five of the children preceded him to the grave. Two sons, Ernest S. and Clyde M., both of Somerset, together with the wife and three grandchildren constitute the immediate family who mourn the departure of a loving husband and father. Three brothers, two sisters and a large number of more distant relatives mingle their tears with those of the widow and children in the consciousness of a common loss in the home-going of Edward Griffin.

Soon after his marriage Edward Griffin united with the Brethren church at Jones Mills, Penna., under the ministry of Elder W. A. Harman. Later he transferred his membership to the Listie, Penna., congregation where he remained a member until about a year ago when he and Sister Griffin brought their membership to the Second Brethren church of Johnstown.

The writer first met Edward Griffin some twenty-five years ago, when called to minister to the family at the death of a little daughter. Time and distance separated us for several years, and then we were again brought together and for a year have associated as pastor and parishioner. And the relation was a most pleasant one, for he was a most loyal supporter of the plans and hopes of his pastor, solicitous for the best interests of the church, and ready to help in whatever way possible. We shall miss him keenly at the services of the church, and our sympathy goes out to the afflicted wife whose loss is more keen than ours, and to whom he was most lovingly helpful and thoughtful.

Brief funeral services at the home, on October 20, preceded the stated services later at the Husband Cemetery, at Somerset, Penna. Vocal solos were rendered at the home by Rev. J. A. Richter, pastor of the Scalp Level Lutheran church, and an old time friend of the family, and by Mrs. W. W. Hammer of the Second church. Scripture was read and prayer offered by the pastor. At the chapel music was furnished by a mixed quartette from the Listie choir. The utter stillness in which the message of the pastor was received by the assembly at the chapel was indicative of the sense of the divine which pervaded the minds of those who gathered to pay last respects to one who had dwelt among them, and had endeavored himself to them by his unselfish, Christian life. Farewell, my brother, we shall meet on a fairer shore, and "There will be a 'Good morning'." Sometime."

—DYOLL BELOTE.

MILLER—Lizia Lyons Miller, a charter member of the Brethren Valley church, died October 18th, 1927, at 83 years of age, at her home. She is survived by five daughters and one son. During the last few years she was denied regular church attendance on account of much infirm health. Her life was filled with service for others. Surely her good influence shall ever live after her.

The funeral was at the home, and conducted by Rev. Dunn, a Lutheran minister, assisted by the pastor.

REV. E. M. KECK.

TERRY—Martha Burger, daughter of Samuel and Barbara Burger, was born November 22, 1864, in Owen County, near Clay City, Indiana. She was called to her eternal home August 18, 1927.

She was united in marriage to William C. Terry, September 17, 1894. To this union was born a son, Charles, and a daughter, Flossie, both married and living at Clay City. Five grandchildren, five sisters, two brothers also mourn her passing.

Early in life she united with the Church of the Brethren at Denmark, Indiana, later transferring her membership to the Clay City Brethren church. She was one of those precious, uncomplaining Christian characters that add great strength to the church. She was wholly resigned to God's call—"Ready to go, ready to stay, ready to do his will."

The writer, a former pastor, was called from his home at Williamstown, Ohio, to officiate in the funeral services. Text—"In the beginning God." Genesis 1:1.

MARK B. SPACHT.

FURRY—Dr. Samuel E. Furry departed this life October third, 1927, being in his eightieth year. He was a native of New Enterprise, Bedford County, Pa., and was the eldest child of Jacob and Elizabeth Furry. Of their family of seven sons and five daughters, only three brothers and three sisters remain. After graduating and practicing medicine for a number of years in the vicinity of his childhood home, he went to Nebraska, where he engaged in business. About forty years ago he removed to New York City. There a greater part of his talent and energy were expended in rescue mission work. In this blessed work of soul salvaging, he was sympathetically assisted by his wife, two daughters and a son. The first wife and daughter preceded him in death. After impressive funeral services in New York City in the presence of scores of people, many of whom he had led out of deepest sin and pointed to The Great Physician, the body was brought to New Enterprise where the burial services were conducted by this writer.

W. S. CRICK.

WISSINGER—Brother Nathaniel Wissinger was born December 14th, 1850, in Stony Creek Township which is now a part of the city of Johnstown, lived his entire life there and passed away October 1st, 1927, aged almost 77. He was married to Catharine Lavelly a little more than 55 years ago. To this union were born 7 children, four of whom survive him, three boys and one girl, Milton, Albert, Earl and Jessie, now Mrs. George Jones of Muncie, Indiana. Nine grandchildren and three great-grandchildren survive him.

Brother Wissinger was for many years a faithful member of the Brethren church. He was faithful and regular in his attendance on all means of grace as long as his health and age permitted. He was of quiet disposition and won many

friends to himself. In his death the Napoleon Street church sustains a real loss. He is survived by his widow who feels very keenly her loss. May a kind Father sustain her in her bereavement and bless the sorrowing children. Funeral services were conducted by the Rev. J. L. Bowman of the Vinco Brethren church, assisted by Rev. B. F. Coleman of the Dale Brethren church. The services were conducted in the Napoleon Street Brethren church and were largely attended.

J. L. BOWMAN.

JUILLERAT—Mary Grace Juillerat, youngest daughter of Edward and Martha (Hunmer) Juillerat, was born June 7, 1902, and departed this life October 6, 1927, being at the time of her going, 25 years, 3 months and 29 days of age.

Her early school days were spent at Center. From here, she graduated with the class of 1921.

Being interested in school work and teaching as a profession, she entered the Ball Teachers' College at Muncie. Her work was taken at various periods of time and she graduated from this institution in 1926. It was her privilege to have four years of teaching experience, the first three of which were in Greene Township, the last in the Anderson city schools. She was to have taught in Anderson again this year.

At the early age of nine, she felt and heeded the Master's call and was converted at the union meetings in Portland during the Oliver campaign. The following summer, in 1912, she was baptized by Rev. Hazlett and taken into full membership in the Brethren church at Bethel, near Berne. She tried every day to live faithfully to the trust given into her keeping. It was her greatest desire that her life might speak for the highest and best in life, rather than just words.

Though hard to understand why she should go in the morning of life, she prayed as the Master taught her, "Not my will, but thine be done", and though sad at the thought of leaving those she loved, she slipped peacefully away to God, who death all things well.

J. L. Kimmel of Fort Wayne preached the funeral, in the U. B. church near the home.

JOHN PARR.

DIXON—Mrs. Rachel Stutzman Dixon, daughter of Samuel and Elizabeth Stutzman, was born June 6, 1872, and died at the Mercy Hospital February 19, 1927, aged 54 years, 8 months and 13 days, death being due to pneumonia. Mrs. Dixon was a patient sufferer throughout her entire illness. She was a member of the Third Brethren church and when able to attend was regular. She is survived by the following brothers: John of Oakhurst, Samuel of Somerset, David of Indiana county, Hiram Stoner of Johnstown, Louis of Scottsdale and Charles A., of Johnstown; and the following sisters: Barbara Staumbaugh of Johnstown, Sadie Adams of Akron, Ohio, Annie Murphy of Conemaugh; also by one son, Wilbur, and one daughter Beulah, and three grandchildren. Services by the writer.

JOS. L. GINGRICH.

BERKEBILE—Austin Berkebile, son of Levi and Caroline Frye Berkebile, was born in Shade township, Somerset county, Pennsylvania, December 10, 1850, and died May 8, 1927, aged 76 years, 4 months and 28 days. His early life was spent in Indiana county and his latter days in Johnstown. During his last illness of two years he made his home with his son-in-law and daughter, Mr. and Mrs. C. M. Rager. He is survived by one sister, Mrs. Caroline Baker; one son, Paul A., five daughters, Mrs. C. M. Rager, Mrs. A. C. Smith, Mrs. M. G. Bender, Mrs. Emma Swallow, and Anna Berkebile, and twelve grandchildren. His wife preceded him by nine years to the glory land. He became a Christian in early life, was for many years a member of the Christian church, and at the time of his death was a member of the Brethren church.

J. L. GINGRICH.

MILLER—Merle A. Miller, son of Adam M. and Lucie Kels Miller, was born July 18, 1900 and died May 1, 1927, aged 26 years, 9 months and 13 days.

In early youth he was a member of the Brethren church and a regular attendant of the Sunday school. He served for eighteen months in the A. E. F. during the World War. Death came as a shock to his friends as a result of a mysterious accident. He is survived by his father, step-mother, one brother and one step-sister.

J. L. GINGRICH.

MARDIS—Macks Elden, son of Mr. and Mrs. James L. Mardis, died September 25, 1927. The baby was a member of the Cradle Roll of the Third Brethren Sunday school. The parents are faithful members of the church. They have two children remaining. The child was two months old and was ill only two days, death being due to acute indigestion.

J. L. GINGRICH.

HAGEE—John Wesley Hagee was born in Hillsboro, Ill., September 23, 1843, and departed this life at his home in Oswego, Kansas, November 17, 1927, at the age of 84 years, one month and 4 days. Mr. Hagee spent many years of his life teaching music. He was also in the clothing business in Indianapolis, Indiana, for a number of years. He came to Kansas about 43 years ago and had made Oswego his home for about 20 years. He leaves three sons, Carl, Clyde and Chester, the latter lives in Fort Scott, Kansas, and is a brother-in-law of the writer. Chester went to Oswego and had charge of the funeral arrangements, and was accompanied by his wife and son. Mr. Hagee was well respected by the citizens of his city and community.

Funeral service was conducted from the Methodist church of that city, November 19, 1927, by the writer, assisted by Rev. Sutton, pastor of the church.

Burial was made in the cemetery of that city.

L. G. WOOD.

FESSLER—Richard Fessler, drayman, and former employee of the Lotterer second-hand store, passed away at the Fort Scott Hospital, Wednesday, November 16th, 1927, at the age of 78 years, 6 months and 10 days. Mr. Fessler had no relatives in this country. The funeral was conducted at the Konantz Mortuary on November 17th by the writer.

Burial was made in the Oak Grove cemetery.

L. G. WOOD.

MEMORIAL

Rosy F. Talbott, daughter of Nancy and William Talbott, was born at Prairie Center, Illinois, December 21, 1868, and passed to her reward from her home at Milledgeville, Illinois, November 4, 1927, aged 58 years, 10 months and 13 days.

In the beginning days of her girlhood she, with her parents moved to Malta, Illinois, where she spent the happy days of her girlhood.

In February of the year 1887 she came, with the parents, to make her home in Milledgeville.

On December 3, 1890 she became the happy bride of O. M. Myers who has been to her a faithful, loving husband and who now mourns her sudden and unlooked for departure.

To this union were born three children, Guy Allen, William Henry, and Hazel Courtney Knox, all residents of Milledgeville and community.

Besides the relatives above mentioned and four grandchildren, she leaves to mourn their loss two brothers and one sister, Mrs. Laura Balcom of Malta, Illinois, W. L. Talbott of Sioux City, Iowa, and Charles Talbott of Wausaukee, Wisconsin and a host of more distant relatives and friends.

The whole community was shocked by her sudden demise.

On March 13, 1910 she became a member of the First Brethren church of Milledgeville and the members of the church and its auxiliary organizations will very much miss her from their assemblies. The great God of the heavens in whom she trusted and his Son Jesus Christ whom she accepted as Lord and Master will abundantly reward her for her faith and trust in him in which faith, by the power of the Holy Spirit, she continued to the end.

It has been known to the husband, and perhaps some of her very closest associates, that at the time her two sons went into the service of our country in the late World War, her nervous system received a shock from which she never fully recovered.

The people of the church and community extend to this bereaved family their most heartfelt sympathy.

Funeral services from the home, November 6, 1927 by GEO. E. CONE.

BAUM—Sylvia Alergra Barnett was born March 9th, 1909, at Canal Fulton, Ohio, died at Wooster, Ohio, September 27th, at the age of 18 years, 6 months and 18 days.

She was married to Louis Geih Baum at Medina, Ohio, December 7th, 1926, making their married life to extend over less than a year.

Sylvia was a girl whose laughing happy character was not to be forgotten, and her early demise is mourned by many friends and relatives.

When quite a young girl of perhaps 9 or 10 years, she united with the church, having received Christian baptism.

The mystery of her early passing can not be explained nor understood, but let us believe that a Merciful God knows best and that he never mistakes but does all things well.

CHARLES A. BANE.

MOORE—Mrs. Nancy Moore, wife of Albert Moore, sister of the late Dr. Gordon, died at the home of her nurse, Miss Bessie Leach, in Frankfort, Indiana, Friday, November 4th, of paralysis. She is survived by her husband and numerous relatives. She was a life-long member of the Brethren church, belonging to the old Salem congregation and later, of the Flora church. Living at some distance from the church, she has not been active in it for some years, but her Christian character was above blemish. Within the past nine months, both she and her husband were stricken with paralysis and he is confined to his bed, childish and almost helpless. It is pathetic when these calamities befall us, but these people were well cared for by the above named nurse, who is a good Christian girl. Funeral services were conducted in Endsley's Funeral Home, Frankfort, and burial in the Burlington cemetery.

CHARLES A. BANE.

SOLOMON—Lavina D. Solomon was born in Berks County, Pennsylvania, October 28, 1846, died November 1st 1927, aged 81 years and 4 days. In 1869 she was united in marriage to J. D. Solomon in Indiana, moving from there to Vanburen County, Michigan, the same year of their marriage. With the exception of five years spent in Kansas they have lived at New Troy, Michigan. She was the last charter member of the Almeha church. She leaves an adopted son, 3 grandchildren and six great grandchildren.

J. D. Solomon passed away nine years ago this month.

J. H. ENGLISH.

ANNOUNCEMENTS

COLUMBUS, OHIO

The First Brethren Church of Columbus, Ohio, will hold Communion service on Sunday evening at 7 o'clock, December 4, 1927. The Lord's people are invited.

MRS. E. J. HORNE.

A NEW BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense of special distribution. Twenty subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; \$3.00 per 1,000.

Please give your denomination, also please mention The Brethren Evangelist.

THE LAYMAN COMPANY.

730 Rush St., Chicago, Ill.

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December 10
1927

The BRETHERN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHERN -



—Guido Reni

The Annunciation to Mary



The White Gift Offering Is Announced
By the President of
The National Sunday School Association

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Published weekly by the Brethren Publishing Company, Ashland, Ohio, at \$2.00 per year in advance.

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EDITORIAL

Support That Is Deserved

The time of the year has come when we are called upon to give financial support to the great work being done by the National Sunday School Association. Making a "White Gift Offering" has become a fixed event in our church calendar, one to which most of the Sunday schools look forward with pleasure and satisfaction. The very generous and almost universal response that has been made year after year to the financial needs of the Association is a testimony to the sustained confidence of the brotherhood in it—a most enviable compliment indeed. And in view of this we have no fear of sounding a contrary note when we say that the support given has been deserved and urge that as a reason for continued support.

The Sunday School Association deserves our continued support because it has proven itself a good servant of the brotherhood. It has promoted quite successfully through the years the efficiency, spirituality and outreach of our local Sunday schools. It has challenged us with goals, thus inspiring to greater activity. It has supplied us with methods and means of religious education in increasing amount and worth. It has guided in organization and training that have made for greater effectiveness, stronger appeal and more permanent results on the part of our church schools. It has led the way into new lines of religious educational activity that has made it possible for the church to reach many of the hitherto unreached children with its message of life and moulding influence. It has given larger vision and helpful counsel by means of the printed page, field workers and conference program, and in many other ways has shown itself a servant worthy of our confidence and support.

But aside from what may be termed its organization work, the Sunday School Association has served the brotherhood in ways that merit commendation and continued support. It has long been a generous contributor to our mission work in Kentucky, a work that lies very near the heart of our church, a goodly portion of its annual budget being set aside for that purpose. It is, therefore, to be kept in mind, when making your gift at the Christmas season in response to the Association's call, that you are giving to home missions, and a very challenging and noble type of home missions. By that gift you will be helping to make known the Gospel of the Incarnate Son to many who have had little or no chance to hear it in its fullness and purity.

This support is deserved also because of what the Association

has made possible for Ashland College. It made our church school a leader among other colleges in the matter of religious education by assuming the major portion of the salary of the teacher in that department. It is feared by some that the brotherhood does not realize as it should the importance of such a department to the young people of our church. It is of very great importance and worth. It imparts a practical knowledge of the Word of God, gives guidance and inspiration to a life of service, and trains and equips for leadership in the church. One of the most urgent needs of the average congregation is a trained and intelligent leadership, lay as well as ministerial, and every young person who goes to college ought to come away equipped and trained to take a place of leadership in the church that becomes his home. The Religious Education Department of Ashland College aims to supply such preparation to the Christian young people who have the good fortune to attend there. In one sense it is to the college what the Christian Endeavor is to the local church—a sort of training school in religious activities. It has borne splendid fruitage in the years past and is full of promise for the years that are just ahead. To make such a service possible is a really great contribution, and the church can well afford to stand back of the National Sunday School Association in its purpose to continue its good work. The college would find it difficult, if indeed possible, to maintain such a department without the aid which is thereby provided.

In addition to all this, the Association has been making liberal contributions to the college for the purchase of much needed religious books. Through this generosity, along with other gifts, our church school library has been experiencing a steady and respectable growth, such as has called forth commendation on the part of examiners.

But the details need not be extended further. It should be evident that the work that the Sunday School Association is carrying is a most vital one, that it is a service to the brotherhood that we we could ill afford to dispense with, and one that is of real consequence to the advancement of the kingdom of God. An organization that performs such a service fully deserves our support, our unstinted loyal support. Remembering this our gifts will be the more spontaneous and hearty, and so the more truly will they be white.

The Value of Mature Preachers

No one has given more hearty and persistent support to the effort to provide for the pensioning of our aged ministers than has the Editor of The Evangelist, but there is another side to our treatment of our older ministers that we are prone to neglect or to cherish wrong ideas about. We are inclined to label the men of mature years "old" and to begin to "shelve" them all too soon. And because of our attitude toward them, they not infrequently grow old prematurely and agree with us that they are unable longer to carry the burdens of a pastorate, when if we had not told them they were old and that we wanted younger men, they might have been rendering their richest and most vital service.

This thought was brought forcibly to our attention recently upon receipt of a personal letter from our good friend, Dr. A. D. Gnagey, who in some respects has been a father to us in our ministry. Of course no one will think of Brother Gnagey as "old", though he says he was seventy-one the twenty-ninth of last month, because his characteristic vigor of mind and body and his long-time interest in and understanding of youth have been maintained with such undiminished force that we have thought of him merely as one of our matured ministers, seasoned in judgment and enriched in life. He is one of a few who have refused to think of themselves as old or to allow us to classify them as such. He is carrying forward a most thorough and exacting program in his pastorate at Altoona, Pennsylvania, and is doing some of the best and most constructive work of his ministry.

Another example of such efficiency and aggressiveness of service and such retention of vigor and ambition is to be found in the person of another very good friend, Rev. J. L. Kimmel, of about the same age as Brother Gnagey, and doing a real man's work in building up the mission at Fort Wayne, Indiana. He displayed more courage than many young ministers would have had in undertaking such a big and difficult task as the launching of a mis-

sion church in a city like Fort Wayne, and the success he is achieving under the mighty hand of God is such that many young men would be proud to claim. He is able to do this big job because he has remained young, and he is able to do it so well because he has grown rich in pastoral experience and in spiritual understanding.

Another shining example of those who are able to carry the spirit and vigor of youth into the evening of life was, until now, found in the person of our lamented Brother E. B. Shaver, whose ministry of more than half a century won for him the title of "Father of the Churches of the Virginia Valley". He never did become inactive; he was always needed; he was pastor of two churches when he died at eighty-four and preached up to within two weeks of his death. And how rich and valued was his ministry in those latter years, those who sat under his preaching or shared his ministry in the home bear witness.

Why should we establish a ministerial deadline when none exists? Why should we encourage preachers to grow old? Some will grow old more quickly than others for various reasons. But old age could be greatly deferred, if we were not so thoughtlessly cruel as to tell our preachers of mature years that they are getting old, that they are not worth as much as they once were, that they must begin to step down and out. We need their ripened judgment; we need their deepened spirituality; we need their far reach of faith. And they deserve the joy of service to the last.

The Bible as a Missionary

(This editorial written two weeks ago, but crowded out for lack of space.)

We sometimes get the relation of the Bible and the messenger turned about in our thinking. We think of the preacher or missionary as the principal factor in the propagation of the kingdom of God, and the Bible as a sort of an accessory, a tool, an aid in the undertaking. Whereas the Bible is the principal factor and the messenger incidental. The Bible is essential and is divine. It is the message of God that brings life and immortality to light. It is the Bible that sin-sick humanity wants and needs and not the preacher or missionary. It is well that we keep this in mind and not exalt the messenger above the message.

It is good that we have a day set apart on which to give special attention to exalting the Word. The first Sunday in December is known as Bible Sunday. Various Bible societies are urging the observance of this day with a view to making possible the wider circulation of the Bible. We commend the work being done by both the American and New York Bible societies and also the objectives of Bible Sunday.

But we also believe there ought to be more constant emphasis given to the place and influence of the Bible,—in our services, in our personal contacts with men, in our homes and in the schools. There is special need just now of giving larger place to the importance of the Bible in the face of the organizations set for the discrediting of the Bible and the breaking down of the hold of its teachings and influence on the people. The best defense of the Bible is the Bible itself. Put it more widely into the hands and hearts of the people and give it greater prominence in every way and it will win men to God.

EDITORIAL REVIEW

President E. E. Jacobs gives us a brief digest of college news this week.

Two new Sunday schools are reported organized in Kentucky, at Manuel and Napfor. At both places keen interest on the part of the people is being manifest.

Our correspondent from Allentown, Pennsylvania, reports that the church is rejoicing at having secured the leadership of Brother S. E. Christiansen, and that they are expectant of great gains.

Read what the Business Manager has to say this week. He introduces the Brethren Annual which is already in the mail. Also don't fail to notice his special offer to those who wish to make a Christmas present of the Evangelist to some friend. Also, let us drop a hint. Suppose your church should want to make a Christ-

mas present of the Evangelist to the membership—every home in the church! What better thing could it do? And you would get it at the \$1.50 rate, too.

Prof. A. L. DeLozier recently occupied the pulpit of the Fremont, Ohio, church. Mrs. Grace Srack will occupy the pulpit on December 18th. After that they are expecting the arrival of their new pastor, Brother W. S. Crick, the first Sunday in the new year.

Dr. W. H. Beachler, pastor of the First Church of Dayton, writes an interesting letter of the doings of his large congregation. Notwithstanding a certain loss in membership, the church is pressing on endeavoring to do substantial work. The various auxiliaries are loyal and active, the Christian Endeavorers being graded and well organized.

Brethren Beal and Wood were yoked up in an evangelistic campaign at Fort Scott, Kansas, where the latter is the efficient pastor and is leading the people out of confusion and hopelessness into order and bright prospect. Doctor Beal proved a highly appreciated evangelist and the Lord blessed the efforts of these two capable and consecrated workmen, and as a direct or indirect result eight have been baptized, one awaits baptism and others have expressed a purpose to obey the Lord in this manner in the near future. Brother Beal believes the pastor is the right man in this difficult field and that the prospect warrants the brotherhood's loyal support.

Brother W. R. Deeter tells of the closing of his pastorate of five years at Portis, Kansas, in August, and of the many fine expressions of respect and appreciation by church and community. He had made himself a real part of the community's life and with the fine spirit in which he did his work, he doubtless was greatly appreciated. The church house and parsonage were remodeled and modernized and the membership greatly increased during his ministry. He is now hard at work in his new pastorate—the West Alexandria and Clayton churches—and has been well received. He is now engaged in a revival meeting at West Alexandria, being assisted by Brother L. V. King as song leader.

Brother W. C. Benshoff gives us a brief summary of his work at Berlin, Pennsylvania, where he closed a successful pastorate of six and one-half years last spring. It was a remarkable work that was accomplished there during that time—the building of a large, beautiful new church house and the adding to the membership of 155. During the summer months he supplied the pulpit of the Armstrong county circuit, and at the West Kittanning church three were added to the membership. He is now well established in his new pastorate at Waynesboro, where one has been added by baptism since his arrival on the field. Recently Brother Benshoff was a co-worker with Brother F. C. Vanator in an evangelistic campaign in Canton, Ohio. He speaks highly of the fine work the Vanators have done there.

Dr. W. S. Bell, Endowment Campaign Secretary, has begun his canvass of the Ohio churches, and the first one to be reported is Ashland, at which place he merely gathered up the fragments, as nearly all the members had been canvassed at the opening of the present campaign. The brotherhood would naturally expect the Ashland Brethren to be on their toes regarding the college campaign and they are not disappointed. The largest offering of any church yet reported was made by this comparatively small group of heavily burdened Brethren. Only \$295 of this amount, however, are new pledges, which we added to the former total and get \$127,026.54.

Malcolm Miller, son of Dr. J. Allen Miller, won the Ashland County Peace Declamation Contest, after having won the church contest of the First Brethren Church. As a result of the first victory he won a bronze medal and a money prize, and in the county contest from five contestants he won a silver medal and ten dollars in gold. He will be the county's representative in the congressional district contest. The winners of the various congressional districts will engage in six elimination contests, the six winners of which will meet in the final state contest at Columbus the latter part of January, the first prize being \$500 and a four year college scholarship; the second, \$200 and a two year college scholarship; the third, \$100 and a one year scholarship, and three prizes of \$50 to the next winners. The contests are sponsored by the Ohio Council of Churches for the purpose of promoting the cause of world peace.

GENERAL ARTICLES

That White Gift Offering!

By W. I. Duker, President National Sunday School Association

Seasons come and seasons go but the Love of God goes on forever. Special days are valuable and glorious to us, as we hold them in our heart. We can no more compare or contrast such days as Christmas, Easter and Thanksgiving than we can contrast mother's and father's love. Each has for us a special significance. While it is true, that in a way, "Thanksgiving" was born at Plymouth by the Pilgrim Fathers, yet Christmas was born on the Plains of Bethlehem by Almighty God. And while we revere our Pilgrim Fathers, yet our "All" is given to him who gave us the Matchless Gift of his Son, the Lord Jesus Christ. This is the season again dawning. This is the time of "Giving."

In years gone by, our Brethren people, wisely planning and carefully working their plans, have directed the work that is made possible by our yearly White Gift Offering. Nothing new, save a normal growth, is presented to our people. We are not asking that you consider new plans and a pronounced departure. So splendidly have others striven that by this time the entire brotherhood is conversant with the work of the National Sunday School Association. It is not the time and surely, just now, not the place to enter into a discussion of the relative merits of the work of this Association. All have passed the scrutinizing eye of the entire interested brotherhood. Our interest in every phase of this work has been indicated again and again. There is not a single feature of this work that augments the slightest doubt in the minds of any "Brethren." Just a bit of splendid effort of which we are justly proud.

The Brethren people have been generous in the past as relates to this Gift. Of course, as always happens, there are those who fail to catch the spirit and give their part. Some few churches have gone way beyond their indicated share. Thus the "median" has been retained. Our only desire this year is that we may do as well as before, and that a few churches that have forgotten their parts will get in line. Greater blessings will come to us as a church if all churches give a Gift, though small, than if the burden falls upon a few. Or would we have said better, had we said, "than if but a few availed themselves of the splendid opportunity?" In our local church we would rather that fifty men give one hundred dollars, than that two men give two hundred dollars. After the fifty men have made their contribution of one hundred dollars, we have just that many spirit-filled men to do still greater things, after the two hundred dollars have been given by two men, we have but two spirit-filled men to continue the work. If we can stimulate therefore, a few local churches to push this phase of our entire programme a bit more so that we shall have a more complete response, we shall be satisfied.

Certainly every gift throughout the year, given unto the Lord, commemorates the Wonderful Gift of our Savior, yet all the more may we remember him at this appropriate season of the year. Wise men from the East, came bearing gifts to the Babe in the Manger. While other gifts are forgotten these gifts of the Wise Men still remain in the foreground. There is something wonderful in the birth of a child. There is an association with the day of our birth that never leaves us. You may forget some of those splendid days of our Lord's life here among men but you never will forget the day of his birth. There is one day that stands out in the mind and heart of every Christian like, "A city set upon a hill" and can not be hid. Christian or pagan, the Spirit of Christmas holds you in its magic grasp. Men who know no Christ and live a life of sin, observe this day as one of joy and delight. There is no other day like unto it and never has been in the catalogue of days.

Until the day when we shall all sit down with him and he shall gird himself and serve us, this day will be a beacon light to all people. And we love to think that even in heaven, the Birth of our Lord and Master as a babe here on earth, will be a day of special rejoicing. Man cannot properly sing its praises, and angels must fall down before him and admit their inability to give due recognition to this wonderful day.

In your town already, men, who surely have never known him, are planning a Christmas dance. One to start early in the evening and lasting far into the night. Each participant will be required to contribute largely to a fund raised at that time. This money in most instances will be given to some philanthropic venture. Soon the papers will be telling the story of "how much" this dance afforded in the way of revenue. You may feel that your sense of the Christmas season has been outraged. You may lift your voice in a loud denunciation. And this we think, you ought to do as Christians. But what better can you do than to indicate to these folks a "Better Way." Let us meet in a House dedicated to the Lord, and after honoring him with our lips and our hearts in sincere worship, dig down into our pockets and place upon the altar some tangible evidences of our worship. When every church contributes more than the local dance hall, then may we lift our heads and tune our hearts to sing his praise. Negative teaching has its place, but positive teaching is more appropriate at this season of the year.

Certainly, each pastor will understand how best to apprise his congregation of the offering and their opportunity. No one can suggest to another how this may best be done. We do recall, however, a splendid plan made use of last year by the immediate past president of this association. As we recall, first of all this offering was dig-

PRESIDENT DUKER

Opens the appeal this week in behalf of White Gift Offerings. This will be followed next week by appeals from other officers of the Association. It is to be hoped that every Sunday school in the brotherhood will be already well under way with plans for promoting the spirit of giving at the Christmas season and for directing that spirit in unselfish and loyal channels. The Sunday School Association with its worthy program of Missionary and Religious Education promotion deserves the support of the entire church. Make your gift a vote of confidence and an expression of your own loyalty.—Editor.

nified in the minds of his people. A very splendid step. Then definite plans were made to acquaint each and every member of his congregation with a definite method of securing this offering. No one was allowed to escape knowledge of the fact that the offering was before them. Letters were written to all, in which a definite call was made. Then a certain challenge was ejected. Church loyalty was aroused. And best of all a very splendid offering was given unto the Lord. Surely we do not mean to suggest that any one's plan be adopted, but we do

suggest with all our heart that SOME DEFINITE PLAN be adopted in each local church. The very splendid thing to be complimented in the church referred to was the fact that they had a "PLAN." If every congregation has the vision plus the plan the work will be cared for in such a way that all will be delighted.

What more need we say, brethren, what else may we do, that his name may be glorified and his blood be accepted!

Goshen, Indiana.

Things By the Way

By A. D. Gnagey, D.D.

America and the Puritan

We have just passed another Thanksgiving Day. A few really **did** give thanks for something, but the dominant thing in the life of the American people on this annual holiday is not thanksgiving, it is feasting. There was a time, in the days of the Puritans, when it was a day of fasting, and it were better if it were that now. But the Puritan type of life no longer appeals to us. We sneer at it. Yet we should not forget that it is thanks to the Puritan that we are what we are as a nation—that we are no worse than we are. It would make tremendously for health,—physically, intellectually, and spiritually if we would allow ourselves to be brought under the restraints and the exacting discipline which characterized those early pioneers. They were a people who knew perfectly well, and let every one else know, that their God was the Lord. The unpatriotic habit of sneering at the Puritan is no credit to any one. It is told of Agassiz walking through the Alps with a boy younger than himself, and coming to a chasm which the other could not leap across. Agassiz made a bridge of himself to let the other boy crawl over his back to safety. Many of us have come to where we are, in just that way. Some one is responsible for the statement that there isn't a wealthy or prosperous American citizen today who has not crawled into his present position over the back of a Puritan. Probably an exaggerated statement, nevertheless one that carries with it something worth thinking about. Isn't it a fact that most of us have come into our present heritage in just about the same way? Do we, the Brethren people, in our public worship ever give recognition to the price some noble souls paid two hundred years ago for the privilege which is ours today? Let us not forget to acknowledge our indebtedness to the past; it will keep us humble and thoughtful. It was a wise old gentleman who once said: "God requireth that which is past." Let us think of that as we approach the New Year.

A Blot on the Schools

Mayor Thompson's scandalous "freaks" brings to our memory an opinion handed down by Judge Grosscup some years ago on the subject of excluding religion from our public schools: The only blot on the American public schools is the exclusion of spirituality as one of the great facts of the world. The law admits Darwin, admits science and admits all facts except the supreme fact that religion is the fundamental influence in all movements of mankind. As long as America turns its back on religion and the existence of God—the perfect message given by Jesus Christ—it is excluding the most powerful influence for good, both spiritual and civil, that the world has at its command.

Boys Take Notice

The most natural illustration of leadership in our own nation is that signified by the office of the presidency. Is it entirely accidental that the only president who was ever impeached and who is generally regarded as having made a failure of a matchless opportunity was a heavy drinker? With all sympathy for Andrew Johnson because of his lowly origin and because of the fact that he was unexpectedly promoted by the assassination of his chief to become the successor of Abraham Lincoln, the tragic story shows that the whole delicate problem of reconstruction, involving the destiny of the whole colored race, was mishandled by a man who was often without self-control because of his indulgences. The writer cherishes the hope that if the Evangelist has among its readers a group of boys they will read the story of Jehonadab the Rechabite, of a family of total abstainers: it is found in 2 Kings 10:15-17 and in Jeremiah 35:1-11.

Christ Calls Busy People

"I am too busy; I do not have the time." Such is one of the excuses only too frequently offered for the purpose of evading doing the thing which the mind is convinced ought to be done. It might be well to remind such people that the only kind of people God can use in his service are busy people. A young girl who had been reading "Deep Sea Missions" enthusiastically, became interested in Dr. Grenfell's wonderful work at Battle Harbor, and begged her friends to allow her to write and offer her services as a nurse in the hospital. Her pastor asked kindly but keenly, "What are you doing **HERE**, in your own church at home? Get to work in the church and Sunday school. Christ calls busy people." It was a gentle rebuke, but effective. Here are some Bible facts for those who are too busy to engage in the Lord's work:

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat by the wine-press.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's wine cup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes.

What are **YOU** doing that you are too busy to answer God's call to service?

Altoona, Pennsylvania.

Those who keep a book account of their good deeds seldom do enough good to justify keeping books.—Bryan.

The Bible Church

By Charles W. Mayes

(Moderator's address given at the Illiokota District Conference of the Brethren Church, held at Leon, Iowa, and voted by that body to be published in The Evangelist.)

We are indeed grateful to our Lord that we have been privileged to meet again in Conference. Throughout this Conference may we be mindful of his care and supreme goodness to us during the past year.

It seems that a moderator's address at a District Conference is sometimes a formal affair to take about so much time at the beginning of the conference and then to be forgotten as soon as the conference is over. I trust it may not be so today, for if the matters which I bring before your minds are to be forgotten as soon as we go back home, I am ready to stop now.

It is the purpose of this address to show how we can make our churches greater, strengthen their testimony both at home and abroad and make them more worthy of the Lord's commendation.

First, we should have a renewed emphasis on Bible preaching. I do not mean to insinuate that our preachers have not been doing this. But it is my firm conviction that the world and the church need more of the "Thus saith the Lord" today. Many preachers of other denominations in particular, are blown about with the winds at the present time and the people who want the truth and believe the Bible, (and there are many such) will seek the church where the preacher has a positive message. It is the preachers who preach expository sermons and have a teaching ministry who are doing the real and lasting work for the Lord today. We claim to be a "revival" church. But in connection with these we can very profitably hold Bible conferences for the exposition of the Word. Many strong Bible teachers from other denominations are many times very willing to assist in an effort to expound the great doctrines of the Bible. Every time we call in great Bible expositors from our own church or from others our own testimony will be strengthened after they have left. The interest in Bible conferences among Bible-believing and Bible-loving people is increasing today and there is no reason why the Brethren church standing for the Bible, as it claims, cannot receive great and lasting good from such. To this end I would offer the suggestion **that every church in this district hold a Bible conference this coming year.**

We in the Brethren church hear quite frequently about the "Bible the whole Bible and nothing but the Bible." And when we say a whole Bible, we should mean a whole Bible. We should not only mean a whole Bible, but preach a whole Bible. With the present trend of world affairs Brethren preachers should acquaint the people with the prophetic Word. This means the study of the books of Isaiah, Jeremiah, Zechariah, Daniel and the Revelations with, of course, many others. The church today is bewildered after listening to man's ideas, man's plans, and man's programs. Much of the church is engaged in work that is contrary to God's program. Yet where can you see God's program unfolding but in the prophetic Word. Besides there is no more fascinating subject today than that of the Biblical truth unfolded. Let us use the whole Bible.

Second, let us place new and renewed emphasis on Bible classes. By this I do not only mean the Bible class of the Sunday school. We have always had these and they have been the means of much of our progress but a Sunday school class will double its testimony when it becomes a Bible class. It seems that in many instances the committee which chooses the Sunday school lessons

has been so kind as to relieve us from studying great portions of the Bible. For instance who ever heard of a Sunday school lesson on the book of Jude? Yet is not Jude a part of the Eternal Word? Likewise many other important portions of the Word are omitted by the committee. **It is my suggestion therefore, that wherever possible Sunday school teachers be urged to take a particular Book of the Bible and study it in the class for a period of months.**

In connection with this we will find that especially among the young people there is a desire to study the Bible systematically. This can be very conveniently arranged for in week night classes. Young people, when properly approached will desire to study the Bible intensely. They are even willing to give a night a week to this work. **I therefore suggest that every pastor in this district make an effort to secure a week night Bible class of young people for the instructing of the young people in the "faith once for all delivered."**

The more of these classes that can be held, the better the church of tomorrow will be grounded in the faith and the more able to combat such heresies as Seventh Day Adventism, Russellism, Christian Science, Theosophy and Modernism. These special classes give the pastor an excellent opportunity to talk frankly about what the Bible says concerning false teachers, and the apostasy, to say nothing of the real opportunity to show the true purpose of the church, the meaning of Grace, the meaning of repentance, the meaning of conversion and the doctrines of the church in general including the ordinances.

Third, let us place renewed emphasis on the selection of church music and literature. It is my firm conviction that we lose a powerful force when we lose the great hymns of the church. We are sometimes carried away in the whirl of lively music, and in our effort to make it "peppy" the stately hymns of the Spirit are left out. Education in Christian truth will cause believers to be satisfied with nothing short of the best and most worshipful hymns.

The matter of church literature is an important subject. We should be loyal to our own church publications. However, let us ask at all times for sound biblical literature. We will get what we ask for. The matter of adequate Christian Endeavor literature is no small problem. Here it seems quite necessary to supplement some publications in connection with our own. If the "Christian Endeavor World" does not quite meet the need, others may be secured.

Fourth, let us place renewed emphasis on Bible homes. I am not going to set up the slogan "A family altar in every Brethren home in the Illiokota district in 1928." I wish it could be done. **But I would rather suggest that every pastor honestly strive to have established one dozen new family altars in his church this year.** I wish someone could offer a suggestion as to how the conversation of the home could be made to center around the Bible, our Lord and his church just as naturally as the work of the family is discussed. Probably in this the altar will aid some.

Fifth, let us place renewed emphasis upon Bible activities. We must remember that the purpose of a Christian is to glorify God, exalt his Son, be led by the Spirit and spread the gospel to the ends of the earth. We must be careful therefore that all the activities of the church

tend toward that ultimate goal. It is my conviction that we should rapidly increase our contributions to home and foreign missions. These matters are a fine thermometer to test the spiritual heat of the churches. As a rule little interest in missions means low spirituality in a church. **It is therefore suggested that this year each pastor place especial emphasis on informing his church of the work of our missions in Africa, South America and in the homeland.** We could place pictures in the churches of these fields and talk about them frequently as sermon illustrations, without solicitation in every case for money but merely to inform our people of the work of the missionaries. Each church should know the names of as many missionaries as is convenient and keep in touch with their writings through the Brethren Missionary and the Brethren Evangelist. It might be suggested that no one give less than five dollars at the Easter offering so that all may have access to the Brethren Missionary, a monthly magazine printed by the Foreign Missionary Society. In the meantime let us talk of the home work in the various districts and especially the Kentucky fields that when the Thanksgiving Offering is received all the members of all the churches will know something in detail as to what our mission stations are doing. Then let every man and woman, boy and girls in the Sunday school have a separate envelope in which he is to place his own contribution for spreading the Gospel in other places. It would be a step of great advancement if every individual in the Brethren churches of this district would give something freely and willingly to the extension work celebrated at the Thanksgiving season. Let it be suggested that no pastor ever preach a "missionary sermon." But instead let him continually preach the whole Gospel showing the position of believers in Christ Jesus. Let him show then the privileges accorded in Grace, and the Bible teaching on how much of God's money man is supposed to keep. When church members are truly Christian and consecrated the money matters will take care of themselves. Then church missions will not be a matter of the preachers harping on the money proposition.

In the case of other Bible activities shall we not aim to have an active Christian Endeavor and midweek service for Bible study and prayer in every church? **It is suggested that every Christian Endeavor endeavor to make young folks Christian and come to know the salvation that is in Christ Jesus.** The best social conditions always exist where each individual knows the Lord. It is further suggested that every pastor lead his Christian Endeavor to see the meaning of a full rounded life which we receive from him who said, "I am the Life." As a means to this end, the Bible must be the basis of everything and literature chosen which will harmonize with the Bible and not lead young folks to give talks and read clippings which were written by some person who does not hold the high and exalted opinions of the Bible as we do.

In the matter of mid-week services, let us say they can never be stressed too much. The person who attends regularly is bound to grow in Grace. He cannot help it. **Could we not increase our attendance 25% in the next year?** We can at least keep this in mind.

Sixth, I believe that the Illiokota district can assist in helping to solve our preacher problem. We are told that there are too few young men studying for the ministry today. Surely, this is not because capable young men cannot be found. It seems rather because they as young men, have not seen how important the spreading of the Gospel is. **It is therefore suggested that each church under the direction of the pastor take cognizance of their young men, how they grow in grace, their capabilities and set around them an environment so that when the**

Lord calls them to the ministry they will be able to hear the call. As much as we appreciate the efficiency of a few men of our church boards and a few others in furnishing preachers for our church and missionaries for our fields, still we should not leave this very important work to a few. We have just as fine and capable young men in this district as they have in California, Pennsylvania, or Ohio. May God help us to put the challenge of the work of the Lord Jesus Christ before our churches that young men and women will dedicate themselves to the Lord's special service. I would like to see a half dozen young preachers from this district in the next five years. Fellow ministers, let us proclaim our joy publicly as being co-laborers together with him. Let us make our young men want to become heralds of his cross. I was told not so long ago of a boy ten years old in one of our churches in this district, who said to his father, "I sure never want to be a preacher." When asked by his father the reason why, he said, "Because our preacher is always talking about not having any money, and when I get big, I want to have some money." That pastor, now gone from our district, never realized how his words took root in the heart of that boy. I may be a little short of money sometimes, but I tell you, I've got multitudes of things more important to talk about. Brethren, I wonder what our young men think of us anyway when they see the estimate we place on our call to the Lord's work. I tell you, Brethren, it gives us something to think about.

Now as I close, let me say that I have tried to emphasize Bible preaching, and Bible conferences, Bible classes, Bible music and literature, Bible homes, Bible activities, and an effort to secure more young Bible preachers. It is my prayer that these things may be remembered and accomplished all to the glory of God.

Des Moines, Iowa.

MY CONCEPTION OF AN EVANGELISTIC MEETING W. H. Book

First, the gospel should be preached in love. God's word, rather than man's opinion, should be stressed. Certainly there should be a strong desire to make additions, but the evangelist should be sure he has instructed them in the first and second principles. Those added should know why they have accepted Christ and the meaning of church membership. Too many, when they have been baptized, go their way, and the minister sees their faces no more forever.

They should be converted to Christ, rather than to the evangelist. They should join Christ, rather than the "meeting." Better have one addition who is informed and who has been thoroughly converted, than one thousand who have been attracted by the claptrap methods and high-pressure pulls of the evangelist. The evangelist should teach the converts "all things."

The dollar mark should not be the main goal. The evangelist should preach and emphasize the grace of giving, but it should be to the cause in general, rather than to the evangelist. When the evangelist takes from a weak church \$1,000 for a month's work and leaves the poor minister to struggle for his small salary, he has sinned.

It is all right to have the children join, provided they are old enough to believe and come of their own accord, but to "pull" them in by special efforts is a mistake.

When the meeting ends, the minister and people should be in better condition to work together. The evangelist should labor to strengthen the cords of love. It matters little if he be forgotten a week after the meeting has ended, if the minister still has the confidence and the love of his people.—Christian Standard.

THE BRETHREN PULPIT

The Soul's Opportunity

By Rev. Ernest Burner Allen, Vice President of International Society of Christian Endeavor

TEXT: Behold, now is the accepted time; behold, now is the day of salvation." II Cor. 6:2.

"On the great clock of time there is but one word, NOW." Some years ago a conference was held at Greenwich, England, when British and French astronomers met together to find if possible a difference of sixteen-one-hundredths of a second, which had crept into computations of meridians at Greenwich and Paris! They were prepared to spend two years to find this infinitesimal fragment of time, because when it was projected in various distant places, it caused a good deal of trouble. There are a great many men today who are looking for lost time! The tragedy of their lives is that they will never find it!

"They are slipping away—these sweet, swift years,
Like a leaf on the current cast;
With never a break in the rapid flow,
We watch them as one by one they go
Into the beautiful past.

There are only a few years left to love;
Shall we waste then in idle strife?
Shall we trample under our ruthless feet,
Those beautiful blossoms, rare and sweet,
By the dusty ways of life?"

There are two vain and dangerous conceits of life. One is, to spend all of the time regretting yesterday. A man took his wife out rowing, and as she sat in the boat, she trailed her left hand idly in the water. In an unguarded moment the precious rings on her finger slipped off into the water, though she tried to clutch them as they dropped away! And always after that, when they passed near the same spot in the water, she was eagerly gazing into the depths and ever ready to bare her arm to grasp what she wished was there again. Grasping of past things! That is the tragedy in many lives.

The other vain conceit of life is to spend all the time upon hopes for tomorrow. Dr. Fosdick says that the highest in us all and "Some time", each man declares, "I will attend to these deepest and finest relationships. Meanwhile he picks up his life as a football runner does the ball and speeds across the field. He has no present; he has only a future. ... 'Some time', he says, but it never comes." Men must remember the old Roman axiom, "Carpe diem—Seize the day." We must seize the day of youth, the day of life, the day of opportunity. It is said that on the outer walls on one of the towers of Beverley Minister there is a quaint old tile with this pregnant legend, "Now or When?" A modern business man has translated his life purpose in the same words, "Do it now."

Illustrations from life are always challenging. Here is a card from an old friend, who for many years has been laid aside. In the midst of her physical weakness and her inability to serve as heretofore, there is this tremendously significant comment upon the past years: "In these last days of illness and being shut in, I am glad I worked when I could."

What sort of memories are you today preparing for the other days ahead, in which you will measure and weigh the habit of your life? A well-known editorial writer offers an interesting confession in an article en-

titled, "Say it with Flowers, NOW." He tells of his plan to visit two old friends with whom he long had fellowship in service. The months passed by! In each instance he came too late to the home to see the old friend, and now has his "harvest of barren regrets" because he waited too long. Many times during years of happy association in service with Mr. Marion Lawrence, well-known and beloved in the Sunday school world, I have heard him repeat this little verse:

"It is better to buy a cheap bouquet
And give to your friend this very day,
Than a bushel of roses, white and red,
To lay on his casket when he is dead!"

There are some things we may single out, which are worth-while doing now. Let us give prayer, time and money to the cause of Jesus Christ. Each one of us has an opportunity to pray! One may be bed-ridden and poor, but he can pray. He may be unable to speak well or even to write effectively, but he can pray. Prayer may lift a church, a soul, a community, Godward. If we have all things else and have not prayer, God will say to us: "One thing thou lackest." Most of us can give time to the Lord's work. "Time," as Benjamin Franklin said, "is the stuff that life is made of." A little each day given to service, such time as might be necessary to make a call or use the 'phone, and much may be accomplished. The church exists and the Kingdom moves on because many people are giving time. Money also we must give. I have put it last in the list, but it is important. It is good that a multitude of people are investing their money in the stable securities of the Kingdom of God. It makes possible a beautiful ministry. It brings returns which nothing else can equal. Regular habits of giving, established in youth, and enlarged when we come to the making of our own home—these are worth while.

Let us give real heed today to the call of Jesus Christ. There are many good purposes asking for our attention and awaiting our action. The call of Christ through this printed page may come to some who have heard it often. He has said, "Come follow me", and we should do it now. He has said, "Come, learn of me", and we should enroll as pupils in his school now. When are you going to begin to practice a Christian life? How can you be sure of any opportunity to do so unless you do it now?

Over thirty-three years ago, at the World's Fair, Mr. Moody told of a time when he preached in the old Farwell Hall, Chicago. It was October 8, 1871, just before the great fire. He had preached earnestly for six nights, and on the last night his text was this: "What shall I do with Jesus, that is called Christ?" He asked the people to take that question home with them and think it over, then come the following week with their decision. But the fire intervened. He never saw the people of that audience again. So in 1893 he acknowledged his mistake, expressed his regrets, and said that he had many times asked God to forgive him.

I sat in the new Farwell Hall that night and heard his story. I resolved to do each day the vital things. Many

times I have failed. I confess it with sadness, but I will today again purpose to do what God leads me to do. I call you to serve him and to do it NOW. "Today is the tomorrow you talked about yesterday."

You said: "Tomorrow I will confess Christ." **Do it now.**

You said, "Tomorrow I will join the church." **Do it now!**

You said, "Tomorrow I will begin teaching that Sunday school class." **Do it now!**

You said, "Tomorrow I will call on those neighbors of mine, make that gift or send that letter to a friend, make my father and mother happy by a personal message, speak a word of encouragement and cheer, tell the man I have wronged I am sorry!"

A student in high school, you said you would master your work; a man in college, you declared you would grip the realities of life and not be mastered by the frivolities; a business man in the clutch of business, of fraternal relationships, of high-pressure activities, you said you would find time for your boy and your God. **If ever these and the highest claims are recognized, you must do it now!**

When the great bridge over the river at St. Louis was completed, it is said that the two sections did not come together in the center. An engineer was sent to New York to consult with the experts, so that any error might be located if possible. While he was there, a telegram came saying that the expansion of the metal caused by the rays of the sun had made the two halves meet in the center as planned. Promptly came the telegram: "**Clamp them.**"

In the warmth of a religious atmosphere in your home, or in a church service, or as you read these lines, certain purposes may emerge in your soul. The two great ends of life—the earthly and the heavenly—come close together. "**Clamp them!**" Act! Put your purpose into life and service. Take your stand with those who are seeking to obey God and bring in his Kingdom." **Do it now!**—Christian Herald.

THE BREAD OF LIFE

When Jesus called himself the Bread of life he meant that he was the God of satisfaction. All searching finds its end in him. Every desire discovers in him its fulfillment. We exult in our longings, if we know Christ, for we know that he is coming to meet them with ecstasy in his hands.

Yet we have not yet reached the crowning meaning of this glorious name of Jesus. Not until the Lord's Supper was it disclosed, not until the Redeemer took bread, broke it before his disciples in the upper room, and said, "This is my body, broken for you." In that feast we discover Jesus to be indeed the Bread of life.

The bread of the communion table tells us that this supreme satisfaction of all our desires and completion of all our needs is not without cost, not without gift. It is without money and without price to us, but paid for by the Giver, paid for at infinite charges.

Christ, the Bread of Life, is a broken loaf—broken as the rock is broken to release its hidden wealth; broken as the soil is broken, the harvest pushing through; broken as the alabaster cruse was broken, that the fragrance of the ointment might fill the house. An unmarred loaf is a fine thing, but there is no perfection like the broken loaf of the communion table and of Calvary.

Let us eat the Bread of Life—all of us. Most daring, most blessed of similies. Flesh of our flesh and blood of our blood it shall become.—*Amos R. Wells.*

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

THE LAW OF KINDNESS—Eph. 4:29-32. "Be ye kind one to another." It is a simple and universal requirement, and something that every one can do. Not every one can preach; not every one can sing; not every one can give large sums of money, but every one can be kind, and the obligation rests upon all. Not every one may find it easy, and especially to some people. But Christian standards were never meant to be easy. It is characteristic of them that they challenge and strain and seem unreasonably high to the mind of the world. That is an evidence of their divine source, and it is in bringing our lives up to that standard, rather than seeking to bring the standard down to our easy reach that we show ourselves sons of God.

TUESDAY

GOD'S WAYS NOT OURS—Eccl. 8:8-10. "Say not thou, what is the cause that the former days were better than these." But that is just what we are tempted to do. It is the sins of our own age that we are tremendously conscious of and are rightly troubled about. But let us not think that the prophets of God were not thus troubled in every age. Moreover let us not think that the hand of God is less powerful than it ever was, or that he is unable to accomplish that which he undertook.

WEDNESDAY

FAITHFUL WITNESSES—Isa. 43:1-13. "Ye are my witnesses, saith the Lord and my servant whom I have chosen." Israel was called to be a witness of God among the other nations, and not even exile could relieve the people of that responsibility. A man may be in the midst of trouble which he cannot explain, but let him not lose a sense of responsibility for witnessing to the goodness and wisdom and power. Such circumstances may require greater faith than when one is well and strong, but his witness will also be correspondingly more effective. Such a heart, uncomplaining and full of praise is a glory of God.

THURSDAY

SACRIFICIAL FELLOWSHIP—Gen. 22:5-12. "And Abraham said unto the young man, abide ye here with the ass, and I and the lad will go yonder and worship." When Abraham and his son Isaac went apart to their solitary place of worship we get "a foregleam of the atonement and the cross of Christ, the father and son in sacrificial fellowship." This giving of a son reminds us of divine redemption.

FRIDAY

THE PREACHING OF THE CROSS—1 Cor. 1:18-24. "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God." God has ordained to win the world unto himself through the instrumentality of preaching, and, foolish as it may seem to some, it will never be superseded. Nothing is so effective as the ringing voice and the flashing eye of the heart that is burning with a message from God.

SATURDAY

OUR BIG TASK—Matt. 5:13-16. "Ye are the salt of the earth." The world is to be brought to the acknowledgment of the Lordship of Christ through the influence of those who already call him Lord. To accomplish that we have been called to a high standard of living and service, where men may see our good works and glorify God. We cannot shine if we sink to a common level with the world; we lose our influence when we become identified with the spirit of the world.

SUNDAY

COME AND SEE—John 1:45-49. "Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." Some have thought Philip did not show any great brilliancy by his answer, but who could suggest one of greater wisdom? We would do well to learn from Philip in our efforts to meet the objections of the doubtful and unyielded. Historical and philosophical arguments will not impress them, but Jesus will, if they can be persuaded to look upon him. Invite them to come and see.—G. S. B.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for December 18)

Review: The Early Prophets of Israel

Golden Text: God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son.—Heb. 1:1, 2.

Daily Readings—December: M., 1 Kings 18:30-39; T., Amos 5:1-15; W., Hosea 11:1-9; T., Micah 6:1-13; F., Isaiah 6:1-8; S., Isaiah 1:10-20; S., Psalm 67.

The Divided Kingdom. Judah and Israel side by side, a double experiment in the progress of the kingdom of God.

This period extended from 982-722, about 260 years.

Judah's territory contained about 3400 square miles; Israel's 9400.

Judah's capital was Jerusalem with its temple; Israel's was Samaria.

Judah was more sheltered than Israel from close contact with the heathen, both politically and religiously.

Judah had one dynasty of 11 kings and one queen, all of the house of David; and Israel, 19 kings of 9 dynasties.

Judah had several very good kings, and great revivals of religion and reforms of morals; while in Israel from the first was a deterioration of varying degrees, with great help from Elijah and Elisha. Amos and Hosea also tried to stem the tide of evil in Israel.

Principles. In order to understand the meaning of God's dealings with Judah, and of the various events in its history, it is necessary to keep before our minds certain principles and facts.

1. In Palestine at this time was the only nation in the world which had the full revelation of one true God. All the rest of the world were idolaters, with gleams of truth and light.

2. This nation was under training in the truth and worship and morals of the one true religion, that they might preserve it in the world and teach it to all the world.

3. Therefore they must keep pure the knowledge of God, must obey his laws, and live his life at all hazards. The world would be lost, true religion would become extinct, unless the Jews preserved it.

If Israel Had Been Faithful. There is no reason for thinking that Israel would have been conquered in time. "In the days of David, of Uzziah, of Jeroboam II., Judah and Israel had shown what they could achieve. Had they been strong in faithfulness to Jehovah, and in the righteousness which that faith required, they would have shown an invincible strength amid the moral enervation of the surrounding people. They might have held their own by welding into one strong kingdom the whole surrounding people. They might have held their own by welding into one strong kingdom the whole of Palestine. They might have consolidated the sway which they at various times attained southwards, as far as the Red Sea port of Elath, northwards over Aram and Damascus, as far as the Hamath on the Orontes; eastwards to Thapsacus on the Euphrates; westward to the Isles of the Gentiles. Such a monarchy, held together by warrior statesmen, strong and righteous, and above all secure in the bless-

ing of God, would have been a thoroughly adequate counterpoise, not only to dilatory and distracted Egypt, which had long ceased to be aggressive, but even to brutal Assyria, which prevailed in no small measure because of the isolation and mutual dissension of these southern principalities."—Farrar.

The Message for Today.—It is good for every person to review his own past life and the past year. We look at our failures that we may learn the lesson we teach, and then forget them as God forgives and blots out forever. We look at what we have gained, in order that we may stand upon that past and do better. Every good, as well as every mistake corrected, may be a stepping-stone to better things.

It is well therefore to see

1. What lessons we can learn for ourselves from the history we have been studying.

2. What the history has to teach our nation.

3. Let us see visions of better things, and keep the divine ideals always before us.

4. There are great evils to be driven out of our country. The whole land is waking up to realize the need of civic righteousness.

5. There is always need of awakening new reforming zeal. For every step we gain give us views of new needs, and new ideals.

6. Every Christian land ought to be a perfect example of the kingdom of God, and of the blessings that abound in it.

OUR DUTY

*The great world's heart is aching, aching
fiercely in the night,
And God alone can heal it, and God alone
give light;*

*And the men who bear that message, and to
speak the living Word,
Are you and I my brothers, and the millions
that have heard.*

*Can we close our eyes to duty? Can we fold
our hands at ease?*

*While the gates of night stand open to the
pathway of the seas?*

*Can we shut up our compassions? Can we
leave our prayers unsaid?*

*Till the lands which sin has blasted have
been quickened from the dead?*

*We grovel among trifles, and our spirits
fret and toss,*

*While above us burns the vision of the
Christ upon the cross;*

*And the blood of God is streaming from
his broken hands and side,*

*And the lips of God are saying, "Tell my
brothers I have died."*

*O voice of God, we hear thee above the
shocks of time,*

*Thine echoes roll around us, and the mes-
sage is sublime;*

*No power of man shall thwart us, no strong-
hold shall dismay,*

*When God commands obedience, and love
has led the way*

—Frederick George Scott.

7. Every failure to live that life lessens its influence over the heathen nations.

8. The principles we have been studying apply to our own times, but are to be worked out in ways adapted to modern life.

Six Prophets

We have studied this quarter about six of the greatest Hebrew prophets, so that the review may well take the form of six essays or talks concerning them. They are Elijah, Elisha, Amos, Hosea, Micah, and Isaiah. Divide the time evenly among the speakers, and close the hour with a little talk by the teacher on Hebrew prophecy, its nature and its significance, especially its bearing on Christianity, and the reasons why it should be studied earnestly today.

Prophetic Messages for Today

The lessons of this quarter have not begun to exhaust the teachings of the Hebrew prophets that bear on modern problems, and the review in the older classes may well be devoted to still more applications of prophetic truth, as well as new emphasis on themes already discussed. Here are some topics which may be divided among the members of the class, each to lead a discussion on the subject assigned to him.

1. What would the prophets say about the land question in the United States?

2. What advice would the prophets give us concerning our immigration problems?

3. What are the teachings of the prophets regarding poverty and the way to abolish it?

4. How would the prophets handle the relations between labor and capital?

5. What governmental difficulties of the present day could be solved by the wisdom of the prophets?

6. What is the bearing of prophecy on the theological discussions uppermost among us?

7. What message have the prophets for modern women?

8. How would the prohibition question fare at the hands of the prophets?

9. What teachings of the prophets apply to our present-day amusements?

10. How would the prophets regard the vast fortunes of modern times?

11. What would be the attitude of the prophets toward the League of Nations?

12. How would the church life of modern America please the prophets?

—Illustrated Quarterly.

THE GOSPEL ACCORDING TO YOU

Not "making a living", but making a life; What you are, but not what you gain in the strife.

Your life is a book, written red from your veins;

What you are, and not what you say remains.

What life of the Christ are you writing, my friend?

A Gospel to last till the centuries end! Your Gospel of Christ is already begun,

Then how shall the rest of the sweet story run?

The saddest of all of his questions will be, "Did your life show that fact that you lived in Me?"

—James Henry Darlington, in "Verses by the Way."

E. M. RIDDLE, President
Warsaw, Indiana
L. V. KING, Associate
New Lebanon, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Endeavor Society Formed at Vinco

A party of enthusiastic Christian Endeavorers motored to Vinco Sunday afternoon and assisted the young people of the Brethren church located in that community to organize a Young People's Society of Christian Endeavor. Members of the group represented societies of the Brethren churches of this city.

The Rev. Joseph Gingrich, of Morrellville, President of the C. E. Union of Brethren Endeavorers of Pennsylvania, presided at the meeting. A brief program of singing, talks and a Scripture lesson was conducted. Rev. Dyoll Belote, of Moxham, Pennsylvania, State Quiet Hour Secretary, gave a very helpful and explanatory talk on the officers and their duties. The various committees and their functions were discussed at length. This all prepared the young people for the selection of their officers for the society. The group of 14 young people of the Vinco church were unanimous in their motion to organize.

With Miss Evelyn Probst acting as Secretary pro-tem and Rev. Gingrich in the chair, the following persons were selected as officers: President, Dwight Singer; Vice-President, Freda Gillin; Secretary, Camille Kempher; Treasurer, Mrs. Walter Mackell; Pianist, Ora Mackell; Lookout Committee Chairman, Margaret Mackell; Special Committee Chairman, Glenn Mackell. The Vice-President will act in the capacity of Prayer Meeting Committee Chairman.

The newly-elected officers were formally installed in their respective offices in a most impressive installation service that was conducted by the Rev. Belote.

The Rev. J. L. Bowman, pastor of the Vinco church, gave a brief talk in which he thanked the young people for the assistance they had given in organizing and also pledged his co-operation and support in the new work his young people are undertaking.

The organization will be known as the Young People's Christian Endeavor Society of the Vinco Brethren church and will hold its first regular prayer meeting the coming Sunday at 6:30 o'clock.—The Johnstown Tribune of November 15th, 1927.

PICK OUT YOUR STORY AND STICK TO IT

It is perhaps worth while to record some of the recent arguments which we have heard against prohibition. Possibly some of those who do not share "The Outlook's" hope that the Eighteenth Amendment may be given a square deal may not care for the order in which these objections are ranged below. To us, however, they seemed logically to fall into certain definite groups.

I.

The prohibition law is a failure because there is just as much liquor drank in the country as before the passage of the Eighteenth Amendment.

Because of their inability to get anything to drink, thousands of people are taking to drugs.

II.

Prohibition has destroyed the legitimate liquor business, and yet has allowed the country to become deluged to an extent

never known before with poisonous alcoholic drink. The Government is slowly killing the people.

Prohibition is so ineffective that the manufacturers of illicit liquors are producing liquor which averages as good as that which Americans ever drank.

III.

Under prohibition young people see drinking wherever they go, and are therefore enticed into becoming addicts in ever-increasing numbers.

In the old days liquor was served in the home, and young people being accustomed to it, did not drink to excess.

IV.

Prohibition is a gross violation of personal liberty, and should be destroyed on that account if for no other reason.

The evils of prohibition can be eliminated by permitting the Government to sell alcoholic liquors, restricting their sale, of course to suitable quantities and to people who will not abuse them.

It would seem as though at least fifty per cent of these objections to prohibition must be invalid.—From the Outlook.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for December 18)

Being Willing to Forgive. Eph 4:31, 32

The Story of Billy and His Friends
(In Four Parts. Part III)

When Billy and his gang found Sammy, he was out in his front yard looking about, just as though he could not think of anything that he wanted to do. Billy was usually the spokesman for the gang but he did not know what to say to this little colored boy. When Billy failed to speak, one of the others said, "We felt sorry for you so we came to see you." Now that was not just the right thing to say. Sammy did not want them to come just because they were sorry for him. Sammy wanted friends but he did not like to have people feel sorry for him.

Sammy's mother looked out the door just as Sammy was trying to find something to say to this gang. Sammy's mother did not understand that these boys had come to be kind to her boy. She thought that they had come to tease him. You see that had really happened sometimes and Sammy's mother didn't want it to happen again. So, she said, "If you boys have come to tease Sammy, it is time for you to leave, I don't want you to hurt the feelings of my little boy."

Billy still did not know what to say and some of the boys started leaving, so he did too. When they were down the street a little way they stopped to talk things over.

"Now we are in a worse mess than ever, aren't we?" said one.

"I know I said the wrong thing," said the little boy who had spoken to Sammy. "I

wouldn't want you fellows to come to me and say that you feel sorry for me. When we want another of our gang to come out and play, we don't say we feel sorry for that person. It just wouldn't work."

"Well what will we do?" said Billy. "Let's go home and ask our folks what we ought to say."

The next day, the gang met together and started for Sammy's house as they had done the day before. When they reached the yard Billy called out, "Sammy, will you forgive us for being unkind to you? We want you to come and play with us."

Sammy looked up as though he hardly believed his ears. And someone else said, "We really do want you to play with us. Please do and you will forgive us for not being kind, won't you?"

Then Sammy smiled. He was perfectly willing to forgive these boys and he was quite happy to be asked to play in such a kind manner. It really sounded as though they really wanted him to play with them. So he said, "Of course I forgive you, and I have been awfully anxious to play the games that I see you playing each day."

Right then and there Billy and all of the gang began to feel better. It made them so much happier to have Sammy as their friend and to realize that Sammy was really willing to forgive them for being so unkind to him. Being willing to forgive made Sammy happier, too. So they were a very happy gang of boys.

Soon all of them were so busy playing that they forgot all about Sammy being of a different color. They taught Sammy all of their games and soon Sammy was teaching them new games, too, the games he had played before he came to Woodville.

"Do you know that it isn't long until Christmas?" said one of the gang.

"That's right," said another, "and we always have a good time at Christmas. I wish that it was tomorrow."

"Let's have a Christmas celebration together," said Billy. "What do you say, gang?"

(Continued next week)

Bible References

- M., Dec. 12. Commanded to forgive. Matt. 18:21, 22.
- T., Dec. 13. Effect of not forgiving. Matt. 6:14, 15.
- W., Dec. 14. Jesus forgives enemies. Luke 23:24.
- T., Dec. 15. Stephen forgives. Acts 7:59, 60.
- F., Dec. 16. Paul's advice. Col. 3:12, 13.
- S., Dec. 17. Joseph forgives his brethren. Gen. 50:15-21.

Woodstock, Virginia.

"This is my work—my blessing, not my doom—

Of all who live I am the one by whom This work can best be done in my own way."

Then shall I see it, not too great or small To suit my spirit and to arouse my powers. Then shall I cheerfully greet the laboring hours,

And cheerfully turn, when the long shadows fall

At eventide, to play and love and rest— Because I know for me my work is best.

—Henry van Dyke.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Ashland Opens Endowment Campaign in Ohio

We have now moved the Endowment Campaign from Indiana to Ohio. It seemed strange to come to Ashland and talk to the people about the College that is in their midst. Ashland has been in this campaign ever since it started and about everybody before I came had been approached and given, either through the Faculty and School canvas, or in the city-wide campaign.

Everybody in Ashland is "Sold" on the College, whether they are Brethren or not. The day I came in town our football team played North Manchester College team and every business place had the purple and gold (College banner) on a flag pole in front of their place. This was homecoming day and I enjoyed the occasion, meeting several out of town friends who came for the occasion. The two teams were more evenly matched than the score of 22 to 6 in favor of Ashland shows, it was only in the last period through brilliant playing that Ashland's big gain was made.

I enjoyed the hospitality of Brother Bame who is the pastor of the Ashland church. It is needless to say that he is a booster for the college. He granted me every courtesy and gave every aid, even to driving his own machine to give my "Lizzie" a rest.

The people of Ashland have done a big thing in erecting a magnificent church building costing more than \$60,000.00 with a limited membership. They have assumed a debt of \$30,000.00, a staggering load for no larger constituency. I want to congratulate the pastor and all who had the planning and building of the church, for its beauty and arrangement.

Did the Ashland Members Dodge the Campaign?

If there ever were a people who had the right to, in the light of the heavy debt on their church, they did.

Their reply was—While we have obligations to our local church, we must stand back of the College, and they did. Our teachers have not large salaries, but a number of these men have given \$500.00, one of our trustees gave \$1,000.00, and all did a big thing. The total gift of Ashland to the College was \$7,420.00. Come on, churches of Ohio, show your colors.

W. S. BELL.

P. S.—There had been previously reported most of this amount, except \$295.00 which is to be added to the dial figures.

W. S. B.

FORT SCOTT, KANSAS

The special meeting at Fort Scott closed on November 15, with one of the largest crowds of the entire campaign. The Lord blessed in a way beyond the fondest hopes of the membership. The meeting is counted a victory in every way. The pastor will report the results of the effort.

Brother and Sister Wood are doing a fine piece of work. The Mission Boards have made no mistake in calling these people to this field. The Boards have been wise in keeping them in the field. No minister in the entire brotherhood is so well fitted for this work as Brother Wood. He has known the field for years and, therefore, knows

the problems that are to be faced and overcome. Brother Wood has the unbounded confidence of the people of Fort Scott, both in the church and out. He is, at present, president of the Ministerial Union of the city. This gives a prestige to our work that means much. The fact that he was placed in this position shows his standing with the ministers. There is a future for the Brethren church of Fort Scott. It will require still much time to bring the work to the place it should occupy, but if the Boards and the W. M. S. will continue their support and keep Brother and Sister Wood in the field, success must come. The special meeting brought the church in touch with a large number of people. Those who have already identified themselves with the church will add real strength. The months ahead should mean much in the way of an ingathering and a strengthening of the work.

While in Fort Scott my home was with Brother and Sister Wood. Everything possible was done for my comfort. Other homes of the membership were open to me. For all these kindnesses I am indeed thankful. I formed acquaintances that will mean much to me. The joy of leading individuals to Christ repays for the effort. May the Lord continue to richly bless and lead in this work. I am looking forward to the time when the Brethren church of Fort

Scott will come into her own. Pray for the work.

My next meeting will be in Dallas Center, Iowa, with Brother A. D. Cashman and his good people. I am anticipating a blessed fellowship. I covet your prayers for the work in which I am engaged.

J. C. BEAL.

FORT SCOTT, KANSAS

Our revival campaign, which was announced some weeks ago in our good church paper, the Evangelist, has now passed into history and we are certainly glad that we can report success, up to our fondest expectations.

Our esteemed Brother J. C. Beal came to us as arranged, from Carleton, Nebraska, arriving on November 1, and at once threw himself into the difficult task, and labored earnestly and efficiently for fifteen days. During this time he delivered fifteen sermons and gave seven Bible lessons, taught a Sunday school class, gave his stereopticon lecture on: "The Law of the Octave" and made calls with the pastor, too numerous to mention.

The fellowship we had with Brother Beal could not have been better and we, and also all who attended the services, were sad when we had to let him go. The attendance was not as large as the character of the work demanded, but in consideration of our small membership, and to us who know the field, the attendance was very fine and the beauty of it is, it increased until the last, and the last service was the largest. On the last Sunday that Brother Beal was with us, I baptized seven, four heads of families, and three young people, and these represented three new families to the church.

On the following Sunday I baptized a man



65 years old, also relating a new family to the church, and on the evening of the same day received the confession of a mother, which relates another new family to the church.

Through visitation with Brother Beal we found another husband and wife who decided to unite with us, as soon as the husband is able to be baptized, and doubtless their two oldest boys will come at the same time. These people are coming into the Brethren church because they believe the Bible to be the Word of God and desire a Whole Gospel to live by.

It is impossible to describe all the influences that went out from this campaign, but I am quite sure that the outlook is the best it has been since we have been here this time.

We are now in a "follow up" campaign and hope to reach others and keep the good work going. Last Sunday the church school attendance was about double the average attendance, before the campaign, and we hope to keep it going so.

During his short stay here Brother Beal made many friends by his Whole Gospel messages and pleasant fellowship, and all will be glad to have him return some time.

This work still needs much prayer, patience and perseverance, therefore we crave an interest in the prayers of the entire Evangelist family.

In behalf of this mission church, I desire to express our most sincere thanks to the Evangelistic Bible Study League, for its assistance which made this campaign possible.

We also express our deepest appreciation to each of the mission boards and the National W. M. S. for their liberal support of the work here.

L. G. WOOD.

PORTIS, KANSAS TO WEST ALEXANDRIA, OHIO

August closed our five year pastorate at the former place and we are now in our native state once more. Those five years were some of the most important in our ministry—busy, useful and pleasant ones for the Lord. We formed many friendships both in and out of the church which the coming years will not soon erase. Portis is a good field and many good Brethren are loyal to the Kingdom. Before our departure the Brethren showed their good will and appreciation in many, many ways, which we shall not soon forget. One event was a "Community Farewell Reception" at which over 300 people of all churches and non-church folks gathered at the First Brethren Church along with the city band, the band sponsored the outdoor program and the church the indoor one. We would like to mention all the good things, but we refrain, lest some may think we "boast". However, a gift from the S. M. M. to Mrs. Deeter was a hand purse with "real money" in it; a Gladstone bag for the family, from the church and which cost \$17; and a real sure enough gold watch, 21 Jewel Bunn Special—a special gift from the business men of the town. Engraved on the back lid are these words: "A token of good will to Rev. W. R. Deeter from Portis business men. August, 1927." This we are proud of indeed, because we don't feel worthy of it, but there must have been some reason for it all. There were class picnics, ice cream socials, dinners and suppers in homes, "n everything." It was a real test for us to leave these people who in a general way were so kind and helpful to us all. Some

marks of progress and accomplishments of the church which shall not soon be forgotten are: a remodeled church building, almost modern, and worth \$15,000; a remodeled parsonage, almost modern; increased membership and activities in all the auxiliaries.

Through the generosity of the church we were able to have a part of August for vacation, making a few days' visit in Norton County, then over night stops with relatives in Lincoln, Nebraska, Winston Missouri, and Kansas City, Missouri. Then a straight journey to Oakville, Indiana—our one-time pastorate before moving west. Here we spent a few days, but most of the remaining days of the month were spent in Winona, where we took in the great World Congress Against Alcoholism. We would like to write some of our impressions of this conference, but space forbids. However, we heard men and women who have been and are connected with "history making" events in the world. Prohibition is steadily gaining ground and impetus throughout the world, for which we can rightfully and justly rejoice.

On September first we landed in old Buckeye State,—West Alexandria, and found our goods had arrived and were being unpacked and installed in the place we call the parsonage. We had good audiences at both our churches on Sunday the fourth of September (Clayton and West Alexandria). We found these people easy to get acquainted with and it was not long till they showed their kindness, hospitality and good wishes in several ways. At West Alexandria they came in on us one evening before we got straightened up with ice cream and eats. A move always dwindles the family larder, so this "call" replenished our scant one to the amount of about \$17 worth—flour, sugar, potatoes, cabbage, fruit, etc. At Clayton a few weeks later they asked us over on a special mission but we found it to be a surprise for us. We gathered at the home of Brother Shank; here were more eats of flour, fruit, garden vegetables of many kinds—about \$16 worth; then they asked us to "hold" a small basket while the assembly passed by and dropped in gifts of silver and bills, which totaled \$30. Say! while we were embarrassed and sweat like a real laboring man, this came at a real opportune time, for we only had a couple of "Iron Men" in the house. The Lord always provides. Lord bless these good givers.

We observed Rally Day at both churches with record crowds and offerings. We are cooperating with the town churches in a Union Thanksgiving service on Thursday morning in West Alexandria and on Wednesday evening at Clayton.

The West Alexandria field seems to be quite ripe for a harvest; already we have baptized three, and taken in six by letter. Our Mid-Holiday Revival begins November 27 and lasts till December 11. Our hopes are that others will line up with the kingdom workers. Brother L. V. King will lead the singing for us. We are working and praying for a great time for the Lord. We will report later. We are planning a Christmas program also.

Revival services at Clayton will be held in January.

If you are interested in us and our work, we covet your prayers.

W. R. DEETER.

West Alexandria, Ohio.

NEWS OF THE COLLEGE

I attended a meeting of the scientific men of the state at Wooster, Ohio, last Monday, held in honor of Dr. Arthur Compton, an alumnus of that school, who had just been awarded the Nobel prize in Physics. It was a brilliant affair, highly scientific and inspiring.

Mrs. Strack of Lost Creek, Kentucky, has been a guest at the College for several weeks past. It is a pleasure to have her with us. She expects to work out of Ashland to nearby churches.

Dr. Bell has been in and out of Ashland frequently of late as he is working northern Ohio now.

Due to a very substantial gift from a friend, the College was enabled recently to purchase a Sousaphone (bass E flat) for the College Band. This organization is one of which the College is very proud. The horn is silver with a gold bell.

Due to the absence of the regular pastor at our church here, the various professors and others have been filling the pulpit. We are expecting Brother Ora DeLauter, of the Church of the Brethren, to preach this coming Sunday. Brother DeLauter is a graduate of Ashland.

The Men's Glee Club has had several dates and with good success.

The usual College activities are going on. The College will close for the holidays, Thursday, December 22 and re-open Tuesday, January 10. EDWIN E. JACOBS.

DAYTON NEWS

While no great amount of noise is emanating from the Dayton camp, yet we would hardly consent that any great number of us are slumbering in our tents. Our program of activities here at Dayton embodies both fullness and variety. But even at that, we are not getting accomplished all that a big congregation in a big city should and ought to accomplish. However, it is our ardent hope that we may not only increase in efficiency as a congregation, but that our scope of service and usefulness may widen. Truly there is much that needs to be done.

We have been on the Dayton field about sixteen months. If the simple truth is told I suspect that the most notable development in that time has been our very heavy losses. Surely the grim reaper has laid his hands on those whom we could least spare. In addition to other stalwart members, we have lost three deacons. One of those three deacons was Brother O. E. Bowman, superintendent of our church school and vice-moderator of the church. And yet, amid these losses we are trying to press forward with brave hearts and to see in it all the challenge to readjust our forces and work harder than ever. Our leaders have manifested a very fine Christian loyalty and courage under sad and difficult circumstances.

Since Anniversary Sunday and Homecoming we have had a number of splendid events, including a great Harvest Home day, a strong laymen's service, an excellent Father and Son banquet, and a hallowed and uplifting communion service.

The attendance in our church school is not as large as it has been at times in the past history of this congregation, but we believe we are doing solid, constructive work in the church school, in the several departments. We have inaugurated the monthly meeting for our teachers and officers; and

from this we expect to reap large, practical benefit. We are sure too that the various angles of our young people's work in the church is taking on new and gratifying impetus. We have a splendid Junior Christian Endeavor which meets during the morning church hour. We have also marshalled together and held with a quite satisfactory measure of success an Intermediate Y. P. S. C. E.. And before the new year is born we will have in operation a Senior Y. P. S. C. E. For this we are very glad. And in addition to our regular adult choir, we have a choir of high school age members which gives much promise, and is a source of joy and inspiration to the church. Later we will get the Junior choir lined up too. And what is more, we have an orchestra which is a decided credit to their leader, and a big factor in the church school.

From now on until the new year we will have many different activities. Christmas is a big event in the Dayton church. Much is made of it and properly so.

Our morning audiences for the preaching service are always good. But confidentially, they would be much better if many remained after church school for the morning worship, who somehow have picked up the erroneous and damaging notion that if a Christian goes to church school on Sunday morning, that is enough. If it were man or devil who let loose that notion in the world, I do not know. But I do know that the notion has gained a wide acceptance, to the detriment of the work of the Kingdom. The attendance at our evening services is gaining steadily too.

There has been no startling ingathering of souls during our stay here. For this I make no explanation or apologies whatever. I am candid when I say that as a new man on a big job I think I would have been sunk sure enough if I had had a big influx of new people to cope with, in addition to what were already here. The Lord knows I have been busy enough trying to find a lot that are on the list already. I speak purely from my own view point when I say that as I observe it there are times in the life of a congregation when other things are needed just as greatly as ingatherings. I maintain and have maintained for a long time that it is a very much bigger task to develop in a congregation that necessary strength and spirit which is so vital in holding and cultivating the results of an ingathering—a very much bigger task I say, than to stage the ingathering itself. I contend that periods of careful sowing are essential to the most satisfactory harvests. And of necessity the sowing periods are not as spectacular or sensational as the harvest. Sometimes we sow in tears: whereas it is quite natural to rejoice with the reaping. Our special meetings this year will be two weeks preceding Easter. We are going to make a careful preparation, and we will try to do our very best. But, as to whether or not we shall be able to flash abroad the news of a great landslide, is for the Lord to say. I am not worrying about it at all. All I know is, the bigger the harvest, the bigger is my job to take care of the results. That's why, if I have my way in the matter, it will be, not how many, but is it all wheat?

Like Dr. Gnagey, I apologize for the length of this letter. But I feel constrained to add just this: Whether you hear any noise or not from Dayton, you will be fairly safe to assume that we are trying to keep fuel on the fire.

WM. H. BEACHLER.

ALLENTOWN, PENNSYLVANIA

Allentown First Brethren church is again having a full-time pastor. Brother S. E. Christiansen has been with us since the first Sunday in September. We are certainly fortunate in securing such a conscientious and spiritual leader. With the help of his family who have already made a place for themselves in the hearts of the members we expect to gain great things for the Lord.

Pray for us, brethren, that we may be ever mindful of the Spirit's guiding, otherwise our work is vain.

We had our fall communion last Sunday with an attendance of fifty. It was truly a meeting of Spiritual uplift and Christian fellowship. We are praying daily that we may be cleansed of self so as to be used of the Lord in the winning of souls.

MRS. JAMES KAMOIE,
Corresponding Secretary.

MANUEL AND NAPFOR, KENTUCKY

On September first we organized a Sunday school at Manuel, Kentucky, known as Grapevine Sunday school. It is the first Brethren Sunday school in this locality and has been very prosperous since established. We had fifty-six enrolled to start with and have since increased the number to eighty-five. The work is going very successfully and lovely in every way.

I have been very much handicapped in many ways. As to support, I have borne practically all the expense. But I have found it to be a place that needs the help. There are lots of people that we are beginning to bring out of sin through the Sunday school and into the light of God. Heretofore no one has been able to reach the people, but they are beginning to respond, the field is ripe.

Our officers and teachers are: E. M. Davidson, superintendent; E. W. Davidson, assistant superintendent; Mrs. Nora Eversole, teacher and secretary-treasurer; W. E. Davidson, teacher.

This is a splendid locality to start a mission work—a run of about nine miles in length, with about 1500 inhabitants and only one Sunday school. I am glad to say that this has been the most successful and most enjoyed work of my life since I have seen the Light and have known the great love of the dear Master, who has come into my humble life and has found a place for me in this great harvest field where reapers are so much needed.

On November 6th I organized a Sunday school at Napfor, Kentucky, where I now reside. In this work I am assisted by my dear companion and two little girls, and the work is very successful so far. We had twenty-six to start with. I am acting as superintendent, and am assisted in the teaching and secretarial work by Mrs. Boyd Baker, Mrs. Mann and Mr. L. Johnson. Our average attendance has been forty-eight. Mr. Johnson says our work here looks more prosperous than any the community has ever had. This Sunday school meets at two o'clock in the afternoon and the one at Manuel at 9:30 in the morning. Pray for us in the work of the Master.

E. M. DAVIDSON.

TRAVEL FLASHES

Waynesboro, Pennsylvania

This report will cover the activities of the last eight months. The last Sunday in March marked the close of a ministry of

six and one-half years in Berlin. A brief summary of the work here might be of interest. The thing perhaps most outstanding is material, that of the building of the new church. We have here one of the best buildings in the brotherhood. Our people here are not wealthy but liberal. Some eighty thousand dollars passed through the hands of the various treasurers. But thing spiritual were not overlooked, the need of Christ as Savior and Lord was emphasized and 155 were added to the membership. The closing services will ever be remembered. The morning service was well attended by members and close friends of the church. For the evening service the ministers of the town were present with their people. Each of the ministers present gave a short talk which talks were encouraging. We had a capacity house, approximately eight hundred in attendance. The experiences in Berlin were those passed through in every pastorate. Some experiences were not just so pleasant, but these are forgotten in meditation upon the blessings which came during hours of Christian fellowship. May the Lord bless you, Berlin.

Beginning the first Sunday in April served for four months as supply pastor in Armstrong county, Pennsylvania. We have here two well organized churches, West Kittanning and Brush Valley. The charge here has been without a regular pastor now for over a year. I found on this circuit a spiritually minded people, they are much devoted to the work of the church. A two weeks' revival meeting at West Kittanning early in May closed with communion. Three made the good confession, one of whom united with the church. The last week in July I held a few nights' service in Brush Valley, closing with communion. The writer was ably assisted in this service by Brethren Alton Witter and Sherman Johnson.

During the last half of May I assisted our brethren at Prosperity, West Virginia in a series of meetings. This is one place where attendance is conditioned on the weather. Rain makes roads impassable. When weather permitted we had large crowds. While there were no visible results, there was evidence of blessing on the church, and many unsaved were made to think. Brother H. B. Showalter is the faithful and efficient pastor here. He has served this people many years, and is much loved and respected by all who know him. Entertainment during this meeting was in the home of the pastor. I was treated most kindly and will ever remember the kinship and sweet Christian fellowship.

The month of August was unique in my experience as it was the first time in more than eighteen years that I have not been a pastor. Interest, however, was continued in the Lord's work. The first Sunday I attended the morning service at the Third church, Johnstown and heard an able sermon by the pastor, Brother J. L. Gingrick. The next two Sunday mornings, in the absence of the pastor, I preached at the First church, Johnstown. Taking an evening train, of the second Sunday here, I sojourned to National Conference.

On August the 18th, we moved from the parsonage in Berlin, where the family had continued during the summer through the kindness of the brethren there, to our present home in Waynesboro, Pennsylvania. Beginning activities the first of September the time has been spent in getting acquainted and established in the work. A reception sponsored by the church served as an opportunity to meet the people and wa-

an expression of the cordiality which is found here. This reception was attended by a number of the pastors of the city, each of which expressed in a few well chosen words a warm welcome.

Much could be said in praise of the former pastors, Brethren Witter and Horlack, who have served here. Under the former, the congregation was organized and the church built. Under the latter, the work continued to grow; an addition was built at a cost of \$21,000 to the church and dedicated free of debt. Our fall communion was well attended, and blessed of the Lord. One was added to the church by baptism at this time.

The time from October 31 to November 22 was spent with our good people at Canton, Ohio, in a special series of meetings. This meeting will be reported by the pastor, Brother Vanator; space permits me but a few remarks. Great progress has been made by our people in this city. The new church is a model. But what is more, we found here a substantial Christian people. This people are great in their leadership. Brother and Sister Vanator are fundamental in their faith, efficient and consecrated and through much prayer have led this people to victory. The laity here are true to the Word; we have here a Whole Gospel people. To preach Christ in this atmosphere of prayer and faith was not difficult. Having served as pastor near here years ago, there was renewing of old friendships. Entertainment was in the home of the pastor. The kind hospitality of this and other homes, the Christian fellowship together will not be forgotten. But this is becoming too lengthy. I promise to report more frequently. May the Lord continue to bless his believing children. W. C. BENSHOFF.

TOBACCO "SMOKE HOUSES" OR HOMES?

Will H. Brown

Users of tobacco who make "smoke-houses" of their homes, or other people's homes, seldom realize the injury they are causing others. Dr. W. N. Boldyreff, M. D., in an article in the Good Health magazine, October, 1924, tells how slow he was in reaching a conclusion along this line. It was brought forcibly to his mind in the case of an army officer who stopped, for several days at a time, in the home of a brother. In the family were the wife and four children, ranging in age from 9 to 15 years, all in good health and normal in every way—BEFORE the uncle came to live with them for a time.

He was a smoker and smoked in their home. Soon after he came, the two younger children began to complain of severe pain in the eyes. An oculist ascribed the trouble to over-strain of the eyes. Soon thereafter the two older children had the same trouble. A little later the father and mother began to suffer from headaches, at times very severe. Added to this, the mother was troubled with insomnia.

The army officer's duties called him away at intervals, and this was what brought about the discovery. Every time he was away every member of the family improved. When he returned, the troubles all came back on them. This condition was so clearly marked, as the man came and went, that Dr. Boldyreff says he was forced to the conclusion that the smoking of the army officer in the home was THE CAUSE OF ALL THE TROUBLE.

The doctor adds: "For seven years there-

after I observed this family, and after the man finally left the home permanently, all members of the family were ENTIRELY FREE from the discomforts above described."

Many a babe has died in homes that have been turned into smokehouses by some member of the family who uses tobacco, because the frail system of the child could not overcome the effect of the nicotine-poisoned air in its lungs.

St. Paul's Cathedral in London has returned to the United States as a relic, a lightning rod installed by Benjamin Franklin.—Selected.

MRS LEAH KATHERINE BELL

(Explanatory Note—It was due to the inability to get the copy returned sooner from the Editor of the paper of the town in New York where the burial took place that this publication appears so late, and not to any negligence on the part of Dr. Beachler, so he informs us—Editor).

* * *

Sister Leah Katherine Bell, daughter of Joseph and Katherine Sprinkle, was born in the state of Iowa, May 10th, 1873, and departed this life Saturday night, September 24th, at the age of 54 years, 4 months and 14 days. Very early in her childhood, Sterling, Illinois became the place of residence of Sister Bell and her people, at which place she remained until the time of her marriage. It was here that she completed her work in the grade schools and later graduated from the high school.

Sister Bell was an accomplished musician, having taken her musical training in the Chicago Musical College. It was also in the Moody Institute of Chicago that she completed a Bible course.

A number of years of Sister Bell's life were devoted to the teaching of music both in Chicago and Sterling. She was also for a time organist at the Auditorium in Chicago, and also served the Episcopal and Presbyterian churches of Sterling as organist for a period of 8 or 9 years.

During part of these busy years of her life she was Secretary of the King's Daughters of Illinois, and gave much time and service to that organization in county and state activities.

As a girl, Sister Bell and her people became members of the Brethren church at Milledgeville, Illinois, under the ministry of Stephen H. Bashor.

On June 10th, 1903 she was united in marriage to Rev. W. S. Bell. Being a woman of pronounced religious character and inclination, she cheerfully and seriously assumed the responsibilities that belong to a pastor's wife. The years of married life that Sister Bell was privileged to enjoy with her husband were in congregations at Waterloo, Iowa, Johnstown, Pennsylvania, Sunnyside, Washington, and Dayton, Ohio. It is needless to say that in these various churches, and all through the years, Sister Bell was active and faithful in the work of her Lord and Master, willing always to do her part and even more than her part as a pastor's wife. A woman who has served faithfully and well as a pastor's wife for 24 years, has won unto herself a noble record. The average church member may find it more or less difficult to realize that if a pastor is to be at his best and is to render

the best service of which he is capable, he must have back of him a peaceable and well ordered home, and a wife in fullest sympathy with his work. And because this is true, it is sometimes possible that the large, vital part a pastor's wife contributes to the success of her husband is not fully recognized or appreciated. Sister Bell acquitted herself nobly and well as a pastor's wife. She will be long and favorably remembered by this congregation.

To Brother and Sister Bell were born four children, Alice, William Jr., Louise and Katherine, all surviving, and sharing with their father the deep sense of loss of a Godly and faithful wife and mother. Of Sister Bell's people, there is only one remaining—Mr. Lloyd Sprinkle of Sterling, Illinois.

The first break in Sister Bell's health came in 1918, which necessitated a different climate, hence the change from Dayton to Sunnyside, Washington. A year ago last June there occurred the final break from which she could not rally. The members of this congregation, and many friends in the city know what a long, heroic struggle has gone on in the effort to bring Sister Bell back to health. Public mention is due Dr. J. M. Wine for the large, loyal, sacrificing, untiring part he has had in this battle for health. In addition to this, everything has been done that could be done by Brother Bell and his children to restore our sister, and to make her comfortable. But disease has won in this terrible conflict. After all that has been done, and after all the prayers that have gone up in her behalf, and after the wonderful part Sister Bell played through it all, we are only left to conclude that it was not to be so. Certainly the family physician, and the family have a right to feel that nothing has been omitted or neglected to keep a noble woman among us.

I became Sister Bell's pastor a year ago. During the year, I saw her at various times. Upon my visits to her sick room I was always impressed with her remarkable fortitude, and courage, amid the great testing of her long illness. She never quarreled with the Almighty over her condition. She trusted him and was resigned to his will. She spent much time with her Bible and in prayer. Sister Bell knew her Lord and loved him. She was possessed of a remarkable faith, and a rich, genuine Christian experience. With her, the promises of God were not a theory or a sentiment, but a great, precious reality. She walked with God and talked with God. And I have every reason to believe that again and again she committed to God's grace and keeping her children and her husband. She truly loved her family, and she thought much of the future of her loved ones in connection with her going from them. I shall always remember her as a true, trustful woman of God, who has left to her children a very rich legacy, and who, I firmly believe, has gone home to a glorious reward.

I speak for Dr. Bell and his family when I express again their profound gratitude to very dear friends in the church and out of the church who have helped greatly in so many ways during the long struggle to bring happiness and comfort to the one who has gone, and to give renewed courage to those who remain.

The funeral services were conducted by the pastor in the church, in the presence of a very large concourse of sympathizing friends. There were many beautiful floral tributes. Text used, Zech. 14:7.

WM. H. BEACHLER, Pastor.

THE TIE THAT BINDS

CLUM-TASKER—On the evening of June twenty-fifth Mr. Carl Clum was united in marriage to Miss Hildred Tasker at the home of the bride's parents. The bride was attended by Miss Dorothea Darby as maid of honor and Mr. Victor Clum acted as best man. The groom is the son of Mr. and Mrs. Everett Clum. Both bride and groom are members of the Brethren church at this place, thus fulfilling the scripture "Be ye not unequally yoked together with unbelievers." May the Lord mightily bless this union and when the Roll is Called Up Yonder may their home circle not be broken.
R. I. HUMBERD.

IN THE SHADOW

BILLMAN—Again the Dayton church has sustained a keen loss in the death of Brother Jacob Henry Billman. Brother Billman passed away Friday morning, November 4th, at the age of 73 years, 11 months, and 3 days. His passing came as a shock to his family and friends. We knew that Brother Billman was not in good health for some months, but none of us were prepared for what has taken place. It was my privilege to serve Brother Billman as pastor in two congregations—first at Bear Creek in my early ministry, and later here at Dayton. He had been a deacon for many years, first at Bear Creek and later here in the Dayton church. I knew him intimately and well for many years. In his death I have lost a true, loyal friend. Four children survive him: Luke Florence, Mary Maud, Harry Carl, and Robert Beeghly Billman. He is also survived by his aged father, more than 95 years of age and in remarkable health, also a brother and two sisters, all residing in Florida. We have had a loss in Brother Billman's death, and shall remember with inspiration his quiet, gentle, hopeful manner and life. The funeral was conducted in the Dayton church on Sunday afternoon, November 6th, by the pastor in the presence of a large audience. Our profoundest sympathy goes out to the children who mourn the departure of their father.
WM. H. BEACHLER, Pastor.

LIMBERT—After a very long long and testing illness, Sister Amanda Limbert departed this life, Tuesday night, October 4th, at the age of 70 years, 6 months, and 6 days. Sister Limbert was a splendid Christian woman of fine poise, strong character, and stalwart faith. Amid long and almost unbearable suffering her trust in God never forsook her. She is survived by a daughter who was tireless in her ministrations to her mother, also three sons, and a devoted sister residing in Kansas. Sister Limbert was a faithful member of the Home Builders' class and a consistent member of the Dayton church. Another loss has come to us. The funeral service was conducted in the church by the pastor. May God comfort the family.
WM. H. BEACHLER, Pastor.

ZEISERT—Christian Zeisert, son of Christian (Senior) and Elizabeth Zeisert, was born near Clayton, Ohio, December 12, 1861, and departed this life at his home in Clayton, Ohio, October 31, 1927, aged 65 years, 10 months and 10 days.

He was united in marriage to Minnetta Ullery August 3, 1888, and to this union was born one daughter, Edna, who with the mother and wife survive. He had been a member of the Brethren church for fifteen years and most of that time served as one of the trustees. He was a man well thought of by all who knew him. His place in life will be hard to fill and he will be missed.

Funeral services were conducted by the writer at the First Brethren church in Clayton, and burial made in the cemetery near by.
W. R. DEETER.

Robins—Charles R. Robins, son of Randolph and Mary Robins was born in Lewisburg, Ohio, April 9th, 1881, and departed this life October 24th, 1927, at his home in West Alexandria, Ohio, aged 46 years, 6 months and 15 days.

He lived most of his life in Preble and Montgomery Counties. He was a purveyor of fresh fish in his home town and other towns and country round about. Through fair treatment and honest dealing he built up a heavy trade.

On Wednesday, October the 19th he, with his wife, made the good confession, accepting Christ as their Savior. Thus after twenty-six years from the day when they were united as husband and wife, they were united with the Lord. Who knows but what this anniversary was one of the real happy ones of his life, though sorely afflicted and upon his bed of pain. Who knows but what he realized some of the blessings which God has in store for them that love him.

Funeral services were conducted from the Brethren church, by the writer, and burial in the Sugar Grove Cemetery, north of West Alexandria.
W. R. DEETER.

SCHOLZ—Mrs. Rose C. Scholz was born near Louisville, Kansas, November 7th, 1858 and departed this life at her home at Chambers, Nebraska, Monday the 21st of November, 1927, being 69 years and 14 days of age at the time of her death. She spent much of her life on the farm near Fort Scott, Kansas, but moved to Nebraska with two of her sons about seven years ago.

Her husband preceded her in death over 16 years and the writer conducted his funeral at that time.

She leaves three sons and two daughters to mourn their loss. They are: Otto J., Ellis L., of Chambers, Nebraska; August J., of Neligh, Nebraska; Katherine Ingerham, and Elsie Lowe, both of Fort Scott, Kansas.

The funeral was conducted from the undertaking parlors, November 26, 1927 by the writer. The body was laid to rest in the family lot in Evergreen Cemetery.
L. G. WOOD.

SIPE—Paul Edward Sipe, infant son of Mr. and Mrs. Clark Sipe, was born November 20, 1927. The babe died at birth.

He leaves father, mother and many other relatives to mourn their loss. We weep not as those who have no hope of meeting again, for Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

Short funeral services were held at the home by the pastor.
JOHN M. PARR.

Business Manager's Corner

CONFERENCE MINUTES

Not much has been said recently about the completing of the publication of the minutes of our last General Conference and of the Church Year Book, but after many delays incident to its publication, caused by the tardy receipt of various reports from various district conferences, the publication is off the press and will be in the mails in a few days, and perhaps in the hands of most of our pastors before this column is read.

How Handle These Reports

For a couple of years the secretary of the General Conference has had the task of disposing of these reports or minutes, which proved a monumental task to him, and not altogether satisfactory in its results at that. Consequently the Conference requested that the mailing be taken care of again from the Publishing House, and we are endeavoring to follow these instructions.

As we have printed less than one-half the number of copies this year than we printed a few years ago the pastors will have only a very few to dispose of in each congregation.

A Test of Loyalty

The primary object in publishing these Annuals is to preserve a permanent record of the proceedings of our General Conference and also to preserve for future generations the main addresses and sermons that have been delivered at these conferences.

To aid in meeting the expense of preserving these records the pastors of the various churches are asked to dispose of a very few copies in each congregation at twenty-five cents per copy.

It will be an act of loyalty on the part of the pastor and also on the part of the few of his members that buy these reports.

With the limited number that have been published this year there should not be left a single copy in the office, except the few we will want to place in our own permanent files.

A few years ago there was some rivalry among a few of our pastors in their endeavors to see who would be the FIRST one to send in the remittance for the Annuals sold.

It has been many years since enough copies of the Annual have been sold to meet the cost of publication, so we are going to ask the pastors to remit the full amount received for their sale as a mark of their whole-hearted cooperation in disposing of these Reports.

Should You be Missed

We would not miss any of our pastors for the world in giving them an opportunity to join in this distribution, but you know mistakes occur in all well regulated families, and the Publishing Family is just as human as you are; so, anticipating a few mistakes, we will hold a certain number of copies in reserve to enable us to supply any one whom we have inadvertently overlooked. Just drop us a card and the Reports will be sent as fast as Uncle Sam will carry them in the mails.

Christmas is Coming

Many magazines and household publications are urging their subscribers to not only renew their own subscriptions to their papers, but they are urging them to subscribe for a friend also and to make it a

Christmas present that will last for a whole year.

Why not do that with the Brethren Evangelist? There are numbers of old people in most every congregation whose means are limited and who feel since their earning days are practically over they can no longer pay for the church paper that they have loved many years. Almost every week we receive letters from such old people expressing their regret that they can no longer take the Evangelist. Are there not those who are more favorably situated that will do this much for a neighbor, a brother or a sister, maybe some shut-in that has many weary hours to while away?

We will gladly make a special rate of \$1.50 for a year's subscription that any one wants to send to another.

Special Campaign

On October first we began sending a large number of copies of the Evangelist to many of our churches for a period of three months to be distributed among the families that were not subscribers to the paper, hoping that at the end of the allotted time they would have fallen so much in love with the paper that they would become regular subscribers. Also five thousand extra copies were mailed out just before Thanksgiving for distribution.

Surely there should be some visible fruit as the result of these efforts, but it is like a fishing trip or an evangelistic meeting. Somebody must "draw the net." Who will it be? Ordinarily it should be the pastor, or some one he has designated to draw it for him.

Pastors, will you not please see that the work is done? Maybe you will have to "cast on the other side", but surely there should be some results from these appeals.

R. R. TEETER,
Business Manager.

ANNOUNCEMENTS

NOTICE TO PASTORS OF PENNSYLVANIA

We have a growing mission point in the suburbs of Akron and desire to get in touch with members of the Brethren church who have moved to Akron from other states. Brother Henry Holsinger came to us recently and informed us that there were a number of Pennsylvania Brethren in Akron but could not give their addresses. I am asking that the pastors of Pennsylvania churches and any others having members who are located in Akron, Ohio, send their names and addresses to me so I may locate them. Thanking you in advance for your cooperation in the Master's work, I am,

Fraternally,

FLOYD SIBERT, Ellet, Ohio, Bx. 139.



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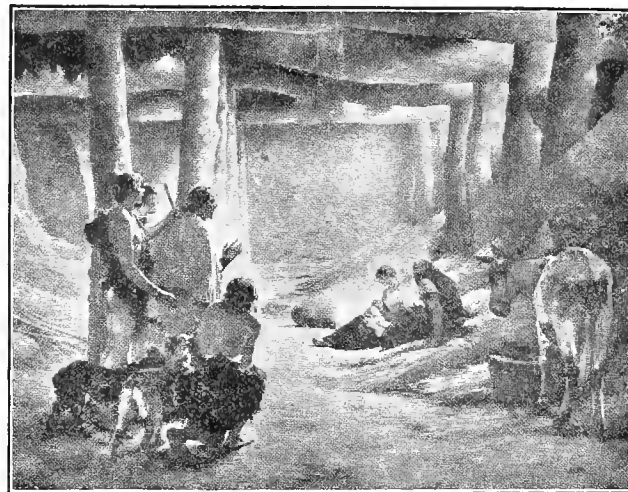
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EDITORIAL

The Church Paper in Every Home

This is a hope and not a statement of fact; it is an ideal and not a reality. But the ideal must be kept before us, else we shall not make progress, and the hope must be kept burning, or we shall sink in despair. We must immediately qualify what we have said by saying this is the situation with regard to the church as a whole, but not with certain individual units of it. For some it is no longer an ideal but an actuality, for they have already placed their church paper in every home. There are not a few of these churches which have in the years immediately past achieved this goal for a shorter or longer period, and a goodly number of them have held it to the present. They are the inspiration to other churches to attempt the ideal and the proof that it is neither too high to be reached nor too straining to be maintained. And it is because of their success in continuing the church paper in every home for a decade that we have the courage to persist in pressing it before the brotherhood as the goal of achievement for every church. What has been done by some of our churches, and by some of the largest of them, can be done by all our churches if they will only determine to undertake it, and what has been kept up for ten years by small and large churches, is possible for all of them all the time, if they can only be persuaded to believe it and brought to desire it and to feel the urge of it. There is really to be found the seat of difficulty—we do not realize the importance of putting the church paper in every home and of keeping it there.

There are numerous reasons why the church paper should be in every home of the denomination, but no one of them that is valid is for the sake of the church paper itself. It is merely an instrument invented to perform a particular task and not a financial institution created for profit. The publishing business would be no proper concern of the church, if it were engaged in merely as a commercial enterprise, if there were no great and necessary task it was set to accomplish. And when we urge the importance of a wider distribution of The Evangelist, it is not merely that a large and financially profitable subscription list may be built up, but that it may the more effectively fulfill its mission, and accomplish the great service for the church that is set before it.

The church paper is the great informing medium of the church,

its task is to carry the news of the brotherhood to the homes of its membership. It is possibly needless to go into detail: as to the importance of such a service. Every pastor knows that the members who keep in touch with what is going on in the church world, and especially the plans, methods and achievements of their own denomination are the ones who are to be counted on for loyalty and service. They have the vision and breadth of sympathy so essential to progress. They have the optimism and courage necessary for the undertaking of challenging tasks. They are the ones who are most useful and adaptable by reason of their keeping abreast with the living experience of the church. They are the ones who are strongest in faith, richest in ideals and noblest in life (other things being equal), because they have most to feed on. It is the man or the woman who keeps informed whom pastors find a delight and a joy in the great task of Kingdom building, and in whom the most ready and intelligent cooperation is usually to be found.

Now the fact that the church paper is the one supreme agency for the building up of an informed membership is what makes its distribution so important. It is not only the supreme agency, but about the only agency that is feasible and that men depend on today. It is the only means at the service of the church capable of the dissemination of news and plans and programs on such wide scale as to make possible the carrying out of a great program in united, simultaneous fashion. And, as suggested, reading is the one means on which men have come to depend for the news of the world, religious news as well as secular. We have lost the art of conversation. We have largely ceased the exchange of news by word of mouth. We ride side by side on the train with our faces buried in the daily paper or a magazine, or a book. We have no time to visit and exchange news items. We go to church just in time to hear the opening hymn announced and leave as soon as the benediction is said and do not tarry for the old-time social intercourses. We do not get the news when we are together, we get it when we are separated in our various places of abode, by reading our papers. We depend very little comparatively even upon the pulpit for our information concerning the things pertaining to the Kingdom; we depend on our reading. Our interpretation of life in practically all its phases is gained through reading. How important then that we be concerned about the kind of reading our members pursue! How vital is it for the church's sake and the people's that we place at the disposal of the members of every Christian home the church paper that carries the news of our own denominational life and promotes the ideals to which we are attached!

EDITORIAL REVIEW

The National School Association has sent out several thousand White Gift offering envelopes to the various schools of the brotherhood. Any who may be missed or who receives an insufficient number may be adequately supplied by writing to Prof. M. A. Stuckey, Ashland, Ohio. Send your offering to Prof. M. P. Puterbaugh, at Ashland.

One of our very splendid preachers, but one who is comparatively little known, but who has had a long and rich experience in the Dunker fraternity, is Elder George Swihart, whose home is Roann, Indiana. He recently assisted in special services at Bryan, Ohio, as reported by the pastor, Brother O. C. Lemert, and his work was greatly appreciated.

We are favored this week with an interesting report from the pen of Sister Hattie Cope Sheldon concerning the progress of the work and other conditions related thereto. She states in a note accompanying the letter that the Lord has wonderfully blessed Brother Sheldon and herself and their little son with health, the latter at the age of three and one-half months not having been sick a day and weighing sixteen and one-half pounds.

Sister Grace P. Srack reports both her work and her plans for the winter. She has accepted the task of visiting the churches in the interest of our Kentucky mission work and stewardship instruction and where she has gone, she has been very favorably

received and has given a blessing. She has decided, on account of her health conditions, to visit the Coast churches during the winter and return to the Central states in the spring.

Brother G. E. Drushal reports the work going forward at Lost Creek, Kentucky, in a very satisfactory manner, the Sunday school showing a commendable increase over the preceding year. Everybody seems to have his work and to be working at it. While some care for the children and young people at Riverside, others are going to nearby places and conducting Sunday schools on Sunday afternoons. Former appeals for clothing have met with good response, but not enough has been received to meet the demands.

Dr. J. C. Beal and Elder A. D. Cashman both tell of the happy experiences of their campaign together at Dallas Center, Iowa, where the latter is pastor. Brother Cashman has the cooperation of his people and he is leading them forward in a splendid manner. Twenty souls have by this time, he says, been received into the church since he took charge, nine of whom are the result of the meetings conducted by Brother Beal, who proved to be a great blessing to pastor and people. The future of this church would seem to be bright, as is suggested, with such a splendid group of capable and consecrated young people.

Our good correspondent from the North Manchester, Indiana, congregation let us in just a little on the busy and advancing life of that splendid church, that is so efficiently shepherded by Prof. J. Raymond Schutz. The Sunday preceding Thanksgiving is mentioned as a very unusual day. One of the most significant features of the day was the graduation of five persons from the three year course in Teacher Training. These graduates, as well as their teacher, are deserving of congratulations on having maintained interest in such an undertaking long enough to complete a three year course. Such training is widely needed in our Sunday schools and we might well place more emphasis upon it.

Our readers will enjoy the good letter by Brother A. L. Lynn, now located at Roanoke, Virginia, as pastor of the First Brethren church there. He mentions briefly his leave-taking of Pittsburgh, where he accomplished a fine piece of work during his five-year pastorate. At Roanoke he is throwing himself with faith into the big task that is on his hands. He has been used of God to bring splendid victories to two of the nearby churches. At the Garden City church forty decisions were counted and fifteen of these had received baptism at the time of writing. At the Hollins church forty were received into the church, thirty-six by baptism and four by letter.

Brother Lester V. King, pastor of the church at New Lebanon, Ohio, tells of the success of their community Daily Vacation Bible School held last July, much of the success of which, it is evident, was due to the Brethren workers. The pastor is wisely sowing the seeds from which he may expect to reap a harvest of Gospel giving in the future, by distributing tithing literature. We are glad to note that he hopes to put the EVANGELIST in every home of his congregation. He finds the presence of two resident preachers not a hindrance to his work but a help. And we would expect two such fine spirited men as Brethren Hoover and Kinzie to give just such cooperation as they are reported to give.

Brother Freeman Ankrum writes that the work at Oak Hill, West Virginia, continues to make commendable progress, the various lines of activity being maintained with growing interest. The building program is going forward and with such sacrifice and zeal as is manifest it would seem that they are certain to have their coveted dreams realized in the not far distant future. A remarkable example of healing following earnest and united prayer is reported. It is reassuring to learn of this. Why is it that such answers to prayer seem so unusual, so infrequent and strange? Do they really occur so infrequently, or is it that they are so seldom reported?

Dr. Martin Shively, bursar of Ashland College fears he is reporting the final on the Educational Day offering, and gives the names of all churches that responded to the call. If your church is conspicuous by its absence from this list, it is hoped that there will be experienced a sense of loss of blessing to such an extent

that next year it may be counted among the responding group, and if possible, amends may be made for failure thus far this year. The final figures are not what they really ought to be, but we must also bear in mind that the canvass for Endowment has been going on among the churches, which accounts to a considerable extent for the poor showing.

Dr. W. S. Bell's report on the College Endowment campaign this week is a little different from usual, and the gifts he reports came about in a different way. Instead of going after them and talking long to get them, they came to him and without a word of solicitation. It would be a glorious thing if a goodly number of God's children possessed that same desire to give. Of course, if any large number of our church folks were disposed to give to college endowment after that fashion, Brother Bell might find himself without a job, but we dare say he would be glad to be relieved and to get back into the pastorate again. To tramp from place to place, to be constantly on the go, and to be compelled to face one continuous round of hard-luck stories just to get people to do their duty toward the college is not a pleasant task such as one might covet, but one to be accepted merely from a sense of duty. Wouldn't it be glorious if Christian people gave to the Lord's work cheerfully, freely and voluntarily, if it were not necessary to be constantly coaxing and begging them to do what is their plain duty to do? But people are not that way. Paul had experience with a few, but for the most part when the funds must be had for meeting some emergency in the Lord's work, there must needs be much "gathering", much going from house to house to entreat reluctant givers to relinquish the necessary amount. It is therefore like a refreshing breeze on a hot day, or perhaps it would be more seasonable to say, like a breath of the warm south wind in zero weather, to learn of such willing, voluntary givers as are the occasion of this report. It may be, however, that such instances would be greatly multiplied if we who are the ministers of the word of God were more diligent in teaching the Gospel truths about stewardship and tithing. From these two gifts the Endowment Fund is set forward to the amount of \$1,500.00, which gives us a total of \$127,026.54.

Items of Interest

King Boris is Dry

It is reported that Bulgaria has the only teetotaler-king in all Europe. King Boris is young and still unmarried, but he never touches a drop of alcohol, so we are told by the World League Against Alcoholism. His attitude toward the drink evil grew out an experience which came into his life when but a small child and not yet heir to the throne. He witnessed a death brawl between two soldiers under the influence of liquor and was greatly affected by it, so much so, that he resolved at that moment never to drink and has kept his word. He hopes that his royal example will in time influence his people, and especially bring about a dry army in Bulgaria.

About Prohibition

No topic is more widely discussed today than Prohibition, and about no enactment has there been so much confusion as about the Eighteenth Amendment. It is refreshing to come in touch with some one who can think clearly and positively on the subject, as illustrated by the following printed statements gleaned from a recent address by Dr. Ernest H. Cherrington:

"Personal liberty is the least where there is no law and no government, while personal liberty reaches its highest degree where the strongest enforced restrictions and prohibitions are placed on anti-social acts.

"The first necessary step in the securing of any reform against a great evil is to deprive that evil of the sanction of the law and government.

"A great social reform such as the one in which we are engaged today is not a revolution, it is an evolution. It cannot be obtained by legislation alone, but primarily by education.

"The final decision will not rest with the next general election, but with the next generation."

GENERAL ARTICLES

The Blessings of Religious Education

By O. C. Starn, General Secretary, National Sunday School Association

The term "Religious Education" may immediately become odious to some. Such have the privilege to call it anything else they choose. It is the great principle of Religious Education that we are after. The principle of educating especially our children and young people in all things pertaining to the Christian religion. The value of this principle was recognized by Israel of old because Jehovah himself spoke it. "Thou shalt teach them to thy children." Teach what? God's laws. His laws had to do with all relationships of life. Today we are making a strenuous effort in the field of Religious Education to diligently teach our young the principles of Christian living.

The "gift time" of the year 1927 is rapidly approaching. Our children are beginning to plan what they want Santa Claus to bring them, yes and even those older, are peculiarly imbued with the same spirit. It is the happy time of the year. We would not think of refusing to give our children a single gift or our loved ones. It means friendship and love and affection. Great appeals are being made in our cities for community chest gifts, the sum of which will amount to millions of dollars. The gifts thus offered will be used to help make the poor and needy happy on Christmas Day. This is a commendably charitable and fraternal piece of work. People welcome this season—both those who give and those who receive. Why should they not?

The thing upon our heart that prompts this article is the annual White Gift offering. We wonder if this event is as gladly received as the giving of other gifts. Or does it appear as an imposition on our happiness? It should not thus appear if the import is distinctly understood. To some it may merely be the asking for money with no thought of the good it will do, hence it may be a drudgery. Let us think only of the good it will do.

The White Gift is distinctly a Sunday school offering and will be used by the National Sunday School Association of the Brethren church for forwarding the work of Religious Education. The greater amount will go for the support of the chair of Religious Education in Ashland College. The remainder of the sum will be used by the Association for its general work.

The far reaching influences of this department of Religious Education of our college cannot be estimated. This Collegiate department has come to stay and will increase in importance and scope of influence as the years come and go. We will not allow our College to slump behind in this great work. I feel as our people come to understand the true meaning of Religious Education more fully they will give more and more toward the support of this department. Not only in paying the salary of the pro-

fessor who occupies the chair but also in supplying an adequate sum for the promotion of field work. We are lacking in this at the present time which fact we believe will impede our work to a certain extent.

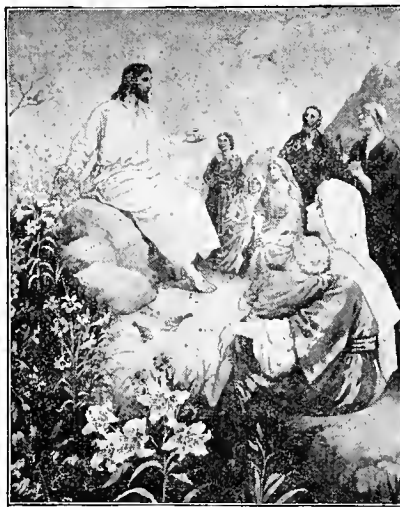
The department of Religious Education deals with all phases of the work. It deals with Sunday school and Vacation Bible school work; with Week Day School of Religion, Training schools, etc. Think of the thousands who are being benefitted by this effort to give our young all the religious training possible. This is being prompted by those who have received training in our department of Religious Education. We need not be ashamed of what we have already accomplished in this work and we do not expect to be ashamed of it in the future.

To the young and old, of what value has the Sunday school been to you? You would not know as much about the Bible nor as many of Jesus' teachings would you? Would you want to be without them in life? Are they of great value to you? Then how much are you willing to give that the work of the Sunday school might progress? You cannot value the good you have received in terms of dollars and cents. You can only show your appreciation by contributing to the White Gift that others might receive its benefits and that you might receive still greater benefits. The Sunday school wakens inert forces within the individual that go to help the person find his or her place in life and insures the building of a Christian character.

Young people, what benefits have you received in Vacation Bible school? What a joyous time you have had during the summer periods associating together and learning more of the Word of God. Some of you might have thus received an inspiration to become a Christian or even enter into some form of Christian work. God speaks to us through his word and thus the more we learn of it the more likely we are to hear his call to Christian living and service.

What help have you received from the study of the Bible in the public school? Has it not come to mean more to you as you thus co-relate it to other studies in the educational process? Does not its dignity and revelation of the deepest secrets of life appeal to you? Does not the study of the Book which makes God the creator of all things help you to appreciate the study of the different sciences of nature and vice versa? It is a wonderful privilege and one that must be promoted. Will you not help it along?

Many of you have likely enjoyed several summer weeks in a Young People's Training Camp. Is it not wonderful? You can measure its value even better than any one else can tell you. This work needs further promotion among



The Master Teacher at Work

†††

THAT IS OUR TASK

You can help with your
WHITE GIFTS

Brethren young people. It will train for leadership service, of which the world is greatly in need of today. Help promote it.

There are so many blessings we may receive from Religious Education, that we know you are enthused about it to the extent that you will contribute all you can to the White Gift offering that this great work might continue. Give willingly, give prayerfully, and as you give have a vision of the far-reaching influence of your gift. Visualize that great army of young people wending their way to the Sunday school, the Vacation Bible school, the Week Day school of Religion, Young People's Training camps and then going out in life to fill some worthy place where they may teach others to become acquainted with the Greatest Gift ever given—Jesus our Savior.

Young people, you may be among this great group who find a worthy place in life because of Religious Education. You will therefore want to help promote it. Parents, it may be your boy or girl who will be saved from a life of

ruin and will be found among this group taking their place in the work of the Kingdom. You will not be ashamed of them then will you? You will be doubly thankful for the work of Religious Education. This will be of more value and happiness to you than millions. You

If love prompt the giving the gift will be white.

will be glad to help, then, push the work of Religious Education.

Yes, there are many blessings accruing from the principles of Religious Education. We will all want to contribute to its support and boost it along. Let us make it a great White Gift offering in the name of him who gave his only begotten Son that we might some day enjoy the blessings of eternal life.

Gratis, Ohio.

White Giving

By E. L. Miller, Vice President

There are many ways in which one might give to the causes which present themselves to him. Sometimes the gift is made so as to rid oneself of the solicitor. Again it might be to keep in with the folks who are supporting the cause presented. It might also be that gifts are made for political or other baser purposes. All these, like the one giving alms to be seen of men, have their reward with them, and it is not much of a reward at that. But the Gift that God made us in his Son was not made in that way. There was no ulterior motive in the giving.

"Give and it shall be given unto you"—unto you, enrichment of life, enlargement of power, deepening love, satisfying joy, and finally the rewarding "well done, good and faithful servant."

He gave so that others might be blessed and that without measure. Whatever might be the color or shade of color in all other kinds of giving surely this was White Giving. The very purity of motive and Gift denote complete absence of anything low or mean. And how at this Christmas season we should praise the name of the perfect Giver and also that of the perfect Gift!

As we again celebrate the occasion of the presentation of this perfect Gift to the world, it behooves us to take more than just passing note of it, or make only perfunctory mention of thanks. No true Christian but that will have his heart softened at the anniversary of Christ's advent into this world by way of Bethlehem's manger. We like to show this spirit of appreciation of God's kindness to us by being kind in turn to our loved ones and those who have been kind to us. But in his White Giving to the world God did not hunt out just those who were especially close to himself or those who had been kind to him. His gift was made to the most unlikely and the most needy of all. Those outside his circle of friends were especially thought of in the Gift. So friends, if we would emulate the example of Jehovah God and his dear Son we will also hunt out some of those who are needy at this season of gifts and giving. There is no law AGAINST remembering our own at such time, but there is both law and Gospel FOR our remembering others, those who are more needy and dependent. So let us be pure white in this season's giving. Let us be concerned that others do

not perish but that they have everlasting life. That was God's concern when giving the Gift unmeasurable. Shall we try to further the great and good work commenced that first Christmas? Shall much of our giving be to the end that good will might be sown among the children of men so that peace may come to men of good will?

It is for the purpose of furthering God's work and making it possible for others to enjoy his Gift to the race that our Sunday schools are requested to lift a White Gift offering and forward same to the treasurer of the National Sunday School Association. Our efforts are along the lines of peace. We would teach others the way of life. We would prepare messengers of the Gospel for service to others. So your gift will be properly apportioned for service on the Home Mission field in Kentucky and the Seminary at Ashland where young men and women are prepared for Gospel service. Shall we make our gift the Whitest yet? God loves and blesses the cheerful giver, and surely a particular blessing will come to the one giving out of the fulness of his heart, and much or little of his pocket-book, to the causes supported by the National Association. It is the desire of the Association to reach out further each year, to do better work where they have reached, and it is altogether your privilege to show full appreciation of God's work for you, and trust imposed in you.

May we then give of the best and most precious that we have for the extension of the Kingdom? The wise

At Christmas, of all times, it should be remembered, "Freely ye have received", and therefore we should "freely give." The White Gift offering is our opportunity and challenge.

men gave of the most precious and costly things, and none of it was too good for the Savior of mankind. You cannot give gold and frankincense and myrrh, perhaps, but you can separate to his glory of what you have. So long as the gift is made with pure motives back of it and with no spirit of withholding, it will be a White Gift, the kind that God can and will honor. Let us make our gift the best ever and thus return to God the finest kind of thanks for his unspeakable Gift to the children of men.

Our White Gifts

By Prof. M. P. Puterbaugh, National Treasurer

Every year about this time articles appear regarding White Gifts. It would seem that by this time the most of our people would know what it is all about and that the only thing needed would be a distribution of envelopes. Yet it has been demonstrated that more is needed so again we must tell the "why" and "wherefor" of this Christmas observance.

Many people know the history of the White Gift movement. Some years ago someone decided that Christmas was not made just for folks to give handkerchiefs, scarfs and gloves to their friends! The first Christmas brought forth some precious gifts for the little Jesus and now at

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Christmas time we ought to think of Jesus too. Consequently, it was suggested that at Christmas time we should give Jesus (1) ourselves, (2) our service, and (3) our substance. These were called White Gifts for the King.

It happened, however, that as the service became better known there were parts of it that everyone did not care for but the National Sunday School Association of the Brethren church thought there were parts of it that were of great value. So we have made it a part of our National program. The giving of self and of service is taken care of by the pastors and local interests and the Sunday School Association undertakes chiefly the collection and distribution of funds that have been offered for the Master's work.

It seems fitting that the Sunday School Association should perform this service for the church. First, because it is as completely organized, as national in its scope, and as widely represented in the local congregations as any agency in the church, and second, because it seeks to minister to so many of the agencies and branches of the church work.

Last year the question was raised, "Is it more blessed to give than to receive?" We have heard that all our lives and yet on every hand there are people who neither have cared for this blessing or who act as if they have found the statement untrue. So the question was raised. And the response was proof enough that many found this

"Give and it shall be given unto you"—unto you, enrichment of life, enlargement of power, deepening love, satisfying joy, and finally the rewarding "well done, good and faithful servant."

blessing. In 1924 White Gifts of about \$4,000 were received; in 1925, \$4,657.08; and in 1926, \$4,680.15. Always an increase, you see. But it seems that we are due for a real increase this year if all that have contributed will tell others of this blessing. Surely \$5,000 is not too much to hope for this year. We sometimes talk of our church as a small organization and yet as Dr. Bell has recently said, "We are larger than we think." We can do more than we think, we can give more than we think. Remember, we are over twenty thousand strong and \$5,000 would mean only twenty-five cents apiece. TWEN-

TY-FIVE CENTS FOR JESUS!!! Think of it! What a gift for the Master compared with the Gold, Frankincense, and Myrrh!

For the sake of those who do not know the work aided by this Christmas offering the following budget is presented for this year:

Ashland College—Dept. of Religious Education ..	\$1,500
Kentucky Missions	1,000
Book Fund for Ashland College Library	500
Brethren Young People's Camp at Shipshewana ..	300
Field Work for the Sunday School Association ...	200
Contribution to the International Association ...	100
Memorial Endowment Campaign—First Payment	500
Secretarial Help, Pamphlets and Miscellaneous ..	400
	<hr/> \$4,500

How important all this work is! In spite of all it has done and is doing for the College, the Association gave Dr. Bell \$1,000 for the Endowment, knowing full well that the College and the Association cannot exist without each other. The Shipshewana camp sounds a new note in our national program, and the Association puts itself on record as being ready to back the movement with the resources at its command. Our young people MUST be nurtured and trained. Finally, our work in the Kentucky mountains is more than a mission—it is a SCHOOL and as such the Association stands ready to help.

Daniel Webster, when asked what was the greatest thought that had ever entered his mind, replied, "My accountability to Almighty God." But you ask, "Why is

You have not truly given Christ your life until you have dedicated unto him your substance.

money so necessary?" McConaughy in his book, "Money, the Acid Test," says: "Money is a Factor, Money is a Medium of Exchange, Money is a Measure of Value, Money Measures a Man, Money Makes a Man, Money Appraises Men, and Money Reveals Men."

Love will not buy books and pay teachers; it takes money. Money plays such an important part in all of our transactions that we all use it to measure values. It measures land, resources, goods, labor, and certainly, to some extent, our love and devotion to the cause of Jesus. Money certainly makes men—that is, in the way they use it; and it certainly reveals men—in the way they use it. How true what James wrote—"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and filled', notwithstanding ye give them not those things which are needful to the body, what doth it profit?"

Envelopes to be used in taking up this offering will soon be sent to Sunday school officers. It is not too early to plan for this fine observance of the season. It is hoped that this year the offering will be taken promptly and that it will be reported and sent promptly to the treasurer. A glance at the directory of treasuries of various church enterprises found in the Evangelist will enable each church to send its offerings to the proper places.

Brethren, this year let us give the Christ on Christmas gifts of self, of service, and of substance.

The Interest of the International Sunday School Association In Christian Education

By Prof. M. A. Stuckey, Educational Superintendent

With each recurring year there goes forth from the National Sunday School Association an appeal at the Christmas season to the Brethren Sunday schools and churches of the land. For a goodly number of years this organization, representing the branch of the church's life and work known as Christian education, and, by the

OUR SLOGAN
Every Sunday school loyal to the White Gift Offering.

way, by far its most important task, has been among you "as one that serves."

No apology need be made for our interest in Ashland College and Seminary; no regret is to be recited relative to our yearly investments in the Kentucky mountain work; no sorrow clamors for expression over our promotional program of education and leadership training over our whole brotherhood.

Christian Education and Preaching

The chair of Christian Education at Ashland College, now held by the writer, was never more important than it is today. Not that it never has been of importance, but that a greater, bigger, better, and broader work now faces us than ever before. For instance, there is the happy task of preparing men to teach, which naturally fails in this department of the seminary's life. At the present time there are twenty-two in a Beginner's Homiletic class, which shall be followed by the regular larger course next year. The challenge of preparing students to preach the everlasting Gospel to dying multitudes is part of the task of an instructor here.

The Importance of Doctrinal Belief and Teaching

Again, there is also the further work of teaching our students in general and Brethren church history. To know the historic past of the church and the part our denomination has played in the life of that church is a romance interesting enough for the study and consideration of any lover of the Dunker movement. In fact, if a personal opinion may be expressed here without extra and added defense, it appears to me that the most important thing our Brethren people need to know right

If love prompt the giving the gift will be white.

now, preachers and laity alike, is what the Brethren church believes doctrinally. A study of church history will show you why this consideration is primary in every respect and others are more or less secondary. May I hasten to add somewhat passionately that our beliefs need to be taught clearly, forcefully, and persistently wherever we go as a people. They may be set forth by Sunday school teachers and preachers—satisfactorily and in a dignified manner—only after proper instruction has been given in our Seminary and through the Sunday school and other literature of the church. Preparing young men and women to herald the saving grace and tenets of the whole Bible is the pleasant and God-given task of Christian Education. It must and shall be done.

The Practical Work of a Pastor

Aside from the foregoing there is, moreover, the work

of teaching students in a practical life, or disciplines of the church's life. To know how to administer the affairs of a church, a Sunday school, a community, insofar as the pastor is concerned therein, and to win a sinful world back to the Lord Jesus Christ, is a problem facing all young Christian workers. Courses in the work of a pastor, personal evangelism, and church administration are offered to seminary students. An ever-growing Biblical emphasis is being stressed that our graduates may be amply and fitly prepared for their work. All of the elements of teaching of the ordinary Bible Institute and Seminary proper are included in such courses. Books by Erdman, Scarborough, Torrey, Thomas and others together with suitable lectures are used. In Christian education, the selection of scholarly, sane, and safe books is no small consideration. A well proven and usable bibliography is wondrously helpful to the pastor and his workers. The above constitutes in the main, the labors of the professor occupying the chair of Christian Education at Ashland.

The Mountain Work in Kentucky

Professor James Watt Raine, instructor of English at Berea College, Kentucky, has written an excellent book

A Legend of Cathay

THEY PRESENTED UNTO HIM GIFTS

"This strange country is called Cathay, and the ruler thereof is one Kublah Khan, a mighty warrior, who by reason of his strong will and trusty sword has made himself lord of the whole land. His government is both wise and just, and is administered to rich and poor alike, without fear or favor. On the king's birthday the people observe what is called the White Feast. Then are the king and his court assembled in a great room of the palace, which is all white, the floor of marble and the walls hung with curtains of white silk. All are in white apparel and they offer unto the king white gifts, to show that their love and loyalty are without stain. The rich bring to their lord pearls, carvings of ivory, white chargers, and costly brodered garments. The poor present white pigeons and hand-fuls of rice. Nor doth the great king regard one gift above another so long as all are white. And so they keep the king's birthday.

And so do we, for we come together in honor of the birth of King Jesus who is King of Kings and Lord of Lords. As the wise men came bringing their gifts of gold, frankincense and myrrh and laid them at the feet of him who was to become the Savior of the world, so we bring our gifts to him tonight. Ours are gifts of self, of service and of substance. No gift does he prize more highly than the gift of self and so may we give to him our very selves and say with the Apostle Paul—"We are not our own, for we are bought with a price, the price of his own precious blood." Then may we pledge him our service, a gift in which he is well pleased. He said—"I am among you as he that serveth, and he that would become greatest must become servant of all. And lastly, we should bring unto him our substance, gifts of money for the support of our beloved Ashland College, for the carrying on of the great work of our National Sunday School Association and for the extension of his kingdom in the mountains of Kentucky. And we pray especially that the Christmas joy which we know may be brought to many hearts through the consecration of our substance. And as we bring our gifts, may we remember that the great king of kings doth not regard one gift above another so long as all are white. And it is the spirit of the gift that makes it white.—Copyrighted, Meigs Publishing Company.

entitled "The Land of Saddle-bags," which characterizes properly the life of the mountaineer.

Contrary to impressions radiated throughout the country relative to the weaknesses of the mountain people, Professor Raine, in refuting many magazine writers who are directly responsible for the situation, sets forth the elements of strength in the life of those living in the regions of Appalachia.

This professor finds that the mountain people are generous, independent, resourceful and pioneer-like in their living. Isolated as they have been and marooned as it were on a land island, bound in by mountain confines and well-nigh impassable roads, has kept these good people from making the type of progress assigned to their neighbors, but not too superior a type of progress at that.

In point of fact, seclusion has developed in them sturdy character, personal freedom, a love of mother nature, and a spirit of helpfulness to their fellow men. For generosity and hospitality, can this incident be excelled? Quoting from Raine, "Nor is this hospitality merely occasional, when a chance traveler comes along. Stopping at another home, I saw the old grandmother cowering over the fire in a shawl, as she sat in a low hickory splint chair, smoking her pipe. 'How are you, Mrs. Browning?'"

"Thanks be unto God for his unspeakable Gift"—this is your opportunity to show your gratitude.

'I ain't no 'count much. But I hain't no right to complain. I've had my health fer nigh onto sixty years, but now I'm foolish and kind o' drinlin.' But all I want in this world's a chance to git to a better.'

When Mrs. Browning was a young woman, with only five or six children, word came that a neighbor woman up the next creek was very sick. Mrs. Browning went to her at once. "Miz Browning, I'm a dying woman, and I bin wantin' mightily to see ye. I bin a-watchin' ye and I've noted that your perfession and your practice hits, so I'm goin' to give ye my six children." As soon as the mother died, Mrs. Browning brought the children home. It was not even necessary to consult her husband. Eighteen months later another woman died and left her six more orphans, as another tribute to her real Christian character. Her husband's only remark was, "Where ye goin' to put 'em all, Bettie?" "Oh, there's allus room for a few more, and the big 'uns can help wait on the least ones." She reared them all with her own children, and I do not suppose she ever saw a hundred dollars. Now she is modestly hoping for a chance to get to a better world!"

These people are poor and happy; not rich and miser-

able. They excel by far the morality of the ordinary city where boundless opportunities exist for self-culture; they are eager to learn and are excelling others in the various professions of life; they are realizing the best that is

The Great King regardeth not one gift above another so long as all are white.

in them because such institutions as Riverside and Krypton exist. Two trips to these fascinating hills has convinced me of that point.

When Brethren people are asked to support our Kentucky mountain work, is it not plain and certain that we are investing where the returns shall be in garnered souls for the Master's use? Assuredly, and that is just why our National Sunday School Association is desirous of aiding Brother and Sister Drushal, and their staff of talented help in the Christian education of the mountain youth. As I write I have before me the name of a goodly number of college graduates who have taught during the by-gone decade at Riverside Institute, representing institutions all over the United States, and a worthy group they are. The graduates of Riverside too are making good as home builders, school teachers, college students, and missionaries. The students entering the institution are usually ninety-eight to ninety-nine per cent unchristian; before they complete their courses and graduate, I am definitely informed, they are ninety-eight to one hundred per cent Christian. Surely this is a work of Christian education that merits our best White Gifts.

Added Interests

Add to the above interests the work of our Association together with the conducting of the Young People's Training Camp at Shipshewana Lake, Indiana, another Brethren project with an assured future, and you have a good picture of our interests.

A final interest is our endowment pledge given to Dr. Bell at Winona Lake, Indiana, in August. It amounts to one thousand dollars and is to be paid in two installments, five hundred dollars in this year and the remainder during

You have not truly given Christ your life until you have dedicated unto him your substance.

ing the next. With all others we are sharing in the endowment campaign.

At this oncoming Christmas season may you feel kindly disposed toward our efforts and aid us with your substantial White Gifts.

Things By the Way---III

By A. D. Gnag y, D.D.

A Motherly Mother

She lived many years ago, hundreds of years before Jesus was born, in a quiet, quaint, queer little village nestled among the hills in God's country. Her name? It is not known; but, because she lived in Shunem, we know her as the Shunamite woman. She was the wife of a well-to-do farmer, and a woman of character and force who took the lead in the home. She became famous for a very early and conspicuous instance of large-hearted and timely hospitality,—she built a little "chamber in the wall" for "the man of God." It was a great day for that home when hospitality was extended to the best that

the times afforded, a representative of true religion in his need, and of service thus to the development of God's kingdom, a humble service that made her name fragrant down through the corridors of time. Yet we do not know this "great woman" by name. Was it Mary, I wonder? or Martha, cumbered by many things? Probably more like Mary with her ointment and what Jesus said of her, Matthew 26:13. Her public spirit, religious zeal, originative mind and executive force, her fine foresight, made her the prototype of the best class of godly women and mothers whose name today is legion. No good mothers today? More of them than ever before, real, good, de-

voted, loyal women who play the part of mothers in royal fashion, even though some do have "bobbed hair." Such there are in my congregation, God bless them. They are doing the biggest work in the world. The church could not get along without such women.

The husband? He was wrapped up in his farm; he had no eye for public affairs; he missed his opportunity—but for the initiative of his large-minded wife. Her devout spirit and wide intelligence were sharpened to useful ends by notable common sense. From first to last her husband deferred to her—had already learned to do this, and to confide unreservedly in her sound judgment. In this lies his highest distinction, and proof of her greatness. Proverbs 31:10-12, 23-31 might well be her epitaph. This Shunamite woman was in herself the first missionary society. The prophet Elisha for whom she had spread a bed "in the chamber in the wall", and for whom she placed the chair at her board,—he felt the lofty significance of her deeds, and could not pass them by with small notice. Are we, today, who claim to be "men of God" as keen to recognize the real worth of such women? There are multitudes of them, home-builders, church-builders, and kingdom-builders, but they are modest, as also this woman was, and we men are too proud to acknowledge their real worth, lest, perchance, it might detract from our popularity. Modest, did I say? Yes. She refused what would have been a conspicuous honor. She was a loyal wife and a faithful housekeeper, and modestly

Make your gift white by making it your best.

declined the prophet's offer of an introduction at court—where she could have shone had she cared to do so. And yet she did accept the glory of becoming a mother! She declined honorable mention at the king's court, but modestly assumed the responsibility of promised motherhood! May her tribe increase!

Later: It was a common sorrow that came to this house in Shunem. The little boy whom the prophet had promised had made his arrival on schedule time and had already lived in that home several years when the sorrow came also. It always does. It has come to millions and it will come to millions more. The child fell sick, and after a few agonizing hours had died. His mother, with true motherly instinct ran to the man who could open the resources of God to her. She knew where to go in that hour,—do you? "The chamber in the wall", reminded her of "the man of God" and forthwith she will,—not SEND for him, but GO herself. "He who wants not, sends; he who wants goes." Christ wanted,—and he came; God wanted,—and he came in the person of Jesus. The mother must see the "man of God", and she did see him. It is a great blessing to a boy, whether he lives or dies, to have a mother of that kind, a mother with the God-impulse in her. On the other hand it is a great loss to a boy to grow up in an atmosphere where the thought of his mother does not link his mind immediately with the thought of God. If a boy is blest with a real mother, a mother whose life every time he thinks of it reminds him of God the battle for his soul is more than half won. It is a rare thing for such a boy to go wrong. The nearest likeness to the love of God there is on earth is the love of a mother for her child, and blessed is the child who has a mother adorned with the spiritual fineness that makes him feel that God is real because she is near. Yes, and twice happy the man, to have such a wife, and to know her worth. Truly, she was "a great woman."

Altoona, Pennsylvania.

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

THE BLESSED PEOPLE—Psalm 33:8-15. "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." It is the recognition of Jehovah God as the Lord of a people that brings blessedness. They are the chosen of God, who also have themselves proven God, and seek his will and way in life. There is no better nor more certain road to national security than godliness, and no surer way to peace than righteousness.

TUESDAY

LIFE'S TRUE PURPOSE—Luke 16:19-26. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day." He thought the aim of life was the securing of things with which to bedeck his body and satisfy his appetite. There are people today who have no higher conception of the purpose of life than that. To have what they want to eat and wear, to be amused and entertained, to have every whim satisfied,—that is all they seek, that is life to them. But man is more than stomach, or he might better be a pig, and more than clothing, or he might better be a peacock. Life to man is more than mere satisfying of the desires, or it were better to be a beast. Man has capacities for self-control, for love and service, for God-likeness, and it is as he exercises himself in these lines that he realizes life's true purpose.

WEDNESDAY

RELIGIOUS HONOR—1 Chron. 21:24-27. "I will not ... offer burnt offerings without cost." But that is just what vast numbers of people are desirous of doing today. They want to get the church's ministries free. They want to enjoy the house of God without helping to pay for its upkeep. They want to profit by the services of the preacher, but let others see to his salary. They want the peace of forgiveness, but none of the demands of sacrifice. David had sinned a grievous sin, but he had enough manhood left to refuse to offer the sacrifice of repentance at the expense of another. It was a matter of honor with him. We need more of that same high sense of honor in religious matters today.

THURSDAY

VALUE OF DIVINE WORSHIP—Isa. 48:16-18. "O that thou hadst hearkened unto my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Whether one engages in divine worship is not a matter of indifference, nor that one often hears the preached word a matter of little moment. Such exercises are vital to one's mental, moral and spiritual growth. Vincent G. Burns says: "When minds are stirred with worthy thoughts, when lives are surrounded by sacred influences, when souls are sustained by heavenly powers, then come the fruits of the Spirit, then come 'peace like a river', joy like a flood and righteousness like the waves of the sea."

FRIDAY

UNFEIGNED FAITH—2 Tim. 1:5-7. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice." In a very true sense, and far more often than we customarily realize, is a strong, satisfying, steady faith, a heritage of godly parents, and especially of a saintly mother, who taught by lip and life the great realities of the Christian religion. This is a challenge to the appreciation of thoughtless sons and daughters and to the responsibility of careless fathers and mothers.

SATURDAY

CONCERN FOR YOUTH—2 Sam. 18:29-33. "And the king said, Is the young man Absalom safe?" One of the great concerns of the present day is for the young men and young women—"Are they safe?" It largely depends on the habits they have formed under parental roof. Most of the Absaloms of our day get started in much the same manner as did David's wayward boy—through lack of real home life.

SUNDAY

A LONG VIEW OF LIFE—Mark 10:13-22. "One thing thou lackest." And that one thing with hosts of people, is a long view of life. The things that are near at hand hold the center of vision. There is no need to look away into the eternities. Only so can one rightly appraise the appeal of the material.—G. S. B.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for December 25)

Christmas Lesson

Scripture Lesson—Luke 2:1-20.

Printed Text—Luke 2:8-20.

Devotional Reading—Isaiah 9:1-7.

Golden Text—Thou shalt call his name Jesus, for it is he that shall save his people from their sins. Matt. 1:21.

LESSON LIGHTS

The Supreme Need

"Luke has summed up in one sentence the supreme needs of the present hour: granting God the highest glory by guiding our lives in accord with spiritual principles regarded as fundamental and supreme; peace over the entire earth; and good will among all men. If we do not soon pluck the nectar of essential truth from these few great messages, we shall see the defeat of our best institutions, the ill-omened abandonment of the ideals of world peace and brotherhood, and the resounding crash of civilization itself. We cannot well pass judgment upon a world whose supreme heights we still scorn to reach and whose greatest powers we scorn to know and use.

"Christmas is a time of blessed joy—sweet children's carols, fondly cherished hopes of greater things in life, the retelling of that wonderful story of old which grows each year the dearer. Christmas is the time when we think with deeper earnestness of God's great love for man and of the life and message of his Son. The Jews awaited a magnificent king who should come with pomp and circumstance; they found, instead, a Child lying in a humble manger at Bethlehem. We still may find today, in that supreme story of our Savior's birth, love transcending and faith abundant.

"Christmas is a time when good news is spread abroad to be the healing of the nations. Who is so far away from life that he would not know of the birth of his Savior, and who so calloused by its buffetings that he would not know its supreme Leadership? He most fully lives who carries the story of the Savior deep down in his heart and radiates love and kindness wherever he may go."

Christmas Universal

"Christmas cheer is universal. Christmas radiance lights Christendom and casts its brightness on all lands. No talent escapes its contagion of peace and good will. Angels themselves have heralded it; poets have sung it; great preachers proclaimed it; great saints exemplified it.

"Unlike Thanksgiving, Yuletide is not a national, but a worldwide festival. It began in Heaven, descended to earth, hovered over Bethlehem, centered in the stable. There the glad tidings were fulfilled in the mother and her Son. From that little town in the Judean hills they have winged their flight around the globe. The choristers of Paradise, the shepherds of the plain, the Wise Men of the East, lead a vast procession winding through twenty centuries, gathering countless recruits on each recurrent Christmas Day.

"Because the Child of Mary sanctioned and ennobled those instincts of love and affection—of the heart, they have shed fresh

luster on every household, and kindled a new joy in every domestic circle, Jew and Gentile, Roman Catholic and Protestant, black, and brown, yellow and white may differ in creed, color and formal opinions, but they agree that self-forgetting mother love and filial devotion are the center and circumference of the best that mankind can be—the challenge to its divinest qualities. So Christmas brings the opportune day to get rid of love's fatal foes. Malice, prejudice, envy, anger, hatred, cower before the advent of celestial affection. It shows up and shames the malice that poisons inter-

Come, My Heart!

*"Come my heart, canst thou not hear it,
'Mid the tumult of thy days?
Catch the old sweet song of angels,
Join thy voice to swell their praise.
Hast thou never shared the blessing,
Never known kind Heaven's gift?
Bethlehem thy Savior cradled!
Heart of mine, a song uplift.*

*"First to hear were drowsing shepherds,
Sore afraid that winter's night;
Soon to Bethlehem they hurried—
Lo, the song they heard was right!
Ever since, all they who heard it
Find a Savior where they dwell;
Sing it, heart! Who knows what toilers
Thou the Christward way shalt tell?*

*"Long ago the angels vanished.
Oh, their song is sounding still!
Millions now with hope are singing,
"Peace on earth to men good will."
Sing, my heart! Though peace may tarry,
Sing good will amid the strife!
Join the old sweet song whose music
Will attune to Heav'n thy life."*

—William Allen Knight.

course: the prejudice which is often more detrimental to truth than a naked lie. It rakes out the nest of unclean birds which lurk in darkness, deceit, spite, and false witness.

"If Yuletide's merriment did no more than give generous sentiments and humane deeds one big inning, it would be worth while. To check the moral insanities that bewilder and defile society at large is an achievement to be hailed. But it does infinitely more, in that it recreates withered souls, harmonizes disputing factions, silences quarrelsome people, revitalizes friendships that have begun to fade, and makes myriads of every rank and condition truly happy....

"Of course the sorry fact remains that unclean birds return to roost in malevolent breasts. Selfishness and greed resume their sway over corrupted minds. Invocations to battle echo the heralding of peace with justice. Yet no Christmas has passed since Christ was born that did not leave strife and violence the weaker. Once well-nigh omnip-

otent, war is now on the defensive. To insist that God's tidal wave of love and mercy can sweep over the world once a year and leave behind no deposit of his purpose, is sheer stupidity."—From S. Parkes Cadman.

THE AUTHORITY OF BIBLICAL TRUTH

(Rev. S. D. Chown, D.D., LL.D., in The Biblical Review)

The truth Christ taught contained everything essential to a complete body of divinity for his church. If peace is to possess the denominations, the time has come when the voice of God should ring over every collegiate classroom, "This is my beloved Son, in whom I am well pleased; hear ye him."

We are aware of the critical objection that the sayings of Jesus may not be truly reported in the Gospels, and therefore the Scripture record may bring us only a diminished authority. But it does not appear that this objection carries much weight. The supreme spirituality of Christ's sayings must have come from himself. It could not have been the invention of his admirers. We may need a better manifestation of the religion he taught, but we cannot conceive of a better religion than he gave us. As Strauss said, "He is the highest model of religion within the reach of our thought."

David Lloyd George delights to tell this story. It is of an old Welsh minister who, on a very stormy night, preached in an out-of-the-way neighborhood, which had been somewhat disturbed by higher criticism. At the close of the meeting a farmer's wife stepped to the front and said: "You will stay with us tonight? Our farmstead is some distance away, the road is rough and the night is dark, but we have a lantern that will light us home." As they walked along the minister noticed that the lantern was an old-fashioned one and that it had horn sides, also that these were badly dented. The good woman read the thought of the minister, and said: "Never mind the dints. It will light thee home."

Criticisms may have made some dints in our views of the moral elevation and literal authenticity of certain portions of the old Book, but is it worth while to have controversy between people who believe that the light in the lantern of divine revelation is sufficient to guide them all every step of the way home?

WORTH MORE THAN MONEY

There is something in life far more satisfactory than the making of money. A business man who had retired from business to engage in a branch of Christian work told of a temptation he had to re-enter the world of money-making. This was a rare opportunity for gain, and he had the capital and the talent to make the most of it. But he felt that he could not give up his Christian service. The man who accepted the chance made two hundred thousand dollars in two years. "But," said the business man, "I have no regrets. The satisfaction I have gained in serving Christ is worth far more to me than the money." Christ's service pays better dividends than the world can pay. —Editorial in The Westminster Adult Bible Class.

E. M. RIDDLE, President
Warsaw, Indiana
L. V. KING, Associate
New Lebanon, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Christmas Greetings

Good Tidings! "And there were shepherds in the same country abiding in the field, and keeping watch by night over their flocks. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all people: for there is born to you this day in the city of David a Savior, who is Christ the Lord."

This gracious and wonderful season, Christmas, is again approaching. Endeavorers, we do well to reflect upon the significance of Christ's birth. May we not be totally absorbed in receiving or giving as an exchange of gifts, but may we learn that "it is more blessed to give than to receive" when we have done it in Jesus' name.

We are taking this measure to broadcast our kindly greetings and heartiest good wishes to all Endeavorers. May the Christmas tide for each be one of happiness, peace and health. And may you honor it in your heart, and try to keep it all year.

E. M. RIDDLE, President.

The miracles of old are still occurring. Jesus is still causing the lame to walk in the pathway of his will. He is still turning the palsy of fear into the self-control of jubilant faith. He is still opening blind eyes, and flashing before them the vision ineffable. He is still opening graves, and leading men into the fields of abounding life. We know that,

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for December 25)

The Meaning of Christmas
Matt. 2:1, 2, 9, 10.

The Story of Billy and His Friends
(In Four Parts. Part IV)

The editor is sorry to have to announce to his young friends of the Evangelist family that Miss Virginia Haun who has written us such entertaining and inspiring stories for two years, has asked to be relieved of the work. This is her last story. That is not pleasant news, not the kind we would like to tell you at this Christmas season. However, we cannot insist on her continuing, when it would be an imposition on her to do so. We will miss her interesting stories, but we will hold a very pleasant memory of her faithfulness and helpfulness through these many years that she has served us. We are all greatly indebted to her for what she has done so freely and kindly. All the young readers thank you, Miss Haun, and we shall all hope to hear from you occasionally in other ways. We all join in wishing you "A Merry Christmas."

The editor will reserve his Christmas greetings to his young readers for next week's paper, when we will also announce Miss Haun's successor.—Editor.

Christmas is always slow about arriving, at least that is what little boys and girls are apt to think, and that is just what Billy and his gang thought about it. When it was still a week until Christmas day, Billy

and his gang had an important meeting. They were trying to plan some celebration. Now all of Billy's life, Christmas had meant a time when he would receive so many gifts of all kinds that he hardly knew what to do with them all. It was a time when he displayed his gifts and other boys displayed theirs and they all tried to see how many things they could get.

As Billy and his friends talked things over on that day, a week before Christmas, Billy began to realize that none of those other boys were going to receive a houseful of gifts. They talked about the things that they liked to do. They planned to go "bell snickling" and to visit each other's homes to play games and eat popcorn and candy. All of that sounded interesting to Billy but he was surprised that so little was being said about gifts.

"Tomorrow at Junior Christian Endeavor we will plan to take baskets to some of the poor people", said one of the boys.

"I like to run up to a house and put the basket on the porch and then hide so that

scampering off in every direction carrying the big, brightly covered baskets. They had a glorious time. Then as soon as they had distributed the baskets, they all gathered at Billy's house. They were led into one of the biggest rooms in the house. There they found the most beautiful Christmas tree that they had ever seen. It was so big and tall and covered with the prettiest lights, tinsel, and other decorations!

When all were in the room and had had their fill of looking and looking at the beautiful tree, suddenly Santa Claus appeared and distributed the nicest gifts to all of the gang, just like Billy had said that he was to do. My, but those boys were surprised and happy. Some of them got the best presents that they had ever received in all of their lives. And Billy was the happiest boy of all, for had he not helped to give happiness to all the rest instead of having all of those gifts himself? And then the rest of the boys, including Sammy, had just finished taking lovely things to the people of the neighborhood so they were happy in being able to give to others, too.

Billy's mother said to Billy's father, "I feel that Billy and his friends here in Woodville have become the nicest pals that anyone could wish to see. They have learned to work together and to play together and now they have learned that the real spirit of Christmas is in giving to others even as God gave his Son to us on the first blessed Christmas day."

Bible References

- M., Dec. 19. Christmas means God with us. Matt. 1:23.
- T., Dec. 20. Christmas means God cares. 1 Pet. 5:7.
- W., Dec. 21. Christmas means good will. Luke 2:14.
- T., Dec. 22. Christmas means peace. 2 Cor. 13:11.
- F., Dec. 23. Christmas means worship. Luke 2:25-32.
- S., Dec. 24. Christmas means Jesus' beautiful life. Phil. 2:5-8.

Woodstock, Virginia.

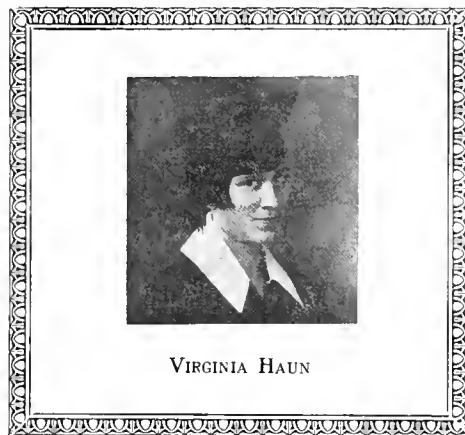
CITIZENSHIP COMMITTEE

Every Christian Endeavor society should have a citizenship committee, says the "Christian Endeavor World." This is doubly necessary now that all the members, girls as well as boys, are prospective citizens.

The citizenship committee may get some well-informed person to conduct a class in civics, using some good text-book, or simply taking up one after the other the different branches of the local government, getting the heads of those branches to come and talk to the Endeavorers.

The citizenship committee will try to acquaint the Endeavorers with the characters of the various candidates for office, and may even get up a public meeting at which they will speak, in which case you will invite the whole town to hear them.

The work of the citizenship committee will not be done, of course, in any partisan spirit. The committee will stand for Christianity in politics, however, and it may well have as its advisers some well-known Christian from each of the parties represented in the church.



VIRGINIA HAUN

no one knows who brought it", said another.

"Do we all bring things to put in the baskets?" asked Billy.

"Sure we do", said another.

That evening when Billy went home, he talked things over with his parents. He said to them, "If the other boys are not going to receive Christmas presents like I always have, I won't feel very good about getting more than anyone else. I want to ask you something. Couldn't I give gifts to the other boys instead of receiving so many myself? I think that would be nicer."

Of course Billy's mother and father were very much pleased. His mother said, "I'll tell you what we'll do, Billy. We'll buy the gifts for the other boys at the same time that we are doing the rest of our Christmas shopping. Then we will have them all in here on Christmas eve and have a tree and a big party."

"Oh, that will be wonderful", said Billy.

So all was planned.

On the day before Christmas Billy and the gang each brought as many contributions as they could for the Christmas baskets. My, but they enjoyed giving. Some did not have much but they were so glad if they could help some of the poorer people of the country.

As soon as it was dusk the boys began

Send Foreign Mission Funds to
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MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

From the Bossangoa Mission in Africa

Bossangoa par Bangui,
 September 24, 1927.

Dear Evangelist Readers:

It has been some time since you have heard from Bossangoa station and many changes have taken place. We are now enjoying our nice new house after several months of living in the village rest house, and later in a little house built by a chief. It seems so quiet and peaceful to be on the hill "far from the maddening crowd."

We rejoice in the fact that Mr. and Mrs. Kennedy of Bassai have been appointed to work at this station. Just now Mr. Kennedy is here building a house. As soon as it is completed Mrs. Kennedy and the baby will come.

Work has been done, clearing off the concession. An orchard of mangoes, pineapples, bananas and paw paws has been planted. A road has been marked out but not yet made. Classes have been started for those who wish to be evangelists. Six have enrolled.

Last Sunday 175 were present at the church service. Quite a few women and children are accepting the Gospel. Hitherto most of our converts have been men. Last Sunday 12 were baptized, and there are several to be baptized this Sunday.

There is quite a leopard scare around here just now. The natives won't go out

at night unaccompanied or without a fire. Every night they take about three or four people, in the nearby villages. In the next village a soldier was attacked by one or it got his dog which was sleeping by him. While the leopard was devouring the dog the soldier got his spear and scared him away. So many women and children are taken by the leopards and some have been reported as taken by lions. At Bassai they take goats and other animals but here they seem to prefer human flesh! Night before last a leopard came quite close to Mr. Kennedy's house. He fired his revolver and scared it away.

Our workmen have quite a time finding food since the most of them are away from their own villages. One old chief promised Mr. Kennedy to bring in some food. We didn't think much about this as the black man's word isn't always sure. Last Saturday evening to our surprise we looked out and saw the old chief with his caravan coming. He brought 20 baskets of manioc flour and a goat. He said, "Now for my nose there are two holes, but for my mouth there is only one, therefore I can't change the affair of my mouth."

Our hearts are filled with praise that the Gospel has found entrance into another of Africa's Christless tribes. Pray that we may be faithful. Yours in him,

HATTIE C. SHELDON.

Riverside Institute

The attendance at Sunday services is holding up very well. From the records of the Sunday school we have copied the following: Attendance today, 87; one year ago, 72. This is the Thanksgiving vacation Sunday, when the pupils are gone. Last Sunday 126, one year ago 95.

The enamel and brushes are now on hand for the enameling of the chapel, where our Sunday services are held. We believe that this will add much to the worship on Sundays.

The teachers here are now keeping two other places of worship going. Brother and Sister McDonald go to Clayhole each Sunday afternoon, the Misses Hooks and Hall, with some students, go to Haddix at the same time. Clayhole is about 6 miles out. The horses must be used on this trip.

Haddix is the little growing village near our depot, two miles away. Miss Hooks and Miss Hall had been working in the Senior Christian Endeavor, but felt the call for this service, and are walking the four miles each Sunday afternoon.

We now have three Christian Endeavor societies going on Sunday afternoon: Senior, under the care of Miss Austin; Intermediate under the care of Mrs. Drushal; Junior under the care of Miss Hadden, and Miss Barnett having charge of the walk after Christian Endeavor. Thus the day is quite full. Our ideal is to make the morning services just as helpful as possible, and then in the afternoon go out just as much as we can to other points.

The attendance today was very good here, the chapel room being about full, and with good interest in the services.

The room for manual training is now fitted up, and we expect to begin that work very soon. This has been made possible by a number of gifts; Mrs. Homer Ball of Royal Center, Indiana, sending her tithe money from her rooming house at Winona Lake for the same. This work had not been taught for some years, and all are so thankful that it can be taken up again. All the boys want it, but our room is limited to only a few of them.

A Kentucky Missionary Among the Churches

Dear Ones of the Evangelist Family:

I have been shamefully lax about telling you of my visit among the churches in the interest of the Brethren work in the mountains of Kentucky. I hope you will forgive me.

The workers in Kentucky have been praying for some time that some one thoroughly acquainted with the work, might have the opportunity of visiting the brotherhood and giving first-hand information about the work it is supporting at Lost Creek and Krypton. After the Kentucky Committee visited the field last May, they asked me to go out among the churches that I could visit before time for National Conference and tell them the story.

I expected to start June 1st, but was delayed at Krypton by the flood of May 30th and could not start until the 9th. Between that day and August 22, I visited thirty Brethren churches (and two others) and spoke forty-eight times, on the mountain work and some Bible subjects. From the

Miss Omeda Hadden and Miss Dove Barnett spent Thanksgiving vacation with Miss Hadden's sister at Krypton. Miss Thetis Hadden is helping the Kinzies in the work there.

There has been a pretty good response to the request for clothing. But the supply has not met the demand so far. We are trying to write to everyone who sent in the clothing and other articles, but sometimes we find a bag with no marks on it to tell us where it is from. Already we have received some such packages. Of course we cannot acknowledge the receipt of these. We wish so much that every package could be marked, so that we could know where it is from.

We have thus far had a very mild fall. There has been no snow yet, only a couple flurries. We usually have quite a good deal of snow ere this time. The signs in this section point to a warm winter.

The scriptural basis for the sermon today was James 5:14, 15. Theme, "Can God Heal the Body Today?" Some questions were first raised: Which is easier, to move things in the spiritual or the physical? Which is the easier, to open the blind eyes or the blind soul? Which is the easier, to heal the withered hand or to heal and change the sin-cursed, sin-blackened stubborn soul? Answer, Matthew 9:5ff, and John 14:12. The material is the easiest in which to work. It was also agreed that we are still in the days of the supernatural, that our God is still doing things beyond the reach of the rational, because he is God. Then can our God heal the body today? Are there any scriptural limitations for it? Is James 5th chapter valid scripture? Will God heal every time we ask him? Not always as we expect. Who should command our God? It is ours to obey, and trust. He may heal us directly, or he may take some other way or time, but do it he will, if we believe. Practice this scripture, believe it all, and God will work. Pray for us that we may just be empty vessels for his filling according to his will.

G. E. DRUSHAL.

free-will offerings received, I paid all of my traveling expenses and sent Brother Gearhart a little over 200 dollars for flood relief.

At National Conference, the Home Mission Board asked me to continue the itinerating work throughout the entire brotherhood, which I consented to do, after prayerful consideration. After Conference I went to Lost Creek and stayed until the new Bible teacher, Brother Grant McDonald, and his wife could come. I spent Sunday, September 18 with the Kinzies at Krypton and then again launched out on this educational program. I visited most of the churches near Dayton and then attended the Ohio Conference at Canton.

I spoke in the Ashland church December 2, which was the fifteenth church I have visited. Including my address at the Ohio conference and my different talks here in the college, I shall have spoken thirty-seven times by the time I leave Ashland on December 17th. My illness has hindered me

about five weeks; but it was in the foreknowledge of God and comes under Romans 8:28.

I want to thank the pastors for their kindness and cooperation, and the Brethren people whom I have had the privilege of addressing, for their real interest in our mountain work, for their sincere thanks for the information I gave, and for their earnest assurance of more definite and better support for the work. I also thank all of you dear sisters who were so kind and cordial in your hospitality, and made my stay

in your homes a real pleasure and blessing. God will reward you for it some day in answer to my prayers.

After much prayer I have decided to follow the advice of my physician, and of friends who are familiar with winter weather and roads in the East, and go to the Pacific Coast for itinerating work during the winter months. Then I will come back and continue the work in the central states during the spring and summer (D. V.).

I appreciate very much the prayers of all who have remembered me in my recent

illness and have sustained me by their prayers while I have been out in his service. Please continue to pray that I may have a living message whether I speak from God's word or of his work.

I leave Ashland the 18th and my next address will be with friends at 431 Highland Street, Grand Rapids, Michigan. I expect to arrive in Long Beach, California about the middle of January.

Yours in his faithfulness for his service,
GRACE P. SRACK.

Ashland, Ohio, December 9, 1927.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Special Endowment News

May God Increase the Number of Willing Givers

I just received a letter from a sister of Hamlin, Kansas which we have not yet canvassed for Ashland Endowment, enclosed was a check for five hundred dollars with these words, "We do not know just when you will get here, and life being uncertain, thought we would send it at this time, as a Christmas present."

It occurs to me, that in making gifts at this season of gift making, why not remember the cause of him who gave all for our sakes, that we in him might possess all things. What a difference we find in givers and gifts—some seeking to get by with as little as they can do—others excusing themselves too often because they have no special interest and do not want to give—While others give gladly and freely and receive freely in return.

Another sister in Falls City, Nebraska, who knows and loves the Lord and his cause, recently sent the College a gift of one thousand dollars for the endowment. This is another place not yet canvassed. It is this kind of a spirit of loyalty, devotion and consecration that means a bigger and better Brethren church. If we want a bigger church, we must do bigger things. It is not a question, "Can I give?" the question is, "Do I want to give?" Why not at this season of the year join in with these and make Ashland College a worth while gift? This is the only institution the church has to train her future leadership. The Brethren church has a great future, if her people will give their best in service, life and money. Do not wait for the other fellow to start, let it begin with you.

Yours for a bigger and better Brethren church.
W. S. BELL.

DALLAS CENTER, IOWA

One of the most enjoyable of all the meetings held since National Conference came to a close in Dallas Center on Sunday evening, November 27. It was a real joy to work with the good people of Dallas Center. Although I had met the pastor, Rev. A. D. Cashman, but once before, we had the very finest fellowship. Brother Cashman and his devoted wife are doing a fine piece of work. They have the confidence of the membership and there is a spirit of cooperation that is not always found. This church has the finest bunch of young people I have seen in many a day,

young people who can be counted on for any task to which they are called.

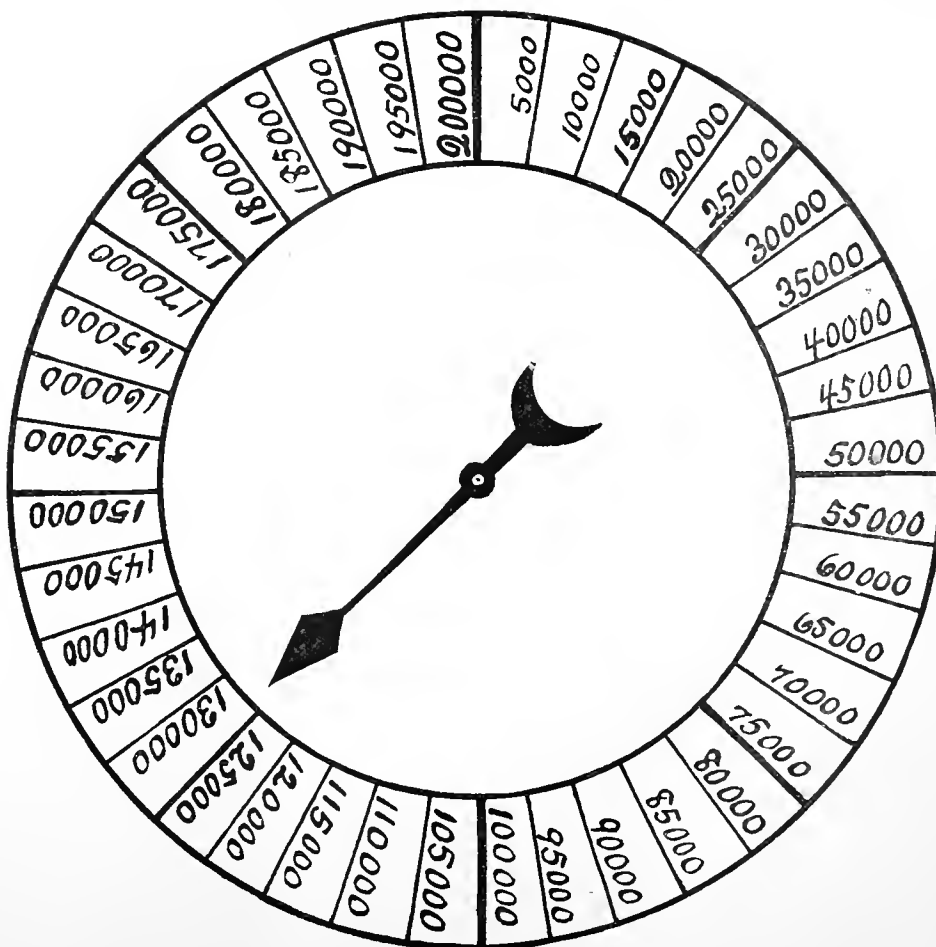
I count the meeting a success. The pastor will report the results. It is my happy privilege to report that the Dallas Center people reached the high point in several ways. Not only was the attendance at the regular services fine, but the attendance at the afternoon Bible studies was bigger than at any other place so far in my work. If I remember correctly, the average for the afternoon meetings was around twenty-eight with the high mark in attendance standing at sixty-one. Then, too, these people gave me the finest offering, when the length of the meeting is considered, that I have received in this work. This fine gift was made in spite of the fact that they made a gift of one hundred and fourteen dollars to

Home Missions, the largest gift in their history, on the first Sunday of the meeting. The number of League memberships also tops the list. The number of new memberships stands at an even twenty with others likely to come.

My home during the meeting was in the home of the pastor. It was a real home. Everything possible was done for my comfort. Both Brother and Sister Cashman are hungry for the Word and many a minute was taken from the busy hours to talk on the things of the Lord.

The pastor is giving the people the real meat of the word and the congregation is thriving on what they are receiving. The attendance at the mid-week service numbers from thirty-five to forty-five, a most excellent attendance for a church whose membership lives largely in the country. I shall be disappointed if the attendance does not go beyond the present mark so soon as the "corn picking" is out of the way.

I offer my sincere thanks to the Dallas



Center members for the very fine cooperation shown. This made success possible. I want to thank all those whose homes were opened to me and I want to thank, too, Brother Robinson for taking me to the train after the evening service and thus make possible my reaching Mansfield, Ohio, without the loss of a single day.

I am now in a meeting with Brother Barnard and his good people in Mansfield, Ohio. The meeting is starting off well. Pray for the success of the work here.

J. C. BEAL.

BRYAN, OHIO

Elder George Swihart of Roann, Indiana, accepted an invitation to come to Bryan, Ohio for a week of special services. He came to us on Monday evening and stayed until Saturday morning. Brother Swihart's messages were convincing and inspiring. The services without any previous announcement were well attended, and greatly appreciated. Surely it was a week of feasting on God's Word. We regret very much that our brother was not able to tarry longer as there was such a splendid interest taken in these meetings. Our brethren enjoyed Elder Swihart's visit here and hope that it may be possible for him to come to us for a longer stay some time in the future.

O. C. LEMERT.

NEW LEBANON NEWS

Some time has elapsed since a report was sent into the Evangelist from this field. As we begin our third year with these people we can look back realizing that at least some of our goals have been carried out with success. Among these should especially be mentioned the Daily Vacation Bible School held during the last weeks of July at the Community High school building. The school board willingly loaned eight of their school trucks and the pupils were brought to the school. Five Sunday schools cooperated. The budget of \$225, was equally divided among the five schools. Our record attendance was 285. Our own school furnished 12 teachers and helpers. The school not only proved a great blessing to the pupils but also to the teachers, giving them new suggestions for their own local schools. Miss Landis of the Church of the Brethren conducted the school.

During the new year we are making an effort to increase the number of tithers in the local church. Tithing literature has been secured from the Layman's Organization and 100 copies are being distributed the first Sunday of each month throughout the year. Taking advantage of the special offer of the Publication Board we are distributing free 50 copies of the Evangelist every Sunday for the three months. We trust this will help us in placing the Evangelist in every home in the near future.

Through the special efforts of Brother Hoover and the music committee of the church we are enjoying a real treat. A Mrs. McNeil, music teacher of Dayton, has been hired by the church to direct the choir and lead us in the congregational singing for the months of November and December. Her work thus far has been splendid and we have no doubt but that the church will see fit to have her continue her work throughout the year. Already our attendance at the evening service has increased and we believe it will continue to do so.

On the first Sunday of this month three new Christian Endeavor Societies were organized in place of the one. An adult,

young peoples' and junior societies. The enthusiasm already shown lead us to believe this will mean much to the church. This too will be an added interest to increase our evening attendance.

At the time of this writing we are assisting Brother Deeter at West Alexandria in a two weeks' revival campaign, leading the congregational singing and he doing the preaching. We have worked together before in this same capacity and are enjoying the work as then.

Our own revival campaign will be held during the month of March with Brother Coleman as evangelist. Knowing Brother Coleman's ability as a Gospel preacher and the opportunities of this field we are looking forward with keen anticipation to a great spiritual feast together. Pray for this meeting, brethren.

The two years of work here have been busy and profitable years. The people have treated us kindly in every way. Several weeks ago one of the Sunday school classes surprised us with a splendid donation. As a result of their kindness we not only enjoyed a thankful Thanksgiving day but we will be able to have Thanksgiving day for some time to come. Thanks, again Brethren. Rev. Kinzie, the former pastor, and Rev. Hoover, who recently moved in a property beside the church, are giving every possible assistance. We should be ungrateful if we did not show our appreciation in this public way. It shows to me that resident elders can be of great help to the pastor when they cooperate rather than criticize.

L. V. KING.

NORTH MANCHESTER, INDIANA

The church at North Manchester, Indiana, is alive and busy, and thankful for the efficient leadership of the pastor, Rev. J. Raymond Schutz. All departments are moving along in the right direction. Our Sunday school has a very able superintendent, Mr. George Harshman, who is ever alert for the advancement of the school. The Sunday before Thanksgiving we had a record breaking day and one long to be thankful for. It was in the nature of a homecoming day and thanksgiving combined. At the morning service, the graduation services were held for a class of five who had completed the three year's course of Teacher training work as outlined by the National Sunday School Association. The address was given by the pastor and diplomas were presented by him, also we had some special music appropriate to the occasion. Then followed a social hour in the basement where the contents of well filled baskets were greatly appreciated by all. The afternoon was given to a special Thanksgiving service, and an address by the pastor. In the evening was a wonderful love feast and the tables were surrounded by seventy per cent of the membership and a fine spirit prevailed throughout.

The church expects to begin a special evangelistic campaign here on January 15th. Pray that a real spirit of service may be given and that many souls may be born into the kingdom.

MRS. J. L. WARVEL,
Corresponding Secretary.

REPORT OF DALLAS CENTER DOINGS

Because we neglected to send in the news of our work here three months ago, and since the more recent events loom up greater, many things will necessarily be omitted in this report. Suffice it to say, we are

enjoying our work in this part of the Lord's vineyard immensely. Those who have been in Dallas Center understand the reason in part. I refer to the fine group of people who make up the church here. They are loyal, faithful, appreciative, responsive and for the most part consecrated. You expected me to say hospitable and generous, I am sure, but such traits deserve special emphasis. You remember our mentioning how generous the Fairhaven people were, don't you? Well, there are twice as many of that kind of folks here, the membership being greater. They have discovered that their pastor likes chicken and they have tried every means to appease his appetite, but that is a difficult task.

The outstanding reason for the joy we have experienced in our work here is the fact of learning to rightly divide the Word of Truth. Some surprising truths have been revealed by associating with, and reading after, the Fundamentalists school of theology. We are just beginning to realize that it means more than just saying "the Bible, the whole Bible and nothing but the Bible." I for one am glad for Dr. White's suggestion that all Scripture is "for us" but it is not all "to us", and I am confident that others than myself have been guilty of taking a text out of its context and making out of it a pretext."

The church was greatly benefited, and the pastor's testimony strengthened, by the teaching of Dr. J. C. Beal in a short Bible conference from November 17 to 27. We consider ourselves fortunate indeed to have had the privilege of having Dr. Beal with us and he is welcome to come back any time. His afternoon studies and evening lectures were instructional, illuminating, inspirational and wholly scriptural. While the campaign was not meant to be evangelistic in nature, the Holy Spirit honored his Word to the extent that ten people accepted Christ as their Savior. Nine of these have signified their desire to unite with our church and one man signified his desire to go with the Church of the Brethren. In addition to this, carnal Christians were urged to get back into fellowship and be disciples as well as believers. A finer spirit, than was manifested in all the meetings, is seldom witnessed.

Concerning the general work of the church many favorable comments have been, and could be, made. Since we take no credit to ourselves, we might make a few observations. Previous to Dr. Beal's meetings eight souls were received into the church by baptism and three by letter. In all, twenty will have been received into the church before this is published.

The Sunday school has made fine progress. There were 110 on the roll when we arrived on the field, February 20th, and with the exception of one Sunday during vacation when only 65 were present, the average attendance has been 105. During the last twelve weeks with 127 on the roll, the average attendance has been 118.

Since we have a sermon for the Juniors in the morning worship hour, very few are lost to the church services upon dismissal from the Sunday school. Our evening audiences average around 70 souls.

We are maintaining two Endeavor societies with an average of 25 young people attending the Senior society and 15 attending the Junior society. The last Sunday nearly 50 young people and children were gathered in the two groups which speaks well for the future of the church.

The missionary societies make their re-

ports in the Woman's Outlook from time to time. They are both very active and doing good work. We are happy to state the fact that benefit suppers and pastry sales are no longer necessary to meet the finances of the W. M. S. The Sisterhood girls were enabled to swell their treasury by selling Christmas cards and novelties.

The prayer meetings have been exceptionally well attended for a church of this size with an average attendance of no less than 35. Recently, however, a change has been made by having a half hour for devotions and prayer in the basement from 7 to 7:30 o'clock and a course in "Major Bible Themes", edited by Lewis Sperry Chafer, in the auditorium from 7:30 to 8:30. This procedure is proving to be a rich blessing to about 40 members and a real knowledge of the Word is being attained. Twenty-six books have been purchased, giving all interested a chance to study and enter into the discussions.

As for the offerings, the various reports as printed represent real progress. More than \$700.00 have been raised, and paid out over and above local expenses since March 1. Considering repairs on the parsonage, the purchase of new Hymnals and the addition of a hot air furnace in the church (supplementing the present steam system) generous giving is evident. As the number of those who entertain the blessed hope increases, we may expect the work to abound more and more.

A. D. CASHMAN, Pastor.

ROANOKE, VIRGINIA

It was August 14th last, an unforgettable day for the writer and his wife, for this was the day that we had the painful experience of bidding adieu to a group of the finest people in the world. Five joyous years we spent with the dear people of Pittsburgh church. They were so sympathetic and lenient with our mistakes, which were many, so generous in their praise for our achievements which were few. Now you understand why it was so hard to pull away. We shall never forget the kindness, cooperation and generosity of these good people. May God richly bless the Pittsburgh church in all their undertakings. We left against their will but when they saw that we were determined to go because of the sense of duty, they gave their consent, sending us away with best wishes for success in our new field of labor. We express our sincere thanks for the unstinted kindness shown to us by the Pittsburgh people. We hope that it may be our privilege to serve them again.

From Pittsburgh to Roanoke

It was our good fortune to motor through to Roanoke with S. N. Wilcox, Mrs. S. N. Wilcox and their daughter, Betty. After riding twenty-three hundred miles, we are convinced that S. N. Wilcox is one of the finest automobile drivers it has been our privilege to ride with. Our trip took us through Ohio, Kentucky, Tennessee, North Carolina and Virginia, stopping a week at Virginia Beach, along the great Atlantic Ocean. Words fail us when we try to express our appreciation of this most interesting and pleasant trip; the choicest company and the finest trip that we ever enjoyed. Thanks to S. N. Wilcox and family for this unusual treat.

At Roanoke

A beautiful little city with plenty of opportunity to work. We are trying to ascer-

tain the need of this field and to determine the best way to handle the job. We are already convinced that we have a great task ahead of us. The work here has been hurt through the loss of a great number of substantial members, most of whom have gone to the Second Church of the Brethren. This is very discouraging indeed. However, we find here a group who are determined to build up the work. This is the hopeful feature for we know that God can take a little group and accomplish great things.

We had a demonstration a few nights ago when a large crowd of the members gathered at the parsonage and burdened the kitchen table with a huge donation of good things to eat. We thank these good people for this fine expression of generosity.

Garden City Meeting

The Garden City Brethren church is about five miles from Roanoke. Therefore we could drive out and return home each night. We preached two weeks at Garden City, except Sundays, for we felt that the Roanoke work must not be neglected. There were some who said you are wasting time. Suffice it to say, God honored his work. There were forty decisions for Christ. I wish that I could waste more time—if this is wasting time. Fifteen of these converts have received Christian baptism. There will be others. A fine purse was given to the writer for his labor at Garden City. Brother George Donahoe is the pastor at Garden City. May God richly bless these good people.

Mountain View Church

This church is located near Hollins, Virginia. Brother John Patterson is the pastor of this church; a mighty fine man and loved and respected by all the people of the community. The meeting at this church was a ten-day campaign, reserving Sundays for our work at Roanoke. The proximity of this church to Roanoke made it possible for us to return home after the services every night. Again the folks who belong to the class of the "Ten Spies" emphasized the negative aspect. There were great crowds, great results. Immediate results—thirty-six received by baptism and four by letter. The church practically doubled in membership. Brother Patterson says it was the greatest meeting in the history of the church. Praise God for the victory. We give him the praise. Thanks for the fine dinners and splendid purse given to us by the Mountain View church. God bless Brother Patterson and his faithful people.

Jimmy Evans was the song leader in both of these campaigns. Jimmy is a fine Christian man and a capable song leader. It was a real pleasure to work with him. Much credit is due Jimmy.

We ask an interest in the prayers of the brotherhood for the work at Roanoke.

Sister M. O. Nininger, who suffered a stroke of paralysis early in the summer, is still confined to her bed. She has no use of her left side. However, her mind is bright and we are having some fine visits with her. Sister Nininger is greatly missed in the work at the Roanoke church. She and her husband have been very active workers here for many years. They love the church and their loyalty means much to all.

Sister Nininger asked me to express, through the Evangelist her sincere appreciation to the many friends who have written her letters of sympathy and best wishes for her recovery. Especially does she thank

Brother S. E. Christiansen who is observing stated season in which he is praying for the recovery of Sister Nininger.

A. L. LYNN.

THE BIBLE'S SOLE REMEDY FOR SIN

The only remedy for sin that the Bible declares, and hence that the Church knows, is the Son of God, who was sent into the world at a definite point of time in its history, by the Father, in the likeness of sinful flesh and for sin; who was tempted in all points like as we are, yet without sin; who offered himself without spot to God as an atonement for the sin of the world in one sacrifice forever; who was raised from the dead by the glory of the Father and is now alive forever more at his right hand in heaven; and who communicates the power of his own endless life to all those who, in response to his claim, yield to him the government and guidance of their being, and thus "saves to the uttermost them that come unto God by him." This is a brief conspectus of the essential outline of the Christian gospel which is our entrustment, that God in Christ has done something adequate to reconcile the revolvers against his will to that against which they have revolted, to redeem them from the consequences to themselves of their alienation, and to re-create their lives around a new center under the imperative of a new and constant motive.—J. Stuart Holden, in *The Biblical Review*.

OAK HILL, WEST VIRGINIA

"The Switzerland of America"

A longer time than usual has elapsed since a report was sent in from here but as these times are the exception rather than the rule, perhaps this occasion will be overlooked. It is not that there has been a lack of events to report, but that in the busy rush the matter has been postponed.

The folks here gave us three weeks this summer that were spent in touring the South, visiting Florida and coming back through the Mississippi states. A stop over of several days was made in Sebring, Florida where it was my pleasure to visit Elder J. H. Moore of the Church of the Brethren, who has reached his four score but continues to write as he has done for years. I learned many things from him but especially that one of the pioneers of the Dunkard faith, Elder George Wolf, graces the seal of the State of Illinois. He is represented in the act of shaking hands with another person. Thus every time the seal is used the image of a Dunkard preacher is left upon the paper. We crossed the Mississippi at Memphis and stopped at Blytheville, Arkansas, where Mrs. Ankrum had the misfortune to very painfully scald herself. This meant the curtailing of our vacation so we came on through Missouri into Illinois and back to West Virginia. This was a splendid historical trip of 3,800 miles.

When we arrived home plans were made for General Conference. There were fifteen people there from here, which speaks well for the continued interest, especially when there were two families there with three each.

Since the last report from here two names have been added to the membership roll. There are others in prospect. The general attendance for the regular services and prayer meeting is encouraging. New people are becoming interested and the general out-look is good, not that the ideal has been

reached but progress is being made. The attendance for Sunday school and preaching dropped off this summer at Salem but is coming back to normal at the present time.

We as a church were made conscious of the efficacy of prayer a few weeks ago when an accident happened to our Sunday School Superintendent, Brother J. A. McKinney. Some of the readers of the Evangelist will remember him as having been at Winona this fall with his wife and daughter. The Men's Bible class was just starting from the church at the close of a morning service for a little social and inspirational meeting with a picnic dinner, when he was thrown from the back of the truck in which he was standing to the street, and received a compound fracture at the base of the skull. He was rendered unconscious for a few minutes with severe hemorrhages through the ear. Two physicians were immediately called, he was taken to his home and then to the Oak Hill Hospital. Those in attendance would give practically no hope for his recovery, but the church as it did of old when Peter was in trouble, resorted to prayer and in three days the crises was passed, and in two weeks he left the hospital and went home. The X-ray showed a fracture larger than usually met with. The surgeons refer to his experience as a remarkable case. The Lord answered prayer and he was restored to his work which was as yet unfinished in the church. Just four weeks from the day of the accident he was back in his accustomed place in the Sunday school.

Thanksgiving night a social and business meeting was held in the basement of the parsonage, when important steps were taken toward the new building. The work of the plan committee being completed a building committee was elected, composed of the following, Dr. H. A. Duncan Chairman, George Simpson, Lyman Pegram, J. A. McKinney, Lawrence Smith, Miss Lydia Hutchison and Mrs. J. F. Claypool. The Finance committee is composed of J. A. Duncan chairman, C. B. Wright, Marion Johnson, Mrs. George Simpson and Mrs. J. A. Duncan. The plans of the building were reconstructed and drawn by George Simpson and Lyman Pegram. We have a splendid building in prospect and details will be given later. Bids are expected to be in by the January business meeting and the contract will likely be let soon afterwards. It is hoped to start the construction work when the weather opens up in the spring, in order that the building may be finished by fall. Subscriptions were received for the first time Thanksgiving night with a representative number of the members present and practically one-third of the goal set was subscribed. The sacrifices these people were willing to make that the new and much needed building might be secured certainly would cause a pastor to be proud of them. We also have the highest and fullest confidence of the city at large which will mean a very substantial help along financial lines toward the construction of the new building. Conditions are now subnormal in the coal fields but this is usually temporary and so the construction of the building will likely go forward as planned in the spring. We have a very high standing here as a church which is indeed complimentary to us as a Whole Gospel church. With the construction of the new building and adequate equipment for Sunday school and church services the future is very bright, in fact the parting of the ways has been reached when we must either build or stop grow-

ing, and the people here are not of the latter type.

The Lord has blessed the work in this section of his vineyard, but the opposition of the Adversary is manifest on every hand in these beautiful mountains. We feel that the progress that has been made here has been due in part to complete unity and working together in the fullest harmony. In fact it is difficult to realize that nearly one-third of our fifth year here as pastor has gone. We rejoice with the progress that is being made over the brotherhood not only along Spiritual lines but along the line of better buildings. We ask an interest in the prayers of the faithful that the great tasks in prospect there might be speedily and happily completed in his name.

FREEMAN ANKRUM, Pastor.

THE EDUCATIONAL OFFERING

With all the other special offerings claiming the attention of our people, I fear that I am now making my final report on the 1927 offering, though I hope that I am mistaken in the matter, because if I have foundation for my fears, it means that I shall be reporting the smallest offering of this kind that we have yet received. The chief reason for this lies in the fact that only 73 congregations have reported any offering at all, which is not as it ought to be, to say the least. When I last reported, I had received a total of \$1,334.17.

Since that time, September 18, gifts have been received as follows:—

Morrill, Kansas,	\$ 15.85
Tiosa, Indiana,	6.95
Fremont, Ohio,	7.43
Smithville-Sterling,	7.75
A total of	\$1,372.15

Following, the reader will find the list of contributing congregations, which will set at rest any question as to whether your church has done its duty in the matter. Here is the list of congregations which have responded to the wish of the General Conference: Ashland, Ardmore, Bryan, Buckeye City, Beaver City, Brush Valley, College Corner, Carleton (Neb.), Campbell, Calvary, Conemaugh, Clay City, Clayton, Canton, Denver, Dallas Center, Elkhart, Ft. Scott, Flora, Fairhaven, Fostoria, Fairview (Ohio), Falls City, Fremont, Garwin, Gretna, Gatewood (W. Va.), Gratis, Harrisonburg (Va.), Hamlin, Homerville, Highland (Pa.), Hagerstown, Jones Mills, Johnstown (2nd), Johnstown (3rd), Leon, Louisville, LaVerne, Lathrop, Middlebranch, Mt. Zion, Mulvane, Mexico, Milledgeville, Miamisburg, Myersdale, Masontown, Mt. Pleasant, Martinsburg, Maple Grove (Ind.), Morrill, New Lebanon, New Enterprise (Ind.), Nappanee, New Enterprise (Pa.), Oak Hill, Oakville, Portis, Pittsburgh, Pleasant Grove (Iowa), Pleasant Hill, Raystown, Roanoke (Ind.), Sidney, Sergeantsville, St. Luke, Smithville-Sterling, Tiosa, Vandergrift, Waterloo, Williamstown, and W. Alexandria.

It is not too late to make corrections in the matter of sending in offerings.

MARTIN SHIVELY,
Bursar Ashland College.

Business Manager's Corner

CONFERENCE MINUTES

As announced last week the copies of the minutes of General Conference have been mailed to the churches. We hope the pas-

tors will dispose of the few that have been sent them quickly and send in the amount they receive for them so this item may be closed up promptly and not drag along through the year to our inconvenience.

As announced last week, should any one be missed, we still have a few copies on hand with which to supply their needs. So do not hesitate to call on us, as we are at your service; but we would beg of all pastors to feel personally responsible to the Conference for the copies that were sent them.

The Brethren Evangelist

Only a few more weeks and the three months during which we have been sending hundreds of copies of the Evangelist to a number of our churches will have expired. What is to be the result? The object was to get more Brethren acquainted with their church paper, and to induce them to become regular readers, if at all possible.

This week we aim to mail subscription blanks to all to whom these papers have been sent, and we trust that every pastor may feel his obligation to do all that he can reasonably be expected to do to persuade his members to subscribe for the paper.

Why can not we have FIVE HUNDRED new subscriptions to the Evangelist with which to start 1928? There are some churches that were formerly on the Honor Roll that in some manner lost their place. Can not they win that place back again? Other churches have never been on the Evangelist Honor Roll. We would like to welcome a number on the Roll by the New Year. Remember the conditions—the paper going into every Brethren family in good standing with the congregation and paid for out of the regular budget, or the paper going into seventy-five per cent of the homes of the congregation through personal canvass, or 100 subscriptions from one congregation.

Any one of the three methods wins a place on the Honor Roll and gives the special rate of \$1.50 per year.

Brethren, What can you do for your paper before the close of the year?

R. R. TEETER,
Business Manager.

God never empties except to fill. He never makes poor except to enrich. He never humbles except to exalt.—Exchange.

ANNOUNCEMENTS

NOTICE

Over this week end the National Sunday School Association is sending out to Brethren pastors and Sunday school superintendents from coast to coast White Gift envelopes which, it is hoped, will aid our people in gathering in the coming White Gift offering effectively. Pastors who have more than one church in their charge will do well to divide the number of envelopes they receive among the respective churches to which they minister. If any pastor feels that he has not received enough envelopes to meet the needs of his congregation, he may send for more by writing me at Ashland College, Ashland, Ohio. Also, it is of importance that you send your offering to Professor M. P. Puterbaugh, our treasurer, at Ashland, Ohio at your earliest convenience.

M. A. STUCKEY.

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NUMBER 49

December 24
1927

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



In Corsini Gallery.

By Carlo Dolci

MADONNA IN CONTEMPLATION

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Published weekly by the Brethren Publishing Company, Ashland, Ohio, at \$2.00 per year in advance.

George S. Baer, - - - - - **Editor**
R. R. Teeter, - - - - - **Business Manager**

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EDITORIAL

The Wonderful Babe of Bethlehem

Nothing in the world is so fascinating as a little babe. It grips the interest and captures the imagination. It is the center of the home, the joy of the parents, the admiration of friends and the hope and speculation of the community. But no babe has been the subject of so much interest as the Babe of Bethlehem. He is the center of the thoughts of the civilized world, and is rapidly becoming the object of contemplation by all mankind. This is not only so at the Christmas season, but in a large way throughout the year. And each recurring Christmas serves to intensify the universal interest in him and to strengthen the power of his influence over men. We never tire of retelling the story. With unabated enthusiasm we are repeating again that charming story of the birth of the Christ-child in a humble stable of Bethlehem and wrapped in swaddling clothes by his virgin mother and laid in a manger; of the appearance of the angels to the shepherds and the latter's hurried trip to see that which had come to pass, of the coming of the wise men and their bringing of gifts to place at the feet of him who was "born King of the Jews", and all the other incidents connected with this, the most wonderful event in the world's history. Why is it that there is no waning of interest? Why does the story of the Babe of Bethlehem continue so vivid and vital in our minds?

There are several reasons, but first, it is because he was no ordinary Babe, but rather an extraordinary one; he was unique; he was wonderful; the earth never saw his like before, nor has it since. His coming was foretold and was looked forward to with great expectancy. Isaiah saw him with prophetic ken and said he should be called "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." He was a "Shoot out of the stock of Jesse", the Messiah on whom the Spirit of Jehovah rested. Yea, he was the Son come to reveal the Father, God incarnate. It is not, therefore, to be thought strange that the world should have been so stirred at his birth and should continue to be so moved at the contemplation of that event when we consider who he is.

Toward the end of Napoleon's reign all France was moved at the birth of one who might well have been called "The Desire" of

the nation. It had been announced that if the infant should be a princess twenty-one guns would be fired, but if a prince, one hundred. At the first report the whole population of Paris awakened and the discharges were eagerly counted, till, when the twenty-first gun had gone off, the anxiety of the people became almost unbearable. The gunners delayed an instant and a hundred thousand persons held their breath; but when the twenty-second was fired, the whole city was full of joy. The news was carried to distant cities by balloons, and soon the whole nation was rejoicing. But how short-lived was that rejoicing! It was not long until the haughty emperor was banished to a lonely island and the child was carried to an early grave. But this Child who was born in Bethlehem was without beginning of days or end of life.

Another reason why the Babe of Bethlehem continues after two thousand years to occupy the center of the world's affections is because of what he came to do, and his mission was indicated by the name he was given. "Thou shalt call his name Jesus, for he shall save his people from their sins", was heaven's instruction. He was to be the Savior of the world. His birth, therefore, was of the most vital interest to all mankind, and the knowledge of it has through all the centuries since inspired hope in all believing hearts. The very mention of the name of Jesus gives consolation to the distressed soul and rekindles hope in the heart of the lost, so fully and satisfactorily did he accomplish the mission which the angel ascribed to him. He intensified and enriched the significance of his name. He made it distinctively his own; he freighted it heavily with meaning; he made it a synonym for his saving work. As Abraham's name signifies faith, Stephen's martyrdom and John's love, so does Jesus' mean salvation. How blessed a name it is! How full of power! A brave cavalry officer, dying of his wounds, thought himself on the field of battle at the head of his gallant men, and that an enemy's gun was in front of them ready to be fired. He was greatly distressed. At the mention of the name of Jesus his agitation ceased and his delirium passed away; a smile lit up his pale face and he said in a low tone, "Jesus, Jesus! It is he who said: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' I want rest; I am weary." The name of Jesus saved him from delirium and he was restful and happy until the spirit took its flight to God. Thank God, Jesus came to save men from their sins, and is fully able to save "to the uttermost", able to save us from both the penalty and the power of sin, able to keep us from committing sin, able to cleanse us from all unrighteousness and to keep us clean. To that end was he born—that he might die and rise again, and thereby become the Savior of the world.

Again the Babe of Bethlehem enjoys the love and devotion of great hosts of mankind because of what he came to be, that is, by virtue of his royal lineage as seed of the house of David. The wise men spoke correctly of his official position when they inquired, "Where is he that is born King of the Jews?" The Gospel of Matthew is the record of Jesus as King. Its key word is "kingdom" and is used fifty times. Its key phrase, "kingdom of heaven" is found thirty-two times and nowhere else in the New Testament. Matthew is concerned about proving to the Jews that Jesus is their King, and so gives his legal genealogy, tracing him back to David, the source of Jewish rule. He was born to be King, but not to take Herod's throne. He was to be no petty king, but was to fulfill the larger, more spiritual Jewish expectation—he was to be King of kings and Lord of lords. And this King who was revealed through the Jews was to have a kingdom that was to be world-wide. Isaiah revealed that the house of Jesse was like a tree hewn to the ground, from which a Branch would spring forth bearing fruit and overshadowing the earth. It was to encompass all nations and to include all men. And in its realization it was to be spiritual, having its sway over the hearts of people, as the highest Messianic prophecies reveal. And the Lord Jesus himself confirmed that view by declaring that his kingdom was "not of this world." And his kingship is not merely a destiny to be achieved, but a present rule to be exercised. It was launched with the Christian dispensation but is not completely accomplished. And so we pray "Thy kingdom come, thy will be done", and we look forward to a time when God shall be universally recognized, when love shall have gained the victory over all forms of division and hate, when righteousness shall cover the earth as the waters cover the sea, and when Jesus shall indeed be King of kings and

Lord of lords—the ideal King ruling over his completed kingdom. This is the promise that stimulates devotion to the wonderful Babe of Bethlehem.

The Week of Prayer

Some of our pastors are already planning to observe the Universal Week of Prayer, January 1 to 7. A special program has been prepared as a guide and to make possible a world-wide united prayer upon certain fundamental things and with the thought that the impact of the prayers of God's people will be greater when they agree together concerning certain things. This program may be had by writing the Federal Council of Churches, 105 East Twenty-second Street, New York. It is worth your while to get a copy even though you do not follow its suggestions. They may help you in planning a program that may more adequately meet the needs of your situation. Some will find it to their advantage to make the Week of Prayer fit in more definitely with their local program. For example, in one locality the Week of Prayer will be observed, but the objectives of prayer will be such as shall definitely prepare the people for a great simultaneous evangelistic campaign. In one church the entire body of praying people will be called together to pray along certain lines looking to an outpouring of a spirit of consecration and a passion for souls. In another the various nights will be assigned to different Adult Bible classes to gather together for prayer and to plan for well directed effort to win the unchurched members of the class and others of the community of similar age and interest who belong to no Sunday school class. In another church the pastor is planning to use the week for instructing a picked group of Christian workers in personal evangelism and in prayer preparatory to definite work in an approaching campaign. And in still other churches the program of prayer as outlined is found to be suitable and full of promise because of its balance and breadth of reach. Whatever your personal inclination or local situation, you will find the week of prayer full of possibilities for the advancement of the Kingdom.

EDITORIAL REVIEW

Brother E. M. Davidson says the mission Sunday schools at Manuel and Napfor, Kentucky, continue to receive the interested support of their communities.

Christian Endeavorers should not fail to read the message on their page this week by the Stewardship Superintendent, Brother Orville D. Ullom.

The revival at West Alexandria, Ohio, with the pastor, Brother W. R. Deeter, doing the preaching and Brother L. V. King leading the singing, closed on December 12, with "seven baptized and six on the waiting list."

Cheerfulness in giving is very necessary, but if you have never given anything, don't expect to be bubbling over with the giving spirit until you have practiced giving for a while and have come to know the thrill and joy of it.

Don't fail to read what the Business Manager has to say this week in his "Corner", and we hope the pastors of churches not on the Honor Roll will do their utmost to increase the number of subscriptions to THE EVANGELIST for your sake as for ours.

The good Brethren at Uniontown, Pennsylvania, are launching out upon their new church building campaign under the leadership of Brother E. F. Byers, their pastor. A permanent foundation is to be built at this time on which a temporary structure is to be erected for present needs.

We have an interesting Christmas message in this issue for "Our Little Readers" written by Mrs. Merle Hunter. We hope to have a message quite regularly for them, though usually it will be a selected story. You will find the Junior Lesson story in the ANGELUS from now on, as stated in our note on Christian Endeavor page.

Dr. F. N. Gribble tells of her experiences en route to Africa, some of which were rather severe and trying. She writes from the Belgian Congo from which she soon begins the last lap of her

journey to Yaloke. Sister Gribble's implicit trust in God under all circumstances is an inspiration.

Our correspondent from Falls City, Nebraska, writes an interesting installment of news. The work in all its departments is making commendable progress under the efficient leadership of Brother and Sister H. H. Rowsey. And they seem to have the hearty cooperation of the local leadership, which is an important factor in successful church work.

From Brighton church in Indiana we learn that Brother J. W. Brower, the pastor, is still leading forward and our correspondent points to several events which indicate a sustained interest on the part of the people, among which were the splendidly attended Rally Day program, the W. M. S. activities and the spiritual communion service.

Plans are well under way for the 1928 Ashland College annual, called "Pine Whispers" and it is to be of more than ordinary interest because of its being made a "Golden Jubilee" number in honor of the fiftieth anniversary of the founding of the college. In addition to the regular features it is to contain some historical data which will add greatly to its value. Read the announcement in this issue.

Brother F. C. Vanator, the efficient pastor of the church at Canton, Ohio, writes of splendid attendance and it is splendid when the Sunday school is not allowed to get down to the 200 mark. During the recent campaign with Brother W. C. Benshoff as evangelist eighteen souls were added to the church roll, and the spiritual quickening of the membership was also an outstanding result.

We learn of a successful evangelistic campaign in the church at Columbus, Ohio, where Brother R. E. Gottschal is the energetic pastor. Brother George E. Swihart was the effective evangelist for two weeks and for the third week the pastor continued the preaching. Seventeen souls were converted and added to the church. This is most encouraging news from our Columbus mission church.

Dr. Charles A. Bame gives more "Travel Flashes" as a result of his trip to Winchester, Virginia, where he and the pastor, Brother Rohart, conducted a hard fought evangelistic campaign. This is one of our youngest churches, but it is making splendid advancement and the prospect is said to be very bright. The pastor has made a large place for himself in the hearts of the people of the church and community. Brother Bame was handicapped during one week by the absence of the pastor due to sickness, but a splendid work was done and, if we have been informed correctly, about thirteen in all made confession.

Dr. W. S. Bell reports his canvass of the Louisville, Ohio, congregation in the interest of College Endowment, and we are glad to note that there is no need to be ashamed of the result. Brother R. F. Porte, the pastor, is a most loyal friend of the college, as every graduate is; that fact together with the numerous other sources of attachment, some of which are referred to by Dr. Bell, make one expect just such a fine loyalty as was manifested by these people. And what they did, they did in the face of a very urgent need of enlargement of local equipment, which we hope they will press on to secure. Their gift of \$2,401.00 makes the total \$130,927.54.

OUR SLOGAN

A White Gift from Every Sunday School in the Brotherhood to the National Sunday School Association. Is what we suggested last week. It is not too late to encourage the giving spirit rather than the getting spirit and to give opportunity to every man, woman and child of the school for the practice of that spirit. No one is so poor that he should be denied the privilege of making such gift as his meagre ability may make possible to the honor of the King of kings, and no person of wealth and consecration will want to miss the opportunity, and those without consecration should be made to face their moral and spiritual duty in the matter. It is the leaders' duty to present the matter and make the appeal.

GENERAL ARTICLES

The Gift of Peace .

By Prof. J. Fred Andrew

In the life of every individual, that day which represents the anniversary of his birth is a day set apart from all other days of the year. Parents who are careful to develop the interests of their child plan to make his birthday a day of more than usual significance to him. Gifts are presented, surprise parties are arranged, a dinner with a big candle-lit cake is served, he is put under the bed, and he is spanked once for each year that he has lived and given "one to grow on." Every one of his acquaintance takes interest in the exercises that attend the celebration. But whether or not others contribute to the special features of the day, there is an innate longing in the heart of the child to be grown-up. Each birthday finds him a step nearer that goal. And so, year after year, during the formative period of his life, he develops the attitude of mind in which the importance of his birthday as well as the importance of the birthdays of others, is magnified above that of other days.

The birthday of an individual is commemorated in proportion to his influence and services have contributed to the lives of others. In the calendars of almost every nation, the birthdays of its greatest benefactors are proclaimed as holidays for national observance. England observes Empire Day on the anniversary of the birth of Queen Victoria. America has established the custom of keeping the birthdays of Washington and Lincoln as holidays. Other nations honor their illustrious citizens in like manner. But when we search the calendars of all nations of the earth to learn to whom the most widespread honor is given by special birthday remembrance, there is none to compare with Jesus of Nazareth, who is the Christ. Wherever his disciples have carried his word in obedience to his behest, Christmas is a day of special significance.

Many and various are the customs and traditions that different peoples have formed in commemoration of the birth of Jesus. But however different the Christmas exercises may be, a common note of joy sounds throughout the symphony of praise carried in melodious harmony to the throne of the Father to glorify the name of his adored Son. Wherein does the power of Christ's personality lie, that all nations are drawn unto him?

When a single personality appeals alike to men of different races, of different forms of government, of different methods of thought, that personality possesses one or the other of two things, namely, versatility or an ave-

nue of contact that leads to the heart of all humanity. Certainly we cannot explain Christ's influence upon the nations of the world on the basis of versatility. For he is unchangeable, "Jesus Christ, the same yesterday, today, and forever." We must look, then, for that feature of his teachings by which he gains access to the heart of all nations.

There is no condition more generally desired among the peoples of the world than that of peace. Peace as an ideal was conceived in the heart of man even in his creation, for with his first transgression of God's word came the consciousness that peace of mind had been violated. Conflict entered his soul to lead him into controversy and open hostility with his fellowmen. In defense of his very life's blood and of those dear to him, he was compelled to take up the weapons of warfare and destruction. Despair took hold upon him, and in his misery he felt the stirring of the Peace-child in his bosom. The hope that out of his suffering might be born a beautiful, strong man-child took hold upon him, and he looked forward with intense longing to the day of birth of the Prince of Peace. For the Creator had heard his anguished cry and in compassion proclaimed that unto him a son should be given: "and the govern-

ment shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Thus with the coming of Jesus the Peace-child was born. His nature partook too much of the divine to be nurtured alone by the hands of man. But the Father of all provided that his own Son, Jesus, should accompany the Peace-child to the realm of man, that there under his instruction the infant might grow to lusty, mature manhood. Having given to the world the lessons whereby the Peace-child should be cared for, and having performed the mission for which the Father had sent him, Jesus returned to his throne in glory at the right hand of God. But he left the young Peace-child to be cared for by the world of men. Christ's teachings must prevail if the world is ever to be gladdened by the Peace-child grown to glorious manhood. And as surely as God's word is Truth, Christ's teachings will prevail.



Christmas Message

By C. F. Hodder, Ph.D.



*May yours be the Christmas blessing,
Sent down from Heaven above,
And yours be the joy of confessing,
The Savior, the Gift of God's love.
May yours be the joy of possessing
The love which is life indeed,
And yours be the joy of expressing
That love to a world in need.*

*May yours be the joy of receiving
A share in the fullness of Grace,
And yours be the joy of believing
That soon we shall look on his face.
May yours be the joy of achieving
The good you are longing to do,
And yours be the joy of perceiving
Christ's fellowship ever anew.
Rio Cuarto, Argentina.*

Peace is the cry of the world. The world looks forward to the time when in all the glory of complete maturity the Peace-child shall have made the earth a place fit for the abode of Christ himself. Then shall the Peace-child be recognized as the Spirit of Jesus. Then shall the hope manifested by the world in its remembrance of the birthday of our Lord be fulfilled. Then shall man be at peace

in his own soul; then shall man be at peace with his fellows; and then shall all nations be at peace with one another.

"And the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, THE PRINCE OF PEACE."
Clay City, Indiana.

The Season's Greetings

By G. W. Rench, D.D.

My friends say, "Why don't you write often?" Yes, why? I should, I know. Because I do not, is full proof that I am human with average human weakness. The real answer is, there are so many other things I would rather do.

Christmas will soon be here. And—once more. What memories! What lessons! Lucy Larcom in "In Time's Swing" spreads before us the very familiar picture:

"Frosty-bearded Father Time,
Stop your footfall on the rime!
Hard you push, your hand is rough;
You have swung me long enough.
"Nay, no stopping", say you? Well,
Some of your best stories tell,
While you swing me—gently, do!—
From the Old Year to the New."

Yes, "Father Time" keeps swinging us, and Christmas is once more upon us. When I think of my many friends, and especially, when I think of their worth to me, I falter; for words fail me to say what I wish to say. Speech, to some of us, has been such a poor medium of communication anyhow. But I know of one who can say things,—O, so beautifully! Why not let him say what I would like to say; and say it in the manner I would like to have it said? You know, we Hoosiers are not so far behind other people, in that we are proud of Indiana products. We are proud of SOME of our governors. James Whitcomb Riley lived and died in "Ole Indiany" although he belonged to us all. Here is what I wished to say:—

"I had fed the fire and stirred it, till the sparkles in del-
light
Snapped their saucy little fingers at the chill December
night;
And in dressing gown and slippers, I had tilted back "my
throne"—
The old split-bottomed rocker—and was musing all alone.

I could hear the hungry Winter prowling round the outer
door,
And the tread of muffled footsteps on the white piazza
floor;
But the sounds came to me only as the murmur of a
stream
That mingled with the current of a lazy-flowing dream.

And in a vision, painted like a picture in the air,
I saw the elfish figure of a man with frosty hair—
A quaint old man that chuckled with a laugh as he ap-
peared
And with ruddy cheeks like embers in the ashes of his
beard.

And looking there, I marveled as I saw a mimic stage
Alive with little actors of a very tender age;
And some so very tiny that they tottered as they walked,

And lisped and purled and gurgled like the brooklets,
when they talked.

They mixed and intermingled, weaving melody with joy,
Till the magic circle clustered round a blooming baby-
boy;

And they threw aside their treasures in an ecstasy of
glee,

And bent with dazzled faces, and with parted lips, to see.

'Twas a wondrous little fellow, with a dainty double chin,
And chubby cheeks, and dimples for the smiles to blossom
in;

And he looked as ripe and rosy, on his bed of straw and
reeds,

As a mellow little pippin that had tumbled in the weeds.

And I saw the happy mother, and a group surrounding
her,

That knelt with costly presence of frankincense and
myrrh;

And I thrilled with awe and wonder, as a murmur on the
air

Came drifting o'er the hearing in a melody of prayer:—

By the splendor in the heavens, and the hush upon the
sea,

And the majesty of silence reigning over Galilee, —

We feel thy Kingly presence, and we humbly bow the
knee

And lift our hearts and voices in gratefulness to thee.

Thy messenger has spoken, and our doubts have fled and
gone

As the dark and spectral shadows of the night before the
dawn;

And in the kindly shelter of the light around us drawn,
We would nestle down forever in the breast we lean upon.

You have given us a shepherd—You have given us a
guide,

And the light of heaven grew dimmer when you sent him
from your side—

But he comes to lead thy children where the gates will
open wide

To welcome his returning when his works are glorified.

Then the vision, slowly failing, with the words of the re-
frain,

Fell swooning in the moonlight through the frosty win-
dow-pane;

And I heard the clock proclaiming, like an eager sentinel
Who brings the world good tidings,—“It is Christmas—
all is well!”

And that is why the world is different. What more can
be said?

Shipshewana, Indiana.

Social Significance of the Birth of Christ

By Prof. Landis R. Bradfield

More than 4000 years B. C. the first recorded event of written history occurred,—the invention of a calendar.

The period between 3000 and 2500 B. C. is famous as the Pyramid Age of Egypt.

About 2100 B. C. Hammurabi of Babylon ruled the Mesopotamian world, and evolved the great system of laws known as the Code of Hammurabi.

Some time after the rule of Hammurabi the Hebrew nation had its genesis in the exodus of the tribal families, under Abraham, from Ur of the Chaldees into the land of Canaan.

About 1200 B. C. Moses led the Israelites from Egypt into the wilderness wanderings from which Joshua led them into Canaan. A nation evolved and was governed by Judges and Kings until about the end of the tenth century B. C. The kingdom then divided into northern and southern sections, each ruled independently of the other. In 722 B. C. Assyria swept down upon the Northern Kingdom and laid it waste. In 586 B. C. Babylon conquered the Southern Kingdom and carried away to Babylon thousands of the Hebrews.

In Greece 450-300 B. C. Socrates and Plato were giving to the world a philosophy the like of which has never been equaled.

In a single decade—333-323 B. C.—Alexander the Great subjected the then known world to himself.

The year 31 B. C. witnessed the advent of Caesar Augustus as Emperor of the Roman World.

In all this category of events of nations, individuals and societies, not one has had the significance of an event occurring 4 B. C. in an obscure village, among a subject people, which event was the birth of Christ.

This event socially overshadows every other event of history before or since. No other has had so nearly or completely a universal appeal. Little did Caesar Augustus know that he was setting the stage for the world's greatest drama, by issuing an edict commanding his subjects to go to their ancestral homes for purposes of enumeration.

In Bethlehem of Judea, the obscure village where Jesus was born, there was almost immediate rejoicing. Even angelic hosts made announcement to shepherds in the field, that an event of no little importance had taken place. Even, too, the angels declared the theme of the new social order in the words, "Peace on earth, good will among men."

Now to briefly note a few of the social effects of the Birth of Christ upon the world.

The birth of Christ gave rise to the Christ Mass or re-

ligious festival in honor of his birth. This term has been changed into our present word Christmas. Different conceptions have been and are held by different peoples as to the proper observance of Christmas. Christmas activities and celebrations are constantly changing. But despite these differences there have been wrought fundamental changes affecting society at large.

One such change is observable in the new attitude toward children. No longer do we allow the state to practice infanticide even though it claims such right in the interests of the state. Ancient Sparta considered her children valuable only in so far as they could contribute to the power of the state, largely military.

Jesus voiced a concern for children when he said, "Suffer little children to come unto me, and forbid them not." The problem of Child Labor has caused grave concern on the part of Christian men and women. They say our children must be protected from the human wolves who would prey upon them destroying their very lives, or else our social structure will be undermined.

Then too, our concern for welfare of children is manifesting itself through juvenile relief and reform agencies. Orphans' homes are established to care for the homeless child. All these efforts are but expressions of the new conception of womanhood. The Oriental harems are passing. Dual standards of social life are disappearing. Freedom and equality of women with men are harbingers of a new social era in which the message of Jesus will have more and more potency.

The value of human life has changed and continues to change as our conception of the angels' theme roots more deeply in our lives. No longer do we derisively ask, "Am I my brother's keeper?" The answer is obvious. We are or must become our brother's keeper. Jesus said, "He that would be greatest among you, let him become your servant." National and international relationships are changing. Men are advocating world peace because they are discovering it to be for the greatest good of mankind, and in harmony with the theme "Peace on earth, good will among men."

The true Christmas spirit only will bring good and well being to the world. Shall we foster it? Shall we encourage it? The modern commercial spirit of Christmas is adverse to the true spirit. In the rush and hustle of gift buying may not the Supreme Gift be forgotten? May we return to the simplicity of the greatest Event of the world's history?

Cleveland, Ohio.

Things By the Way---IV

By A. D. Gnagey, D.D.

The Busy World

It is a busy world; that is what God means it should be; always, from the beginning, it has been a busy world. It began that way. For six long periods called days God was busy; then came a lull, a quiet period and the record says God rested, but the world kept on going, trees were growing and the grass, birds were singing, flowers blooming, the world itself was flying through space at the rate of one thousand miles an hour, and so things have been going ever since, busier now than ever. But are we busy at the right things? Are we busy today helping God to

make this world what he meant it should be? Are we busy cooperating with God in building the Kingdom? What, after all, is the biggest enterprise in the world today? The Ford Motor Company? General Electric? United States Steel Company? What then? The biggest enterprise in the world today is the building of the Kingdom of God. Like Nehemiah, are we too busy building the walls of Zion to leave our work and answer the call of the world's folly, and pleasure, and opposition?

As the disciples stood looking into heaven after the ascension they were asked, "Ye men of Galilee, why stand

ye looking into heaven?" It was a gentle rebuke to their idleness and curiosity, and, probably, to their ignorance. There was all Jerusalem with its needs and just beyond it the whole world calling for them. It was no time to stand idly by and gaze into the heavens. The call to them was imperative. The contemplative life has a place, but what the world needs and what God demands of us all is that we use the power that is given us to attack the problems of the times and help in making every place a part of the Kingdom of God. In doing this we are aiding in the return of Jesus Christ in power and might, to rule over the hearts and control the institutions of men. Are we star-gazers? Even that may be profitable business at times,—to stand out in the open on a clear night and just to look up at the stars as they come out and string themselves like golden beads on the rosary of heaven. It will rest your eyes and give you a larger vision. It calms our minds and keeps us humble, and thoughtful, and reflective. Just a few moments snatched from our busy, hustling life, to look up from the fitful, fretful firelight of daily life, the feverish rush, the maddening turmoil, and rest the eyes, and rest the mind, and get a larger vision, a grander view, higher objects, wider purposes; to see beyond the works of our hands upon which our thoughts and minds are centered, to the works and purposes of God, that we may realize in the deepest center of our being that there are larger and wider visions to be attained, and higher objects to be sought for, greater purposes to be realized than all the earth with its fulness can bring to us. But these should be rare seasons, lest we make the contemplative an end rather than a means, a preparation for life's larger tasks. The Christian should remember that for him life is a struggle, a conflict, a warfare, a discipline, one long continued sacrifice and crucifixion.

Power Is Better

Along the same line of thought we are reminded that as Pentecost was drawing near the disciples asked Jesus, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" We do not censure the disciples for asking such a question. That was uppermost in their minds. For centuries before Jesus was born, Jewish people had been speculating about just such a time as the disciples had in mind when they came to Jesus with their question. They had it all figured out just how it would be. But God took his own time and his own way, as he always does. So he answered the disciples. "It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Even so, to receive power for life's great task is better than speculation about the mysteries of God which are too deep for men. It is enough for us to know that God's purposes and promises will come to pass. Times and seasons are not for us to bother with. A good deal of valuable Christian energy is wasted today trying to calculate when Christ will return and bring the world to an end,—that is, the present world-order. Better let it alone. It is in the Father's hand, and he will keep it there. Your time and talent can do better service in other directions. Christ will come, and all prophecy will be fulfilled to the last jot and tittle, but how and when it is not revealed to us. Duty and service are present, but prophecy is with God and the future.

A Christmas Thought

What is the heart of Christmas? How should we prepare for the coming of the season which during the years

has brought joy unspeakable to practically the whole world,—sometimes of very short duration! Christmas joys too often vanish with the passing of the season. It should not be so. The real Christmas joy is an abiding joy, or, it may be made so. Why not continue the Christmas joy throughout the whole year? "Behold, I bring you glad tidings of great joy which shall be to all people", and the angel might have added, for all time.

What should be our thought as the season draws nigh? Just two: a great FACT and a great MESSAGE. The fact,—"unto us a child is born." The Child! Remember the Child! Around that, as a center, should gather all the thoughts and the activities of the Christmas time. Jesus, the champion of children,—that is the preacher's theme. Preeminently, Jesus is the discoverer and lover of childhood. Contrast his attitude with that of the Romans and Greeks. Socrates sneered at the grief of a mother weeping for her babe. Plato suggested that every town or city should select some distant hilltop and there build a pen for the exposure of unwelcome children, and Aristotle urged laws that made the drowning of weak babes compulsory upon parents. On the edge of the city of Rome was the Lactarian column, at the foot of Mount Aventine, and here at night were brought the helpless babes to die from cold and exposure, or wild beasts; or, to be rescued and trained to a life worse than death. Yes, all this in the "seven-hilled city", the mistress of the world, where stoicism, the best of pagan philosophies, flourished. And conditions elsewhere were even worse. "One race of antiquity alone honored the child,—the Hebrew race, of which Jesus Christ was the consummate flower." The one outstanding race in a cold, cruel world, honored the child, welcomed it, and cared for it, that is, made provision for its physical, intellectual, and spiritual welfare,—do we make such provision? The religious education of the child was compulsory with the ancient Hebrews. The child of proper age today must attend public school,—but the church and Bible school, only when convenient, when the weather is fair, one day in the week, and one hour of that day! Dare we call that adequate provision for the religious development of the child?

In a time when Rome was supreme, and Roman indifference to child-life prevailed, Jesus more than literally "set a little child in the midst", and ever since the kingdom of childhood has been extending. In a time when children were regarded as nuisances, Jesus commanded his disciples to "forbid them not", from coming unto him; when they were looked upon as insignificant, Jesus pronounced a blessing upon him who gave to one of these little ones a cup of cold water; when they were ignored, he made the little child an example to those entering the kingdom, and declared that only as we become as little children shall we enter his kingdom at all; when their lives counted as of little value, Jesus denounced the man who offended them. What a tribute to childhood, and what a lesson for parents! Shall we learn it anew at this Christmas time? The hope of the world lies with the child. The world will be Christian only when the child is trained and taught in the Jesus way of living.

Here then is the FACT: "unto us a child is born." Now for the MESSAGE. It is very simple. It was a critical moment in the life of the Judean shepherds on the first Christmas morning when the angel's song had died away in the solemn silence and left them alone in their fields. They had had a vision. The heavens were aglow with light and in the stillness of the night the shepherds heard the voice of the angels heralding the glad tidings of a Savior born. And this shall be the sign: "Ye shall find the Babe wrapped in swaddling clothes lying in a manger." Will the shepherds transmute the vision into

spirit and service, or will they let it pass into oblivion and themselves into the same old uninspired routine of their lives? No, those shepherds can never again be the same as they were before, after seeing the vision and hearing the angelic message. They said, "Let us now go even unto Bethlehem, and see this thing which is come to pass. No doubt in their minds. They made haste and came to Bethlehem and behold, they found it even as the angel had said. It is so always when we obey the VISION. The shepherds translated the song into service and the vision into victory. Once more we shall hear the divine message; once more we shall listen to the Bethlehem song; once more we shall see the vision. Shall we, too, transmute the song into service and the vision into victory? Had those shepherds tarried thirty days, or even

until the next morning, the vision would have been to them nothing more than an idle dream or tale. Paul would have utterly forgotten the Damascus experience if he had not been obedient to that heavenly vision. First of all, and supremely above all, let Christian men and women take home this message to their hearts, exhibit it in their own spirit and speech, character and conduct. During these festal days pulpits will ring out the Christmas message; Christmas day will be celebrated with heavenly music, and joy and gladness will stir the hearts of the people. But will the message of song and story be transmuted into spirit and service? And will the beautiful story be anything more than beautiful myth and sentiment? Will it?

Altoona, Pennsylvania.

THE BRETHREN PULPIT

God's Unspeakable Gift

By Samuel Kiehl

TEXT: Thanks be unto God for his unspeakable gift.—2 Corinthians 9:15.

The gift of God is eternal life, through Jesus Christ, our Lord (Rom. 6:23), who himself is the unspeakable gift. The motive that caused God to give his unspeakable gift was his infinite grace and mercy for sinful humanity. "The whole world lieth in wickedness; yet, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." A manifestation of his amazing grace, love, and mercy for the redemption of sinners. This wonderful grace of God hath appeared not to only a select few, but, it is written, the grace of God that bringeth salvation hath appeared to all men (Titus 2:11). A universal, unspeakable gift of God manifest in Jesus his only begotten Son, concerning whom Paul says, This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners (1 Tim. 1:15). God sent not his Son into the world to condemn the world, but that the world through him might be saved (John 3:17). This unspeakable gift of God in the person of Jesus Christ is the **only** hope for the salvation of the world; for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him (John 3:36). Sad indeed for the unbeliever, unless he repent, believe, and receive Christ as his Savior and Lord. He that hath the Son hath life; and he that hath not the Son of God hath not life (1 John 5:12). Christ dwells in the believer's heart by faith (Eph. 3:17). Is he dwelling in your heart and mine? Let us, today examine ourselves, whether we be in the faith (2 Cor. 13:5). Delay is extremely dangerous.

This wonderful, loving Savior whose grace in our behalf is unspeakable, died for our sins according to the scriptures (1 Cor. 15:3); was delivered for our offenses, and was raised again for our justification (Rom. 5:25); hath redeemed us from the curse of the law, being made a curse for us (Gal. 3:13); gave himself for our sins, that he might deliver us out of this present evil world (Gal. 1:4); his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness (1 Pet. 2:24). The Lord enable us so to live. Christ also hath once suffered for sins, the just for

the unjust, that he might bring us to God (1 Pet. 3:18). God hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him (2 Cor. 5:21). Christ of God is made unto us wisdom and righteousness (1 Cor. 1:30). Consequently, Christ is the end of the law for righteousness to every one that believeth (Rom. 10:4). "Let every thing that hath breath" praise his holy name.

This unspeakable gift of God the ascended Christ, is now at the right hand of God in heaven our priest and advocate. It is written, We have a great high priest, that is passed into the heavens, Jesus the Son of God (Heb. 4:14). He ever liveth to make intercession for them that come unto God by him (Heb. 7:25). He is also our advocate with the Father, and the propitiation for our sins (1 John 2:1, 2). As our advocate, pleader, counselor, attorney; he hath never lost a case, and never will for those who with heart and soul put their trust in him. Propitiation, the influence or effects of the death of Christ in appeasing the divine justice, and conciliating the divine favor.—Webster.

That which atones for and covers our guilt, as the mercy-seat covers the tables of the law.—Diaglot. b

This precious Savior will never permanently leave those who love and obey him (John 14:21). He hath gone to prepare a place for us. He will come again and receive us unto himself; that where he is there we may be also (John 14:1-3). In him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace (Eph. 1:7). Therefore, unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God (and) his Father; to him be glory and dominion for ever and ever. Amen. (Rev. 1:5, 6).

Dayton, Ohio.

Protestantism and Prayer—It cannot be maintained that Protestantism has had any great success in teaching people to pray. Too frequently its sanctuaries are really lecture halls in which the minister delivers two discourses; the one a sermon, called the pastoral prayer; and the other an address, called a sermon.—Reinhold Niebuhr.

A Christmas Meditation

By Mary Pence

The more we come to know Jesus Christ our Lord, and the better we know the Word, the deeper and greater is the meaning of Christmas with which we have come to associate the birth of Christ. When we are mere children it means little more than that Jesus was born in a manger and some beautiful facts and sentiment woven around that event. And it may mean a little giving and more getting.

But when we become more grown up in Jesus Christ the real issue grips our souls more and more that that same Jesus Christ is the Eternal Son of God "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

At the Christmas season we think back to the time when Christ took upon himself this form of a servant, and was made in the likeness of men. What a beautiful clear night it must have been in old Judea when the shepherds were abiding in the field, keeping watch over their flock. If ever the stars sang together and the spheres made music it surely was that night. And a very angel came down to the men of a sin cursed earth, saying unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Then our minds run along the path of the sufferings and humility of Christ which seem to have had their beginnings with his very birth. Save for a remnant our Lord was rejected from the beginning. But he went about his Father's business, working his great miracles and giving forth his great teachings until finally we linger at the garden gate and at the foot of an old wooden cross. Here Christ performed his great work for which he was born. He was born that he might die in our stead. How we do linger at the garden and at the cross. What untold agony and suffering was that!! What inexpressible desire grips our hearts to better understand that suffering, yea, to enter into it, to know him, and the fellowship of his suffering, and be made conformable unto his death. That we might intensely realize that all he suffered was "for me."

"The thorns on his head were worn in my stead;
For me the Savior died;
For guilt of my sin the nails drove in
When him they crucified.
Though the crown that he wore
And the cross that he bore
Were his own
They rightly were mine."

So with a plea to enter into a better understanding of the atonement our thoughts move on to the empty tomb of Christ who says of himself, "I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death." The empty tomb has never been accounted for save in the words, "He is risen." He was "raised again for our justification." All for us, for me. When we see how Christ conquered the

(Continued on page 16)

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

EXERCISING UNTO GODLINESS—1 Tim. 4:7-12. "Exercise thyself unto godliness." In other words, we are to grow in grace. We may be saved from the guilt of sin the instant we look to Jesus in faith and acceptance, but we are saved from the down-pull of sin and unto godliness day by day and by hard work. It is a matter of exercise, and must be kept up continuously. The trouble is that we soon grow weary of exercising. We wrestle with God in prayer when the waters of destruction whirl about our door or when the hand of disease rests upon the brow, but when "all is clear" and we don't feel the need of prayer so much we neglect it. Steady, persistent effort is necessary in life's common day if we are to be strong for the emergencies.

TUESDAY

HOW TO MEET THE TESTS—Psalm 40:1-4. "He brought me up . . . and set my feet upon a rock." Life is full of pits and quagmires and when we go down we are inclined to throw up our hands and give up in despair. Every "Slough of Despond" is a test of character, and straight through, trusting in God, is the only way to demonstrate one's worth and power, and to achieve the glory of stability. It is the hand of God that lifts us up, and his grace that makes us strong.

WEDNESDAY

THE SEAT OF RELIGIOUS INSTRUCTION—Deut. 6:6-9. "Thou shalt teach them diligently to thy children, and thou shalt talk of them when thou sittest in thy house." This Jewish law was not an arbitrary requirement, but moral and fundamental to the highest welfare of the individual, the home and the state. And being moral, it has not been and cannot be abrogated. Home religion is still the saving, sanctifying influence of the world's basic institution—the family, and the maintenance of the altar of prayer with its religious instruction and priestly functions continues the divinely imposed responsibility of fathers.

THURSDAY

HAZARDING LIFE—Acts 20:22-27. "Neither count I my life dear unto myself." There are plenty of people who are reckless and will risk their lives on a dare. But life is sacred and should not be hazarded save for something that is worth more than life. Paul had found something that was far more valuable than life, namely, the task to which he had been divinely commissioned—preaching "the gospel of the grace of God." And today, as then, any sacrifice a missionary may make for the spread of the Gospel is justified in the light of that truth.

FRIDAY

"HOW THEY GROW"—Matt. 6:28-34. "Consider the lilies, how they grow, they toil not, neither do they spin." In other words, they do not fret and fume about their condition in life. They are trustful as they grow, and it is because they are trustful that they can grow so vigorously. They make use of the means at hand, reaching down for the enrichment of the soil and up for the sunlight and the rain. And they grow steadily and patiently, not seeking to reach full fruitage with a single grasp, but content to add each day its allotted growth and so persevere unto the harvest.

SATURDAY

OUR TRUE CITIZENSHIP—Eph. 2:11-22. "Therefore we are no more strangers or foreigners, but fellow citizens with the saints." In Christ there is neither Jew nor Greek, but all nationalities are to be and are made one in the household of God. It is not becoming of the Christian to boast of his American citizenship (though he prize it highly) to the disparagement of the foreigner, but rather to rejoice that he is a fellow citizen with all races in the kingdom of our Lord.

SUNDAY

THE EVER-PRESENT POWER—Job 38:1-7. "Where wast thou when I laid the foundations of the earth." Do we sometimes question God's presence and power? Do clouds and darkness seem to hide him from our sight? Aye, we do not know all of God. He works in the rain as in the sunshine, in the storm as in the calm, in the darkness as in the light. Nothing is beyond the touch of his power.—G. S. B.

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THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for January 1)

John the Baptist and Jesus

The Quarter's Lessons

This is the first of a six months' course in the study of the Life of Jesus as found in the Gospel of Mark. This is the shortest of the four Gospels and much of the story as recorded in Matthew and Luke is omitted. John Mark is generally accepted as the writer of this Gospel, but it is thought Peter supplied him with the material, and may even have dictated the writing. Mark was too young to have gotten much of the material first-handed, and especially the words of Jesus on occasions when only the three most intimate disciples are present could have been known only by a report of one of those present at the time.

Today's Lesson

Scripture Lesson—Mark 1:1-13.

Devotional Reading—Isaiah 40:1-11.

Golden Text—He must increase, but I must decrease. John 3:30.

Time and Place

John the Baptist, who was a cousin of Jesus, began his ministry of preaching and preparation of the way for the Christ in the summer of A. D. 26 and less than two years later it was brought to a close. The baptism of Jesus by John is said to have taken place in January, A. D. 26, and it occurred in the Jordan River, though the exact location is in dispute, but most likely it was east of Jericho. John's preaching was in the wilderness of Judea south of Jerusalem and west of the Dead Sea.

Characteristics of Mark's Gospel

"(1) This Gospel was evidently written for Gentiles. It explains Jewish customs with which Gentiles might not be familiar, translates Aramaic words which might not be understood by Gentiles, uses several Latin words put into a Greek form which are not found in the other Gospels, and quotes very little from the Old Testament, no doubt for the reason that the Old Testament scriptures would be unknown books to most of his readers. (2) The events recorded in this Gospel are arranged in the order in which they occurred. (3) The perfect human nature of our Lord is clearly indicated in this Gospel: he felt hunger, weariness, anger, pity, love. (4) This Gospel is full of minute details, seeming to show that St. Mark obtained his information from an eye-witness probably from St. Peter. (5) St. Mark notices the effect produced by our Lord's words and works."

Make His Paths Straight

Crooked, winding roads are picturesque in an artist's eye, but they are enormously wasteful of land and of time. A straight road between two towns may be only half as long as a twisting road. Whenever time is a valuable factor, as in military operations, straight roads are a necessity. Therefore the Romans, desiring to strike their enemies quickly with their troops, took great pains to build throughout their empire magnificent, solid, and straight roads radiating out from Rome in all directions. Many of these remain to this day. Such

roads are typical of the substantial work the Christian church should do in preparing the way for the King of kings to reach the hearts of men.

All this was an illustration, or parable, of the spiritual preparations made for the coming of the Lord to individuals, to nations, and to the world, especially exemplified in the story of John the Baptist. (1) Fill up the valleys of neglected duties, the sins of omission, defects of prayer, of faith, of love, of work. (2) Bring down the

LIKENESS TO THEE

Help me, my Lord, to grow
More like to thee,
Thy wondrous love to know,
Thy face to see.
Lord, fill my soul with light,
Dispel the gloom of night,
And make me through thy might
More like to thee.

Though rough the road may be
Jagged and steep,
Lord, though I may not run,
Upward I'll creep.
When nightly shadows fall,
When doubts and fears appal,
Then may I rise from all,
More like to thee.

Or if my footsteps sink
In doubt's dark wave,
May I like Peter cry,
Lord Jesus, save!
So by my faith to prove
Thine all redeeming love;
Oh, make me, heavenly Dove,
More like to thee.

And when from Pisgah's height
Canaan I view;
When faith shall change to sight,
Old things to new;
Then in a nobler song,
Through all the ages long,
I'll stand amid the throng,
More like to thee.

—Arthur Stevens Phelps, in
"Songs of Pilgrimage."

mountains of pride, sin, selfishness, unbelief, worldliness, hypocrisy, wrongs against men. (3) Straighten out all crooked places, crooked dealings with others, crooked ways of sin, settle difficulties, confess sins. (4) Smooth the rough places, harshness of temper and manner, lack of courtesy, coldness, fault-finding, which are the little foxes that spoil the vines.

How He Prepared the Way

First, by urging the people to repent.

Second. John prepared the way by giving hope as well as warning. He proclaimed forgiveness, the remission of sins (v. 4) for all who would repent, and do works meet for repentance. So Jesus tells us that "God so loved the world that he gave his only begotten Son that whosoever believeth

in him" (that is, follows, obeys him as King, Leader, and Teacher) "should not perish, but have everlasting life" (John 3:16). There is no other possible way.

Third. John confirmed the people who repented by a public confession through baptism.

Fourth. The soul-mirror, which John held up before the people in order that they might see themselves as they really were.

Fifth. John prepared the way for Jesus by calling attention to the coming One.—Illustrated Quarterly.

The Baptism

John's baptism was different from that which Jesus taught his disciples to practice. It could hardly have been a three-fold form because the trinity was not yet revealed and the Christian commission not yet given. It was according to that commission (Matthew 28:19-20) that the early church went forth to baptize believers into the body of Christ. It was a triune immersion they practiced. John's baptism was very likely the single mode, patterned after the Jewish baptism, but differing from it in that it was a "baptism of repentance unto remission of sins." In this significance it was like Christian baptism.

National Convention in Australia

The first convention under the auspices of the National Sunday School Association of Australia was held in Sydney, March 28 to April 4 of this year. Large delegations were present from New South Wales, Victoria and Tasmania. The convention went on record to become a unit of the World's Sunday School Association with the oversight of Sunday School missionary work on Australian fields working through existing denominational organizations.

"Outback children" is a phrase found in the report of the convention which refers to the children of the sparsely settled country districts as follows: "Concerning the children in the wider spaces of the country, the Convention, convinced of the responsibility of the city schools to do something for the outback children, now commends that the various state councils pursue the work of reaching and linking up the outback children of Australia by means of:

(1) A more thorough correspondence and home department scheme; (2) The use of wireless and motor car missions; (3) The distribution of suitable literature. For the latter purpose the convention recommended that the State railway authorities be approached with the view of securing free carriage of such literature."

LIBRARY BROWSINGS

Do you know anything more important than to see exactly how to put our Christian truths into the life in such a way that all men shall know us by our fruits? We talk a great deal about Christianity and of the religious life in ourselves and in society, but the great need of the world is the actual living of Christian truths. It is not enough to have truths in the memory; unless they are in the life, we are not Christians.—Walter B. Murray.

E. M. RIDDLE, President
Warsaw, Indiana
L. V. KING, Associate
New Lebanon, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Am I a Just Steward?

By Orville D. Ullom, Stewardship Superintendent

For some of us the Christmas season is one of especial joy. This should be true for all, and indeed there are many young men in our midst who have adequately proven to themselves and to others that this is possible. To the selfish individual such is not true. He is not appreciated even by himself, let alone others. But the life of the conscientious steward is the extreme opposite. His is an all inclusive life, because he loves boys and girls. He loves them, because he sees in them their possibilities and he desires to lend a hand in helping them to be what they ought to be. Now wouldn't you like to begin to do that and thus count yourself among the consecrated Stewards of our Christ? We have only to see the need and then to realize that we have the ability to meet this need. In the words of Mr. Grenfell, the Labrador doctor, it is stated thus, "I came to realize that under the shams and external of religion there was a vital call in the world for things that I could do." There are things in the world that we can do. Shall we be parasites or shall we shoulder willingly our responsibilities?

I picture for you just now two of Mr. Grenfell's observational experiences which took place during his missionary endeavors in Labrador. First, I wish to say that here is a man with a heart of love for those less fortunate than himself. He portrays vividly in action that beautiful statement which ought to be true of us all. "He was just to others before he was generous with himself." In many cases at this season of the year this, I believe, is outstandingly true, but why do we not yearn to make this a permanent motto for life? Then shall we be just stewards ministering unto our brothers and sisters even as Jesus stated his desire for us to do.

"A visit to one house of the French shore I shall not easily forget. The poor lad of 10 years had hip disease. The indescribable dirt I cannot here picture. The bed, the house, and everything in it were full of vermin, and the poor boy had not been washed since he took to bed three or four months before. With the help of a clergyman who was traveling with me at the time, the lad was chloroformed and washed. We then ordered the bedding to be burned, provided him with fresh garments, and put him into a clean bed. The people's explanation was that he was in too much pain to be touched, and so they could do nothing. We cleansed and drained his wounds and left what we could for him."

"During the summer we had trouble with a form of selfishness which I have always heartily hated—the liquor traffic. Suppose we do allow that a man has the right to degrade his body swallowing alcohol, he certainly has no right to lure others to their destruction. We soon discovered a man who was selling intoxicants to our people—girls and men. One girl found drunk on the hillside brought home to me the cost of this man to "do as he liked." He promptly declared war.

"I had been warned against landing on his premises on pain of being 'chucked into

the sea.' But when I tested the matter out by landing quite alone from a rowboat, after a few wor-r-r-ds his coast born hospitality overcame him, and as his bell sounded the dinner call, he promptly invited me to dine with him. I knew he would not poison the food, and soon we were glowering at one another over his own table—where his painful efforts to convince me that he was right absolutely demonstrated the exact opposite.

These are a few among the many real situations by means of which we might picture the needs of people today and the necessity of cleaning up certain practices which exist in many communities. I ask you, young people, especially, to consider seriously at this joyous season of the year some such service for the Christ. Men need you; boys and girls need you. Be just, yes, generous, with others before you are gen-

About Junior Notes

The Junior Endeavor lesson story has been transferred from THE EVANGELIST to "Our Little Folks' Page" of THE ANGELUS, as an experiment for the new year. In the place of Miss Haun who has so satisfactorily written these lesson stories for two years, but who recently resigned, we have secured the consent of Mrs. H. W. Koontz of Masontown, Pennsylvania, to take up the work, at least for a time. Those who know Mrs. Koontz's ability along this line will agree with us that we have been fortunate in enlisting her as the writer of the Junior lessons. We are grateful to her for undertaking the work, and we feel sure our young readers of THE ANGELUS will be much interested in her stories.

It is not our purpose to leave THE EVANGELIST without something of special interest to our little folks. We hope to be able to publish quite regularly selected stories for them and thus continue to claim them as a real part of the Evangelist family.—Editor.

erous with yourself. Fine clothes, expensive automobiles, rich foods—all of these first, and then what is left over, give to the poor and needy! Is this the way? Is this the Christ spirit?

Christ is ready to convince the willing heart. He stands knocking at hearts, but we refuse to reply, "Come in." Consequently in the light of our own immediate outlook we see nothing definite in the world that we can properly accomplish. The Christ within gives a craving love to serve without. Such a life of consecration to loving service as we have had exemplified in Dr. Grenfell has its rich rewards. They are showered upon him a hundred fold and in scores of ways. Such stewardship for the Christ compels a life of trust before its God. In sharing our consecration with other

hearts we learn to trust God instead of our own skill, our bank or our job. Is not such reward a thousand fold sufficient and worthwhile?

Trust in God

Call it not faith to trust in God
When ample is your store,
And when to barns already filled
The Lord is adding more.

Call it not faith to give your tenth,
While yet nine-tenths remain,
And while your offering to your Lord
Is felt not from your gain.

'Tis when the fig tree blossoms not,
Nor fruit is in the vine,
The labor of the olive fails,
Nor corn is there, nor wine.

'Tis when the flock fails from the field,
Nor herd is in the stall;
To trust in God then—that is faith,
The strongest faith of all.

John Macdonald.

Our Prayer

Our Father God, who committest the solemn trust of life; since we know not what a day may bring forth, but only that the hour for serving thee is always present, may we wake to the instant claims of thy holy will; not waiting for tomorrow, but yielding today. Lay to rest by the persuasion of thy Spirit, the resistance of our passion, indolence or fear. Consecrate with thy presence the way our feet may go; in all things draw us to the mind of Christ, that thy lost image may be traced again, and thou mayest own us at one with him and thee. Amen.—James Martineau.

Hartford, Connecticut.

Elements of Success

One of the prime elements of success in any society is activity in the general work of the church. The society is not, was not organized to be, an institution separate from the rest of the church, though sometimes it takes on that appearance. Christian Endeavor is a training school for Christians, and the church is the chief agency through which such a worker should give expression to his talents.

* * *

A society to be a success must have definite and worthy goals, not too many, for then energies are dissipated and nothing is well done. Every year accomplishment should be measured and new goals set. Set a mark and work toward it; that's the only way to get anywhere. Don't move in a circle; a merry-go-round does that. Move ahead.

* * *

Are your meetings getting stale? Sometimes they do because of lack of thought on the part of your prayer meeting committee and your leaders. If monotony has crept into your Sunday evening programs, let your president call your prayer meeting committee and your leaders for the next few weeks into conference, in order that together they may plan a series of meetings that will be different.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Dr. Gribble Nears Destination

Kinshassa, Congo Belge,
 November 9th, 1927.

Dear Evangelist Readers:

I am so glad to be thus far on my way and to have an opportunity of sending this back to you on the Belgian boat which leaves November eleventh. I wrote you last just as we were waiting near Bordeaux for the remainder of the crew and passengers. October 12th, therefore, we were well under way and consequently arrived at Matadi November fourth, only one day late. We touched and coaled at Casablanca on the Sunday following.

Our next stop was Dakar. Here also we coaled, and through some mistake lay in harbor over night. For this misdemeanor we were quarantined. The quarantine consisted in a refusal to allow passengers to disembark except at their destination. They were then required to remain six days in a hospital before being allowed to proceed to the interior. We touched at Tabou, Conakry, Cotonou, Grand Bassam, Douala, Port Gentil, Point Noire, Banana Boma and finally Matadi. An unprecedented heat wave swept across from the desert and we suffered terribly between Dakan and Conakry. Passengers on the Belgian boat passed through the same heat wave near Teneriffe. In central Africa we often sleep under several woolen blankets, but on this coast voyage we could bear scarcely the weight and heat of a cotton sheet at night, and the glare of the sun's dangerous rays augmented our sufferings by day.

I was much disappointed to find that the Changeus Reunis touches only at Souhala, the mouth of the river, and that a launch conducts the passengers from thence to the Douala port. So I saw nothing of the famous port of Douala at which in the future we are to disembark. Eighty-five passengers left us here.

Douala bids fair to become one of the most important parts of Africa and will soon supercede Dakar.

Pointe Noire also is to become an important port and will also have direct lines to the ports of South America. The railroad however is not yet finished to Brazzaville.

At Banana the ship's doctor consulted with the Belgian doctor and we were judged to have satisfied not only French but also Belgian quarantine regulations for yellow fever. We were therefore given our pilots and permitted to proceed to Boma and Matadi where we arrived November fourth.

The memory of that afternoon in Matadi will not soon be effaced. To the mission for my mail, to the bank for Belgian money, to the Douane (customs house) on Mission business to the Manucongo to see about delayed freight, to the boat to collect my baggage, to the Douane again with same, to the station to buy my ticket, back again to the boat for dinner and to sleep and off to Kinshassa at 6 A. M. the next morning. Meanwhile lunch and water for the train had to be arranged for, telegram sent to Thysville,—and it was with a sigh of relief that I settled down once more on the train bound toward Kinshassa.

I shall never forget the last night on the boat. Men peering in at the cabin port-

hole which unfortunately touched the wharf, rats dashing about the cabin in spite of electric light and electric fan going to frighten them away, and finally after what seemed to be a few moments of troubled sleep, the steward at the door saying, "Five o'clock, Madame."

What a contrast to the night which followed at the English Baptist Mission at Thysville, when for the first time for twenty-five nights I slept in a cool, airy room, not a hot, stuffy, rat-infested cabin.

Off again at 7:30 the next morning I arrived at Kinshassa at 3 P. M. and took a taxi to the Union Mission Hotel!

No one was expecting me as my telegram with the astonishing alacrity of Africa arrived next day! However, I was soon taking advantage of the privileges of

A CHRISTMAS PRAYER

*God bless this house on Christmas Day,
 And all who in it dwell;
 And send us work, and send us play,
 —And many a glad Noel.*

*God send us store on Christmas Day
 Of friends and health and mirth;
 And bless us with that dream away
 That blessed the world on Christmas Day—
 "Good will, and peace on earth."*

*And think ye well on Christmas Day
 That love is more than art,
 And the words of love and cheer away
 Shine well within the heart.*

*So sing we all on Christmas Day
 Old songs of Christmas cheer,
 God grant us brave, true words to say;
 Yea! help us live some better way
 In all the glad new year.
 —Charles W. Kennedy, in Scribner's.*

rest and cleanliness after the fatiguing and dirty train ride. The next morning early my baggage was unloaded and I found my steamer trunk had been left at Matadi!

A telegram, a letter, and many prayers have been sent after it. God is faithful. To the Unatra to see about boats on the Belgian side. No prospects. To Brazzaville, to find a boat will leave November 19th. Booked passage.

To the ruins of the dear old Swedish Mission. Accidentally burned October seventh. Among the things saved was the heavy mail for me from Oubangi-Chari. Took lunch with the dear missionaries, bravely living in their church and school rooms, meanwhile rallying their forces to rebuild. Back across Stanley Pool to Kinshassa, sent a telegram to Brother Hathaway, did a bit of missionary shopping and back again to the Union Hotel to find that Mr. Moody of Sona Bota had called to see me. Saw him next morning at the train. For several years he has been baptizing an average of 2000 converts a year. He said simply—"We preach, not alone in faith but in expectant faith."

To the "Colonial Belge," a department store, on an errand, then—suddenly I real-

ized that I could do no more. Back to the Mission in a taxi, and since only resting and waiting. Mr. Collden, a young Swedish missionary, kindly volunteered to care for my business both yesterday and this afternoon. Only another evidence that while I can never count on my own strength I can always count on the Lord's.

Ahead of me yet lie the reception of the missing trunk, the passing of Brazzaville customs, the procuring of license for gun and cartridges, the presentation of passports, the adjustment of some unfinished business at the Douane—etc. He is able, though I am not, "and so we walk together, my Lord and I."

Letters from our stations speak of the Kennedys at Bossangoa, of the health of the babies, of the growth of the work. I hope to arrive at Yaloke December fourth, just one month from Matadi. The next missionaries will be able to make it from Douala to Yaloke in five days.

Faithfully yours,

F. N. GRIBBLE.

HINDU SAMMY

A regiment of British Tommies were encamped just outside a town in India, says a writer in an exchange. They were fresh from the home country, and everything was very novel to them.

One morning soon after their arrival there went trotting along the road by the camp a Hindu Christian preacher. He carried a big Bible under one arm and an umbrella under the other. Altogether he looked a quaint little figure as he ran along in the dust and the glare of the sun.

Some Tommies hailed him as he went by with an irreverent question, "Hello, Sammy! How's Jesus this morning?"

The little fellow pulled up short and looked at them with his bright, dark, piercing eyes. Then, holding up the Bible, he said slowly: "Do you sahibs mean to say that you who sent us this Holy Book talk of the Lord Jesus like that? Do the people of your great country send the Gospel to us poor heathen and yet insult the Savior?"

The men looked a bit uneasy at his words, but he went on, "You say, 'How is Jesus this morning?' Jesus Christ is the same yesterday, today, and forever."

That evening Sammy's wife was startled to see coming up the little garden path of their home, which was near the camp, two British soldiers. Her heart nearly stopped with fear, for she was sure her husband had somehow offended the great British Raj. The men inquired for her husband, and he came to the door. They at once seized him by the hand and very earnestly they thanked him for his plucky speech of the morning. "After you had gone," they said, "some of us felt ashamed, and we had a talk about it, and my mate and I went off into the woods, and—well—there we gave our hearts together to the Lord Jesus Christ. We've come to tell you so, feeling that it is all through what you said."

The dark eyes twinkled with joy, and between the white men and their brown brother there ran that current of sympathy which moves too deep for racial hindrances and grapples souls together in eternal friendship.—The Presbyterian.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Louisville, Ohio

Our church here is very sympathetic with the College, in having in the past four Ashland graduates who have served as pastors. Also being the home of the Keims, who in the earlier days were of so much help to the school when it was struggling for an existence. At the present time Brother Robert Porte, another Ashland graduate, is their pastor.

Louisville is only eight miles from Canton and located in a beautiful section of Ohio.

The church here is in a very good working condition. Brother Porte is doing good work and is well liked. We have worked together before and it was a pleasure to be with him again. As an innovation, by invitation, we went over to Canton and had dinner at Brother Vanator's home, where seven preachers gathered around an appetizing table prepared by a good preacher's wife (Sister Vanator). Among those present were, Benshoff, Vanator, Byers, Eikenberry, Sands, Porte and Bell. It was a pleasant occasion and after the meal we went to church to the revival being conducted by Brother W. C. Benshoff of Pennsylvania. We heard a good sermon, saw seven baptized and others came forward and accepted the Lord.

The people at Louisville were very kind to us and I consider did well for the College. The church here is laying plans for making some needy improvements on the buildings, which they should have for their Bible school. The total gift was \$2,401.00.

W. S. BELL.

TRAVEL FLASHES

Again, I have been traveling; again, away from my work in Ashland. The redeeming feature of my getting away from this pastorate is that I have so many here who can step into my place and, so far as the pulpit work is concerned, make my absence insignificant. A pulpit committee supplies from the professors and editors and others here, and all, I presume, are happy for the arrangement. These specialists have an opportunity to unbosom themselves, and the people have an opportunity to get their viewpoint and the students get to hear once or twice, each year, most of the leaders of these activities in our church. I have believed from the start that there could be no better arrangement than this for this church and besides, it offers me a chance to get to the places that seem to need help from other sources than those available at home.

Winchester, Virginia

This vacation, it was my lot to be called to the new church at Winchester, Virginia. Here, less than two years ago, a new brick church was dedicated; here, Brother Rohart was called to be the pastor, young, both in the ministry and in the faith. Here, had dwelt, for a good many years, some of our people and some from the Church of the Brethren separated from home churches almost too long to remember all about Brethren practices and ideals. Yet, they undauntedly went to work for a church where they might relearn them and win

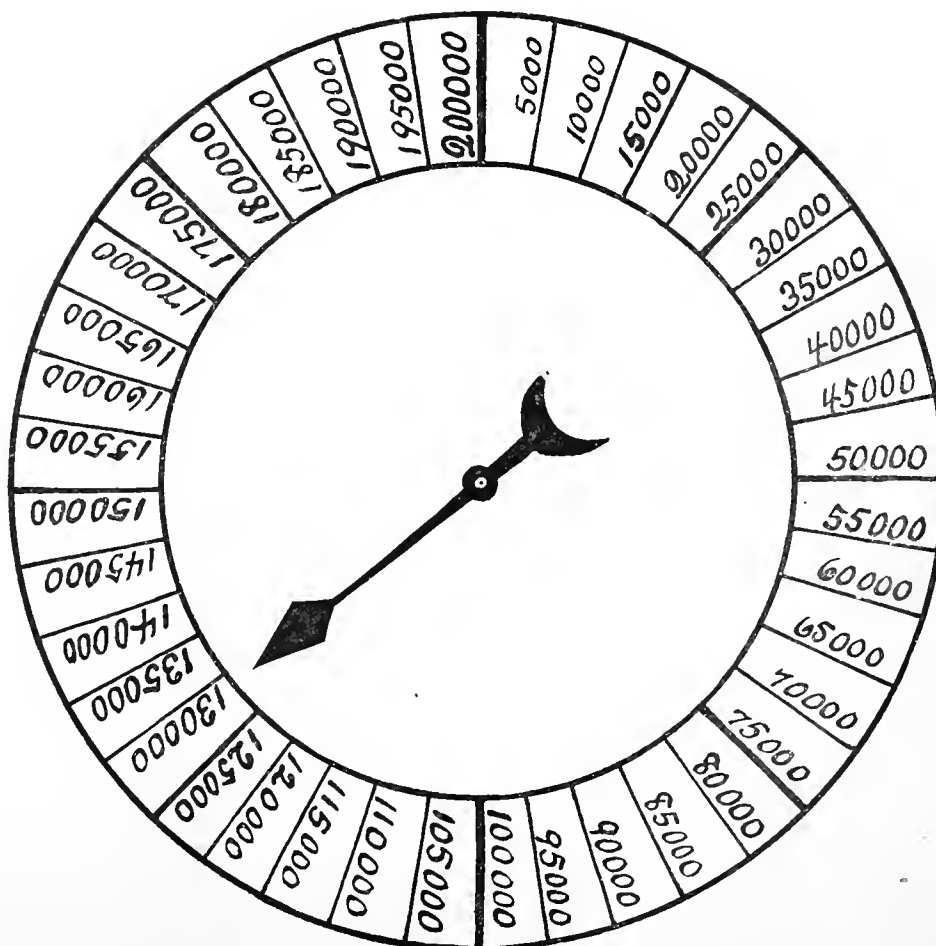
others to them. Their achievement is like a chapter from a modern "Acts of the Apostles." They are so near out of debt that they need not worry about that. Their plant is nice, adequate and well located. The field is full of prospects and of promise. Rohart has a place in the hearts of the people and has built up one of the finest of young people's choirs I have ever heard sing. They featured all our services with choruses and part singing. The city paper gave us from eight to twelve inches of front-page space every day but two for the three weeks we were there and never deleted a line. The largest crowds they ever had (so they said repeatedly), not excepting dedication, came to hear the gospel as plainly put as I could do it, and for a solid week, distinctively Brethren doctrines and practices.

Handicaps

Usual and unusual handicaps beset us. The pastor missed an entire week with the exception of one service with a severe case of laryngitis. Millennial Dawnists barked, carped and got, one evening, the plainest and most outspoken sermon I ever preached on the Rich man and Lazarus—or Heli. Immediate results were not all we had hoped for, but there are, perhaps adequate excuses. Some wanted to await the invitation of the pastor; some, await the summer so they (who had never had immersion) could

go to the warm waters of the stream; some, alas! were convinced and yet, turned back to the allurements of the world. I believe many will yet turn to the Lord and the church be much strengthened. This word just came to me from Dr. Carpenter who conducted the communion and whose interest and friendship made my going there possible: "Two more came Sunday. Four more were baptized. About seventy communed, eight of them from the outside. (There are a good many friendly Church of the Brethren folks here) ... They were greatly pleased with you and I think more will come." Praise the Lord! It was at some sacrifice that I did this piece of work, and yet, the Lord will not forget. I had to borrow money at the bank to tide myself over some obligations, but I'll get through. Virginia hospitality pays much towards this. May the Lord be with these people and give them souls for whom they pray. Will the praying Brethren please put this church on your list that "they may keep the unity of the spirit in the bonds of peace." May many Brethren churches remind themselves of their responsibility towards evangelism and keep an eye on a church but two years old, who paid all but the traveling expenses of an evangelist towards a three-week's meeting that added many to their fold and made a whole town of ten thousand people "sit up and take notice" about their stand for the whole gospel. My year is now fully dated until August and some place can claim some of that month if they will. Winchester is on my heart. You will hear from them in the future.

CHARLES A. BAME.



MANUEL AND NAPFOR, KENTUCKY

The Mission Sunday school of Grapevine is very prosperous. On November 27th we had 52 in attendance, and in the preaching service that followed Brother Kinzie addressed us with a splendid sermon. His text was taken from the sixth chapter of Genesis and was very effectively delivered. Much interest is being taken in the work by the people of the community. After about a three mile hike over the hill and back we held our Sunday school and preaching services at Napfor with an attendance of 58. Brother Kinzie's sermon was a spiritual blessing. Thursday of last week we have a most helpful cottage prayer meeting at the home of E. M. Davidson. After songs and prayer, we read the eighth chapter of Romans and gave a talk based on 2 Timothy 2:22 and 1 Timothy 6:12. These mid-week services are proving very successful.

This is a field in which we need more Brethren workers, people of the kind who will actually do something.

Yours in the work of the Master,
E. M. DAVIDSON.

CANTON, OHIO

We thought it was about time that we broadcast a few thoughts from Canton. I do not remember when the last report appeared in the Evangelist, but I do know that it has been quite a while.

There is not so much to report in the way of "startling events" but as long as a church can report progress it means that the work is going forward. There has been a marked increase in the attendance and interest in the Sunday school. When the attendance falls near the 200 mark, we begin to take stock and see where the trouble is. At a recent business meeting of the church the same efficient corps of officers was re-elected for the year 1928. Under the leadership of Brother F. B. Lindower, the school has made fine advances and we expect it to be a fine "feeder" for new members in the church.

Each branch of the church, W. M. S., S. M. M., C. E. and organized classes are functioning well. The longer we are in the new church the more we wonder how we ever succeeded in the old.

The Canton church was benefitted by entertaining the State Conference in October. No church can help but feel an impulse to go forward after it has been host to a Conference.

Brother W. C. Benshoff of Waynesboro, Pennsylvania, was our evangelist for a three weeks' campaign from October 31st to November 21st. He has already made a short resume in the recent letter to the Evangelist readers. Brother Benshoff certainly preaches the Word with power and is fearless in proclaiming that Word against the sins of the day. We feel differently about such meetings than some do. We do not like to count results by the number of accessions to the church. Of course we are glad to see the membership multiplied, and this was done, there being seventeen added to the church by baptism and one by letter, but the greatest thought in our minds is, How much was the entire church strengthened? This too, we are sure can be answered on the credit side of the ledger. We never closed a service without a feeling that God had been in our midst. The weather throughout the meetings was almost ideal. But Old Man Sickness was very much in evidence among the membership of the

church. Many of those who are always in evidence whenever the church doors open were kept away because of sickness. O how the devil works when God's messengers seek to fight him. The climax of the meeting was when we gathered together around the Lord's table on Monday evening, November 21st, Brother Benshoff very graciously remained for this service, although pressing duties called him towards home. One hundred partook of this blessed ordinance. The Canton church wants to thank Brother Benshoff in this public way for the splendid service he rendered while here.

We were also materially benefitted by the presence of Mrs. Grace Slack in the early part of October. Her messages were well received and we hope at some future time to be able to have her return for a longer time with us.

In his service,
FRED C. VANATOR, Pastor.

COLUMBUS, OHIO

The sixth of November Brother G. E. Swihart of Roann, Indiana, began a revival meeting here in the First Brethren church. His messages were inspiring and given in the power of the Spirit. They were intelligent, tender and earnest, and appealed to both saint and sinner. His effort was untiring; he was already always to visit the sick and to call upon the sinners and in the homes of the membership. The attendance was not large, but sickness interfered. A number were persuaded to accept Christ through the peraching of the Word by our brother, whom we recommend as an evangelist, one who is worthy to preach the Word anywhere. After two weeks' preaching by the evangelist, our pastor, Brother Gottschal, extended the meeting through the third week, preaching the Gospel with power. The result of the three weeks' effort was seventeen souls gave up sin to follow Christ. Several of the number were Sunday school pupils. There were four reclaimed, and we hope others are counting the cost. We thank and praise God for the good done through the labors of these faithful brethren. We beg an interest in the prayers of the faithful.

MRS. E. J. HORNE.

UNIONTOWN, PENNSYLVANIA

(From the Morning Herald)

At a meeting of the official board of the First Brethren church held last night, decision was reached to build a new church edifice for the congregation on a lot which the congregation owns at Union street and Highland avenue. Work is to begin at once.

The site is at present occupied by the church parsonage which it is planned to remove to the rear of the lot, facing Union street. The board decided that a complete foundation would be constructed for the new church home first while a temporary structure suitable for remodeling into a permanent church home will be erected on the foundation, as the board did not feel it was necessary to erect a permanent building at this time.

In the meantime an effort to dispose of the old church site at Union and Bryan streets will be made, the old church building having been demolished following the sinking of the foundation and the cracking of the walls when coal was removed from underneath the structure.

A committee to lay plans for the new church building was appointed, being comprised of A. R. Umbel, moderator of the church; Roy Keller, Jonas Conway and Isaac Shriver. In addition to these men the church board is comprised of the Rev. E. Forrest Byers, the pastor; J. H. Thompson, Charles Thompson, F. P. Ebbert, Joseph Thompson, S. W. Solomon, Mrs. F. P. Ebbert, Mrs. Idella Walters, Mrs. A. R. Umbel, Mrs. J. H. Thompson and Mrs. E. F. Byers.

FALLS CITY, NEBRASKA

The writer has been delegated by our pastor to report the work from this place, and we hope to submit a report at least quarterly.

The work is progressing here under the leadership of Rev. and Mrs. Rowsey. We, too, with Paul can say: "A great door and effectual is opened unto us, and there are many adversaries." Ways and means are in progress, however, to take advantage of the open door, and to counteract the activities of the adversaries.

During the month of August our pastor and wife were granted a vacation, which was utilized in the interest of Rev. Rowsey's health, and their attendance at National Conference. During this month other members, too, of the Ministerial Association were away, and our subtle adversary grasped the opportunity to again spring the opening of Sunday movies,—this election, over three years ago, an overwhelming majority voted against it.

Rev. Clarence L. Sickel visited the church here in August, and those privileged to attend his illustrated lecture on our work in Argentina were well repaid. It is gratifying to know that splendid work is being accomplished through the labor and devotion of our workers in that part of the field.

After our regular August W. M. S. meeting, the local society held a joint picnic, at the city park, with the Hamlin and Morrill societies, including the husbands of the members of the three societies. We were happy also to have with us at that time Rev. and Mrs. Claud Studebaker of Leon, Iowa.

Immediately after Conference Rev. and Mrs. Rowsey returned and assisted in the preparation for a big Rally Day. Rev. J. G. Dodds is general superintendent of the Sunday school. Mrs. Rowsey, Mrs. John Meyers, and Mrs. Claude Stumbo, superintendent of the Intermediate, Junior and Primary departments, respectively. Mrs. Chas. Heineman, Jr., is Sunday school pianist, and also contributes largely to the success of the choir and the ladies' chorus. The choir is doing good work with Mrs. H. H. Freese as leader, and she and Mrs. Stumbo deserve commendation for faithfulness, as their homes are almost eight miles out. Miss Lorena Lewis is our efficient church pianist. The ladies' chorus is an innovation here, and is under the leadership of Mrs. Rowsey. The Senior S. M. M. has been reorganized with Mrs. Rowsey as patroness, and we now also have a junior S. M. M. with Mrs. Meyers patroness. These auxiliaries recently gathered up clothing for our Kentucky missions, and are now working on scrap-books for them for Christmas. A senior Christian Endeavor, too, has been recently reorganized with Dallas Yoder president.

Our pastor makes special effort to create a greater interest in the mid-week service. By his invitation Rev. W. H. Schaffer, of Hamlin, and at another time Rev. L. A.

Meyers of Morrill, brought us helpful messages.

On his way to the Wid-west conference, Prof. C. L. Ashbach of Ashland favored us with a visit. He brought the Sunday morning message which was preparatory for our communion service which followed that evening. We were further blessed by having with us four elders to assist in this service, besides our pastor: Rev. John Burnworth, Rev. L. A. Meyers, Morrill, Kansas; Brother Spickerman, Maryville, Missouri, and Rev. J. G. Dodds.

Miss Gertrude Leedy, General Secretary of the W. M. S., stopped here after attending the Mid-west conference and gave an inspiring talk at our local W. M. S. We also entertained members of the Church of the Brethren missionary society at this time. A week later we accepted the invitation to meet with their society, and were privileged to hear Miss Sadie J. Miller, of Waterloo, Iowa, their missionary on furlough from India. Mrs. H. H. Freese is president of our W. M. S., and is endeavoring that we shall be a banner society. Creditable local work, too, in benevolences is carried on, and Thanksgiving Day a goodly number of boxes and baskets of food were given the needy.

For a number of years Miss Florence Cleaver has had charge of our city mission, and her efforts have been instrumental in adding to our Sunday school and church roll. The mission is at a strategic point in the south and as there is no church near. For years she also has done much good among the colored people, organizing, and having charge of their Sunday school.

Our County Sunday School Convention was held in a neighboring town in November, and its theme: "The Sunday School of Today, the Church of Tomorrow", gave inspiration for a number of able addresses. Rev. Rowsey's address was repeated by request at a Sunday evening service, it is timely and I wish that it might be reproduced in the "Evangelist."

Besides meeting our financial obligations, special day offerings, etc., the parsonage has been reroofed, and other repair work on both it and the church building has recently been done.

Our Sunday school is busily engaged in preparing a pageant for the Christmas service, and as we approach this happy season we cannot help but contrast the superior happiness of Christians observing this event, with those who celebrate it from a selfish motive. Our deepest sympathy especially goes out to the children, innocent victims of parents promoting atheism. Regardless of the A. A. A. ravings against God, and the Bible, they do, however, recognize the fact of Jesus birth every day "In the year of our Lord."

MRS. H. J. PRITCHARD,
Correspondent.

HOW ASHLAND COLLEGE WILL COMMEMORATE HER FIFTIETH ANNIVERSARY

1928 ushers in the fiftieth anniversary of the founding of Ashland College. To those who are directly connected with the school this means the completion of a half century of work as a Christian institution... a half century in which thousands of young men and women have been prepared for the leading of Christian lives.

It will be the aim of the Ashland College authorities to celebrate the school's golden anniversary in a fitting manner. Probably

the most important thing on this program of celebration will be the publication of the yearbook, "Pine Whispers", which will come off the press next spring.

The whole purpose of the 1928 annual will be to commemorate this birthday of Ashland College. Whole pages of the book will be devoted to a complete history of the school. Even in such matters as the art theme which the book will embody, the commemorative idea of the book will be dwelt upon.

The 1928 "Pine Whispers" will not simply be the yearbook for 1928 but will cover the entire 50 years of work that Ashland College will have completed. It will be a book for the alumni of former years and for the patrons of the school, in whose hearts may burn a flame of honest pride in Ashland College.

An extraordinarily competent staff has been placed in charge of the printing of the 1928 yearbook. They have been at work since the beginning of school. A paid artist has been engaged by the staff for the execution of the numerous drawings and other art embellishments which will have a large place in the book.

In order to make the publication of this book possible, the staff is conducting a widespread campaign among the alumni and patrons of the school for subscriptions and advertising. A unique idea which is almost bound to take well, was the offering of the columns of the book to the various churches of the brotherhood to allow them to insert "good will" messages to the school.

It was the idea of the staff in doing this to invite the various churches to renew or confirm their brotherly relationship with their school. The church of Long Beach, California, has already responded, expressing a desire to be represented in the 1928 yearbook with a whole page in which they set forth their "good will" message for Ashland College.

More information may be had on this matter by corresponding with the Business Manager of the 1928 Pine Whispers, Ashland College, Ashland, Ohio.

BRIGHTON CHURCH

Our church here at Brighton is progressing under the able leadership of Rev. J. W. Brower who is serving his third year as pastor.

We have a splendid Christian Endeavor society with a membership of about 60 young folks. They have just finished a contest and are anxiously waiting for the banquet to be served by the losing side. In October we observed Rally Day. It is with grateful hearts we look back upon that eventful day. At Sunday school 97 were present. A short program was rendered by the children and then an appropriate sermon by our pastor. About 150 folks enjoyed the big basket dinner after which the afternoon program was enjoyed. The male chorus, numbering about 20, members of different churches (some of them of the Brethren church) sang a number of very fine songs which were indeed appreciated. Rev. McKeen, pastor of the Burr Oak M. E. church, had charge of the devotions. The speech was delivered by Judge Carlin of Angol. He gave a wonderful message.

Our W. M. S. is alive and active. On Saturday evening before Thanksgiving, the ladies gave a social for their families at the Old School House (I might mention here that Brighton has a beautiful new school, so we use the old one for social affairs). An

enjoyable evening was spent with games, readings, songs, serving refreshments at the close.

We held our Communion service November 20, with about 50 members participating. It was a service long to be remembered, a spirit of love and fellowship was felt in the hearts of those present. The Communion service alone,—reminding us of Christ's love for us, how he suffered and died that we might live,—should make us truly thankful we are of the "Household of Faith." Oh, that we may be loyal and true to him, serving him as we never have before!

We are in the midst of a Christmas program at present, doing our best for the Lord at this busy season.

Our young folks are going Carol singing again this Christmas eve, hoping to bring a little cheer to the sick and shut-ins of our community. Praise the Lord for the young folks!

Pray for us, that we may be faithful.

BESSIE DIETRICK GROVE,

Corresponding Secretary.

Howe, Indiana.

The atheist seeks to build his life on a foundation of air. There can be nothing solid, for him, on which to build.

If all church members were real Christians there might be less war. There would be enough Christian force in most of the nations of the world to exert a strong influence on national policies and international relations. This would lessen the chances for misunderstanding and war. The probability of war would be further lessened by a definite stand against it by Christians who seek to educate the world away from the use of war for the settlement of misunderstandings to a reign of the Prince of peace.



LOVE GIFTS FOR THE KING

Mrs. Merle Hunter

Soon we shall come to enjoy Christmas Day, the day on which the most precious, the most priceless and the most loved of all heaven's treasures was given—as a love-gift to humanity—the baby Jesus. You all know the beautiful story; but now I am wondering if we can't make up another story in which you and I shall be the bearers of love gifts. We shall tell this story in the form of a fairy-tale, won't that be nice? You all love real stories—but I know you love "real fairy tales," too.

Once upon a time in a far away land lived a noble young prince. He lived in a large stone castle, with high turrets, and narrow windows, barred with iron rods. It did not look comfy and inviting as does your home and mine. But inside, all was beautiful. The prince's mother, had made the large bare rooms a veritable fairyland for her dear young prince. And in this atmosphere of quietness, and simplicity, the young Prince Beautiful grew to manhood. But he was lonesome, for he had no other children to play with; often his heart ached for a little brother or sister with whom he could play. But the only other friend he possessed

besides his mother was an old man, his tutor, who taught him to play well the harp and flute, to shoot accurately with the bow and arrow, and to sing beautifully glad songs of joy.

One day he decided he should go down to the little village that lay snugly in the valley; that he should go in search of adventure. But I wonder just what kind of adventure it proved to be? Was it to kill dragons and lions, to conquer giants and enemies? No, indeed. Perhaps his boyish fancy once wafted him into these realms of "make believe"—but now he wanted to search for something that would quiet the burning lonesomeness within his little heart. So he set forth resolutely. As he wound his way down hill he met an old man whose clothes were tattered and dirty, who held out his hands for a few chance coins, and into the outstretched palms Prince Beautiful dropped five shining gold pieces. How happy was the old man; but ah! how happy was our hero! For he had learned the first lesson of helpfulness and love. The pain in his breast did not ache quite so fiercely now.

He went on and on until he came to the outskirts of the village. Here he met a group of urchins playing in the narrow street. He watched them closely for a time, and then asked if he too might join them in their game. So another drop of sorrow was gone from his heart, for he had won the confidence and love of children and now he was not quite so lonesome!

So on and on he went, stopping here to pilot an old man or woman upon his or her journey and there singing a happy song beneath the window of a poor little sick boy, giving shining and bright coins to needy ones whom he met, until evening called him to retrace his steps homeward.

I wonder what kind of a happy heart, he,

Prince Charming, possessed that night? I wonder if love and kindness did not reflect from his eager hungry heart and face? I wonder if his smile was not sweeter because he had made others happy that day? Just wonder most of all, what a wonderful story he had to tell his mother that evening. Can you guess?

Wouldn't we like to be Prince Charming? Wouldn't we like to give our time, our talents, our money, our praises, our hearts, and most of all—all our love—to Jesus by helping other boys and girls to be happy and gay?

Wouldn't it be a grand adventure to try to be a Prince Charming in our homes, in school, in church, and in play? I wonder if we cannot try to make our little gifts of love, the sweetest and best part of our lives? If so, then we have made Jesus happy, for that is the great mission he has for boys and girls, to make people sweet and loving, kind and true. May we all learn that "It is more blessed to give than to receive."

Business Manager's Corner

SUNDAY SCHOOL ORDERS

At ten o'clock, Saturday morning the 17th, every Sunday school quarterly for which we had received orders to that hour was in the mails, so if there should be any schools that do not receive their quarterlies in time for distribution the last Sunday in the quarter the fault will not be ours; but it will be because the order was not sent to us in time.

Of course there is some congestion in the mails during the Christmas season which might cause some delay in a few instances,

but we are quite sure everything left the Ashland Post Office promptly.

The Brethren Evangelist

We have received a number of renewals from our Honor Roll churches since our last report of such, one being received in this morning's mail, but we will not report them until a little later.

The point we want to make in this corner today is, the importance of pressing to a conclusion the matter of new subscriptions as a result of our sending out hundreds of papers to a number of our churches for the last three months for advertising purposes. Has our advertising been in vain? Or has the efforts of the pastors who have distributed these papers been in vain? I am afraid this will prove to be true in a very large sense unless a following up with personal suasion is diligently applied.

To assist in this matter we have mailed out subscription blanks to all to whom we have been sending these papers and we trust these blanks may be returned to us in a couple of weeks with a generous increase of Evangelist subscriptions.

Conference Minutes

We have received remittances from a number of pastors to whom Conference Minutes were mailed, and there has been some demand for more copies. They can be sold, if a slight effort is made to do so.

We still have a few copies on hand which we will be glad to mail to any one at twenty-five cents each.

Christmas

We wish all our readers a merry Christmas and a Happy New Year, and the only Christmas present we ask is a THOUSAND new subscriptions to the Evangelist.

Is that asking too much? If you think so, tell us why.

R. R. TEETER,
Business Manager.

A Christmas Meditation

(Continued from page 9)

world, the flesh, the devil, and death itself we pray with Paul for the power of the resurrection to overcome the great foe of our lives.

As we sing the beautiful anthems of the birth of our Lord into this world we know in our hearts he went back to the Father's glory and throne where he faithfully performs the office of interceding for us. Always for us, day or night, in sickness or health, in sorrow or joy.

And we have a longing, a hope in our hearts, to see this same Jesus coming again as the disciples saw him go away into heaven. As we sing about the angels heralding his entrance into his humiliation to seek and to save the lost from sin another song springs up in our souls, this same Jesus will come again with the glory of the Father, and call up the believers both living and dead from the dominion of sin to meet him in the air; and so shall we ever be with the Lord. As we sing, "As Shepherds Watched their Flocks by Night", we also sing with David,

"My soul waiteth for the Lord more than they that watch for the morning."

Christ has been born in our hearts, and he is in us the hope of Glory.

"Come, then, and added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy. It was thine
By ancient covenant, ere nature's birth;

And thou hast made it thine by purchase since
And overpaid its value in thy blood."
Limestone, Tennessee.

The Christmas Star

By Ona Lee Sams

Every year we have the Christmas story, and it never grows old. Every year we feel the same sweet thrill on Christmas Eve, with its gladness and its sorrows, when we think that many years ago a tiny heart began to beat, a heart that bled to save all mankind in the long years to come, in Eternity. Who among us has not tried to vision the Christmas star on that night? We try to imagine its brilliance in the dusky, oriental sky. And how happily this, of all heaven's stars must have twinkled, for did it not help disseminate the most glorious tidings of all time—the birth of the Babe of Bethlehem, the lowly Nazarene?

With memories of the first Christmas star, we must keep in our minds that we still have this wonderful sign. We know now of his birth, his life, his death and resurrection, and today the star that watches over us, guides us and inspires us is the Star of Promise that he's coming again. Radiant star of a wonderful promise! May this shine in our hearts as did the Christmas Star of old! May it guide us now, as did the first one guide the wise men—to the Babe of Bethlehem!

Washington, D. C.

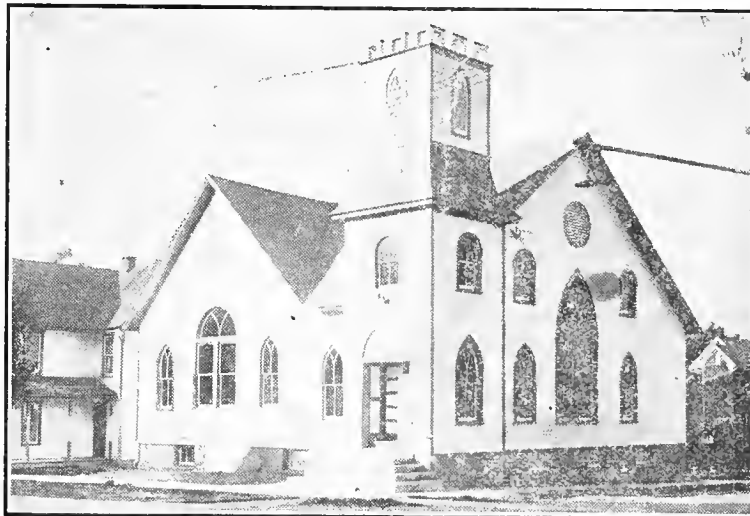
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The **BRETAREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



**THE NEWLY REMODELED CHURCH
At Martinsburg Pennsylvania**



Rev. James S. Cook, Pastor

(See News Department for Description)

GENERAL ARTICLES

Things By the Way---V

By A. D. Gnagey, D.D.

Time—What Is It?

Time—all time is but a speck of eternity which God hands to us each morning and which we hand back to him at night stained or unstained. Like ancient Gaul, all time is divided into three parts, past, present, and future. But is not that an arbitrary division? There is a past, and there is a future,—the one lives in memory, the other in our faith and hope. But the present exists only in our consciousness. Speaking accurately, the present is an imaginary moment only. It does not exist in reality. The line that separates your farm from your neighbor's has no width,—it is an imaginary line which has length only. The moment of time between the future and the past we call present, but it is an imaginary moment. It is a line over which the future passes to become past. That which was future when I began this paragraph is now the past, and it is securely, inexorably in the hands of God,—no longer in ours, and never will be again. The future is uncertain, the present is forever fluctuating. the past only is secure. Time is measureless: the past, because there is too much of it; the present, because there is not enough of it; the future, because it is inexhaustible.

What is the practical value of all this? Has it any? Very much, indeed. We cannot change the past. It is inexorably fixed. It is all wasted energy to worry and fret over it. It is out of our control. The future only is ours. While these imaginary moments we call the present pass from the future into the past we build life and character. With these bits of time destiny is determined. Will these moments become rich treasures for you and me, securely laid up in the past? We are not allowed a year at a time; not even a day,—just a moment, an imaginary moment at that, yet upon our treatment of these moments everything depends. We are building LIFE, we are forming CHARACTER, with bits of time too small to measure. It becomes fearfully and awfully disturbing as we think of the rapidity with which these moments pass across the narrow plane of human existence. "The character of each man's past is determined by the character of his present. Events that have come cast their sheen or their shadow behind. We begloom or glorify our past by the style and conduct of our living in the present." Let us be thoughtful, and serious, as the clock

upon the wall ticks out the old year and ticks in the new. "Happy is the man whose past and present and future are trusted to the faithful hands of Jesus."

"He Done His Best"

Among the most beautiful and impressive thoughts ever carved upon a memorial stone was the tribute to the life and character of an Arizona prospector who died in the hills. The men had worked and bunked together in the mountains and on the plains for years. In sunshine and in storm; in prosperity and through the discouragements of hard luck, they had shared the fortunes of the wild western battlefield. One day the deadly pneumonia laid hold of the miner who had shared his meal and blankets with even the patient burro that had carried their "grub stake" of flour and bacon and beans over the snowy range. He turned his face to the wall of the spruce log cabin and bid his partner goodbye before he crossed "over the range." And the grief-stricken partner, in an effort to perpetuate his name and memory, carved upon the huge boulder which marked his last resting place these words: "He done his best." That was

all; but what a tribute, coming from the heart of the friend who carved it on the rude tomb with the drill and pick they had used together when they sought to wrest fortune from the miserly rocks of the solitary hills. The poor grammar does not detract from the lofty sentiment and the fine tribute from the one who knew him best.

As the year 1927 goes out, and we stand on the threshold of the new year, looking backward rather than forward for a moment, dare we honestly hope that the words carved on that rude tomb in the far west, would be a fitting tribute to our name and memory? Have we "done" our best? Jesus never paid a worthier tribute to any human being than, when in substance, he said that of Mary of Bethany, "She hath done what she could" are words that should stir the heart of all Christian womanhood. It is a noble monument Jesus of Nazareth erected to the memory of Mary of Bethany. Shall he ever be able to say that of you and me?

Weigh Yourself

At this time of the year merchants and business men take an inventory of their stock. It is a wise thing to

The New Year

By J. D. Templeton

*I am the New Year, and I come to you unstained,
Fresh from the hand of God.
Each day, a precious pearl, to you is given
That you must string upon the silver thread of Life.
Once strung can never be unthreaded but stays
An undying record of your faith and skill.
Each golden minute link you then must weld into the chain of hours
That is no stronger than its weakest link.
Into your hands is given all the wealth and power
To make your life just what you will.
I give to you, free and unstinted, twelve glorious months
Of soothing rain and sunshine golden;
The days for work and rest, the nights for peaceful slumber.
All that I have I give with love unspoken.
All that I ask—you keep the faith unbroken!*

—Success Magazine (New York)

do. It is imperative that men should know whether they are gaining or losing in a material way. But would it not be equally wise to take stock of their intellectual and spiritual gains or losses? It is said that on a single free scale in front of an Indianapolis retail store, an average of 800,000 persons a year weigh themselves. The estimated population of the city is 372,000. The count was made with a recording device over a period of six years. It is an average record of 5,000 a day. What is it all about? What is the idea of this weighing of human bodies? The answer lies in the universal curiosity of man about himself. People are interested in themselves, but mostly in a material way. It is quite easy to take a measurement of the body, height and weight, but not quite so easy to take a measurement of the mind's gain. The body is more obvious than the mind, and for that reason gets most of its owner's attention. It is a good habit, this habit of weighing oneself, but it should not be confined to the body; an inventory of our spiritual condition and capacity for usefulness is of still greater importance. It is a religious duty to keep well, to be scrupulously concerned about our physical health, but we need

also to take an inventory of our mind capacity, and soul capacity. What has been our mental growth during this year of grace, and what have been our spiritual gains? The sum total of what we do, and of what we say, and of what we think, and of what we believe is an exponent of our character, and character is a matter of supreme importance.

When New Year Comes

Have you any old grudge you'd like to pay,
Any wrong laid up from a bygone day?
Gather them all now, and lay them away
When New Year comes.

Hard thoughts are heavy to carry, my friend,
And life is short from beginning to end;
Be kind to yourself, leave nothing to mend
When New Year comes.

In this little poem by William Lytle I have changed the word "Christmas" to "New Year" which destroys neither the rhythm nor meter.

Altoona, Pennsylvania.

The Unseen Captain of 1928

By E. A. Duker

Again, we approach a New Year, and as we do so, we anticipate, we hope, we desire, that as we enter and continue day after day, that we shall do well, both in things temporal and spiritual. As a result of our failures of the past year, failures by doing the wrong thing or by doing nothing at all, we are anxious for the new unit of time, better known as the New Year, that in it we may write a better record, knowing that as we do so, our own lives will be happier, the lives of those we touch will be happier, and eternity will be sweeter.

As the bells formally announce the change from the old to the new, people will differ in their evaluation of the passing year, according as they feel that the old year has dealt kindly, or otherwise with them. But regardless of their attitude towards the receding year, there will be a common question in their minds relative to the new year, i. e., "What does the New Year hold for me? What of the year 1928? Will it bring joy or sorrow? Does it hold prosperity or failure for me? Is it nights of weeping, or deep joys?" We, like Joshua, out of the experiences of the past have learned that the future holds conflicts. Joshua had traveled many, many days and months and years with Moses as he led the children of Israel, and had seen the conflicts of his fellowmen with varied opponents resulting in both successes and failures.

"As captain of the host of the Lord am I now come," said the stranger to Joshua. It was at this point that Joshua had assumed the leadership of the people, and while behind him lay the wilderness with its fiery serpents, its hunger and thirst, and as well the God given manna; in front of him and his people lay the great unexplored and uncertain future. Here is where this word from the Book links itself with us today. As for Joshua, so for us, there will be plains of easy travel and there will be strong walled Jerichos. We, like him, will find ourselves crying out, wanting to know whether the approaching forms are from the Lord or from Jericho. And while the vision that came to Joshua did reveal to him a most wonderful fact, yet it did not pull aside the curtain of the future and show the future's holdings. It seems to be a human tendency to want to know the future before we approach it, but along with the many other defi-

nite principles that God ordained, he has willed that only as the hour unfolds itself may we know its gifts to us. The facts remain, however, regardless of human tendencies, that if we will but learn these God-given principles—and they are unchangeable—and then direct our lives to co-ordinate with them, our efforts to anticipate are quite unnecessary.

You will recall that Joshua was informed that he who came was "Captain of the host of the Lord", and while this did not mean that there would be no struggle, nor disappointments, nor that they should lay claim to the promised land without effort, it did reveal the presence of God and his interest in their labors. And while you and I do wonder about and hope for what the year of 1928 contains for us, we, too, know that the curtain will not be drawn back for us, but we need to learn with Joshua the presence of God and his interest in our efforts. Yes, we need to recall not only these words from the Old Testament, but the more recent words of God as given by his Son, and our Savior, the words of our second, Matthew 28:20, "Lo, I am with you always", and while we crave the knowledge of the future's holdings, it seems to me that a far greater asset at this the beginning of another New Year is to know who is to be "Our Unseen Captain of 1928." What is there that can compare in value to the Christian in his struggles and conflicts, as to have the assurance of the presence of the Lord. After all that is the greatest thing that can come to us. We do not really want the revelation of what the future holds, but the consciousness of the presence of the Lord of Hosts. What could encourage us more?

The statement of Jesus which we have quoted was not the inauguration of a new principle but rather the bringing to their attention this age old truth that God lends his presence to the efforts of his children. We so often overlook these established and fixed things in life and thereby eliminate from our lives so much of happiness and encouragement. Listen, will you, to these altogether satisfying words of him who has never failed in the fulfillment of his promises,—“Lo, I am with you always.”

Dear Christian friends, we shall have fields of sunshine as well as fields of shadows, the plains as well as the try-

ing steep, the placid waters as well as those that surge and break and toss us too and fro, these shall be much the same as in 1927, but our happiness in all these conditions will be measured by our consciousness of the presence of our Lord. The Unseen Captain of 1928 must be known to "walk and talk with me." Without doubt when the time came for Joshua with his men to use their seemingly peculiar method in conquering Jericho, those within the city could not understand their manner of attack, nor their fearless attitude in the struggle, but to those marching their conduct did not seem strange because they

were conscious of the presence of the "Captain of the host of the Lord." And so as we go forward into this New Year, may our consciousness of the presence of the Lord be so effectual as to cause us to show a different attitude in our joys, and in our struggles from the attitude of those in the Jerichos of sin. May we so live as to reveal to the world the value of the presence of the Unseen Captain of 1928, and if we do, this new unit of time will be a most wonderful year for us and for our Lord.

Ardmore, Indiana.

The New Year

By George W. Truett

As we stand at the portals of another New Year season, when the Carols of Joy and Peace, and Good Will fill all the air, let me voice for you and yours, as for myself, the prayerful wish that the larger meanings of the old-time Christmas Carols may be more deeply written in our own and other lives, today, and through all days to come.

At this accustomed Season, when old friendships are renewed and new ones cemented, let us sing anew our most grateful song—that our lives have been planted in such a joyful fellowship of kindred life, with its wondrous power to gladden and uplift—for our homes and loved ones, for our friends and friendships, for the high privileges of thought and health and work—and for our highest welfare, both for today and the long tomorrow, at the hands of Infinite Love.

While the Old Year goes and the New Year comes, may we be highly resolved that no bitter thoughts and cynical complaints, no poisonous seeds of discord and ill-will, shall be carried with us into the challenging days ahead; that nothing petty or grovelling shall mar our future plans and deeds; that we will henceforth be courageously inhospitable toward that which harms mankind, and aggressively cooperative with that which helps; and that we will ever seek to leaven all the circles of life, with the spirit of the Golden Rule.

When transfiguring visions are given us on the mountain heights, may we hasten to the vales below, where human lives and humanity-lifting causes send forth their

poignant plea for our worthiest help. May we wisely discern that all life's talents are given us, not for ourselves alone, but also in trust for others, and that such talents will surely work for our disaster, if we fail to employ them in unselfish service. May we acutely realize how vast a trust is our earthly life, and that its twelve brief hours shall soon be gone. May we diligently strive to fill all these hours with thinking serene and high; to do all our work with unfaltering fidelity and good cheer; to be worthily mindful of all who journey with us; and so to devote our lives in altruistic and sacrificial service, that our work shall live on beyond the day when our voices shall be hushed into the last silence. Likewise, may we realize that the tragedy of life is not poverty, pain nor hardship, but it is the shallow and dilettante interest in the highest objectives; that only by obedience to life's crowning purposes can life be abidingly happy and useful, and be finally saved from the tormenting memory of unaccepted responsibility; and that this is the only way whereby life's sunny days may be made enduring.

If in our cup shall be mixed both joy and sorrow, prosperity and adversity, may we emerge from all our ways, like gold from the refiner's fire. May our steadfast faith in the Changeless Friend keep us undismayed and unembittered, amid all the mysteries and bludgeonings that may attend our journey. May every disappointment turn into blessing, and every care uplift us as with wings. And, as we go on, may be sure that around our incompleteness flows his greatness, round our restlessness his rest, and that nothing but our own wilfulness shall ever separate us from his encompassing love. May we avoid the easy error of placing first things second, and wisely see that Eternity and Time are so inseparably blended, that both are to be faithfully reckoned with, if we are wisely to interpret either. If our hearts are sometimes sick from hope deferred; if burdens are sometimes laid upon us which test our own faith and strength, if dark anomalies arise which are beyond our ken, may we refuse to waste one hour in futile worries, in vain regrets, in idle dreams, but may we be true to the highest light we have, till brought through battle smoke and weltering struggle to life's final Sunset.

Until the final Sunset comes, may all be well with us and ours, through all the coming, changeful days. And when the Sunset fades to Dark, and we are called to say "Good Night" to those we love, may fears be gone, because the Dark shall quickly break to Dawn. And with the Morning Light, may we go above, from the Land of Loss to the Land of Love, where Love shall ever have its own, in that ampler Home where fondest dreams come true, where Life shall be commensurate with its deepest longings, and where we shall ever live on in highest service.—The Christian Index.

Threshold of the New Year

We are standing on the threshold, we are in the opened door,

We are treading on a border land we have never trod before.

Another year is opening, and another year is gone;

We have passed the darkness of the night; we are in the early morn;

We have left the fields behind us o'er which we scattered seed;

We pass into the future which none of us can read.

The corn among the weeds, the stones the surface mold

May yield a partial harvest; we hope for sixtyfold.

Then hasten to fresh labor, to thresh and reap and sow,

Then bid the new year welcome, and let the old year go—

Then gather all your vigor, press forward in the fight,
And let this be your motto, "For God and for the right."

—The Advance.

A Weak Spot

By G. W. Rench D.D.

An awkward caption, say you? Yes, but read on. I mean in our use—or rather non-use of tracts. I know that many will read no further, now that my purpose is known. But something ought to be said about this matter, and since no one else wishes to say it, the opening is left for me.

The Publication Board sensing the need of using tracts consistently appointed a Tract Committee to arouse interest in this neglected department of our work. It may not have been the best plan for our Board to do this, but there was no other agency doing this work, and since each publication must stand upon its own merits rather than upon some official stamp, we could see no harm in trying to do something in this line of work.

Last year a fine piece of agitation and education was accomplished by weekly items from the very able pen of Elder R. F. Porte. It is to be regretted that Brother Porte could not see his way clear to continue that fine work. I know some few churches were led to begin the distribution of tracts from that agitation. The plan was bearing fruit.

This leads me to say that our people through conference and otherwise have shown marked ability in originating good movements in order to advance the church of our choice, but it seems to me sometimes that we are the worst quitters on earth. We are all the time "trying out something." If there were not so very many well marked paths for us to travel, it might be some excuse to try one thing one year and another thing another year. We are everlastingly getting ready to get ready to do something, in spite of the fact that all of the older denominations have traveled over the same ground and their experience is an open book before us. Why should we be trying experiments in the Lord's work when others have tried them for us? Conference appoints a committee to study some phase of work, and before that committee can get a hold on the situation, it is supplanted by another, and that by another, until most men feel at once that there is no use spending energy on his task for he will be changed next year anyhow. This pernicious change, change, change, in the local congregation, in the district conference, in the General conference, has made us appear like a lot of amateurs, not knowing what we are trying to do. Members of committees do not take their work seriously, because its members know that but little is expected of them, and perhaps, will never be called upon for a report.

The other day I opened a religious paper which I have been taking and reading for many years, and I saw a full page advertisement headed in great staring letters like this,—

"He Picked Up a Soiled Tract

But it pointed the way to a clean life."

Then followed many testimonials as to how this Christian worker had been enlisted by the use of a tract, and how groups of workmen had been led to decide for a clean life by the little tract placed in their hands by some thoughtful Christian worker. James says, "Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!" I like to think of tracts as tongues, tongues without stings however, delivering their little message in love. If denounced in anger, it will not talk back. So, "Behold, how great a matter a little fire kindleth!"

The problem of "isolated members" is a real one for every congregation. The leak from the membership has been made a difficult problem by the "goody, goody, no difference what you believe, if you are sincere", stuff that has been preached to them. If each congregation would appoint a sympathetic committee on "Removed Members", a committee willing to take its work seriously, enlisting all such members in a neat book kept for that purpose, writing them regularly, sending them a tract suitable for their individual needs, enclosing mission offering envelopes, notices of communions, and above all making sure they get the Brethren Evangelist, by offering it for half price, the church paying the other half, making them feel that at each quarterly meeting their names would be reported to the congregation, with the letters written, tracts sent, etc., the pastor meeting with this committee often, offering kindly, sympathetic advice, many a family would be saved to the FAITH, TO THE FAITH, I say; and out of that family might come a Bashor or a Swihart, or a Brown, or a Dr. Gribble, or a Florence Bickel. Would not such a work be worth while? Shipshewana, Lake, Indiana.

We all of us exercise unconscious ministries. When we never dream we are affecting anybody we are touching and turning others all the time. We fret, and others feel our fretting, though never a syllable has passed our lips. We play the game, and just because we play it, folk we have never heard of play it better. We sing at midnight because God is with us, and prisoners in other cells are cheered.—G. H. Morrison.

New Year Resolve

Before making all your New Year resolutions, it would be well to thoughtfully and prayerfully read the following lines of this New Year resolution as found in the British Weekly:

"I will start afresh this New Year with a higher, fairer creed;

I will cease to stand complaining of my ruthless neighbor's greed;

I will cease to sit repining while my duty's call is clear;

I will waste no moment whining, and my heart shall know no fear.

"I will look sometimes about me for the things that merit praise;

I will search for hidden beauties that elude the grumbler's gaze;

I will try to find contentment in the paths that I must tread;

I will cease to have resentment when another gets ahead.

"I will not be eswayed by envy when my rival's strength is shown;

I will not deny his merit, but I'll try to prove my own; I will try to see the beauty spread before me, rain or shine;

I will cease to preach your duty and be more concerned with mine."

THE BRETHREN PULPIT

Success for the New Year

By W. R. Deeter

TEXT: Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.—Philippians 3:13-14.

Once more the old world stands expectant. Forgotten are the blows which Fate has struck; forgotten are our hopes that died in the bud; forgotten the bitterness of strife, and the dim spent day. Through the archway of the East, just as it came long ago, when Jesus was there with his key to unlock the glorious future with his love and goodwill to men, comes the New Year with all its hidden gifts. One promise,—yes ONE—the New Year will surely make good. It will show us into a new house where never man nor woman has set foot. In that house are 366 rooms. By the term of the lease the tenant must live and labor in each room for only one day, pass on and live in the next.

In considering one's success in the new year there is much to be learned from the lives of successful men. The life story of an eminently successful man is found in the New Testament—always successful as he understood it. He discovered it after his conversion, and realized the Christian ideal always more and more. He thinks of it as a goal to be attained by the high calling of God in Christ Jesus. Success indeed! When we are what God wants us to be, we are a success in the highest and truest sense. It is fully assured.

Saint Paul's conditions for success may not altogether be intended for the new year, yet we can see this application:

I. Forgetting the Past. "Forgetting the things which are behind."

January first is a new start. Take down the old calendar before getting away from the old; it is not possible to live in both the old and the new year, nor to look back and to go forward. "No man having put his hand to the plow and looking back is fit for the kingdom of God." Think of Lot's wife. The one who has his face to the past becomes a pillar.

How about each of those rooms? Living in just one day at a time! We move in with our own belongings—not even a new habit being a gift of any presiding fairy. If one permits any disorder, there will be no opportunity to re-arrange things. Once a room is left he cannot go back and tidy it up. As the occupant steps out the door it is locked against him forever. But are we going to make any mistake? By mustering our good desires we may have a great bundle of resolutions. If we are WISER than a year ago, we should know more just how

to put them into effect so as to count much for success.

1. There are things to forget:

a. Losses. All have them more or less. Shall they disturb our nerves? Shall they block the way, or, rob us of initiative? Will they prostrate one in hopeless despair? Not if there is to be success. In that case "what cannot be cured, must be endured." Besides, some losses are necessary for larger success. The onions and garlic of Egypt were poor treasures compared to the milk and honey of the promised land. LOSSES? Let us forget them.

b. Gains. Sometimes they are more perilous than losses. It is easier for a camel to go through a needle's eye than to attain success through great gain. Newly found riches often send one farther from the goal of success than when he is poor. Gain, like loss, may be the means the Creator provides to an end—that end being his ideal for us in character and conduct, in fitness and service. Our substance is not to be hoarded, but to be kept

in circulation for the Master. When held too tightly it paralyzes head, heart and hand. Desired for one's own sake, it degrades life to the level of earthly treasure that moth and rust corrupt, and keeps from the heavenly treasure. Gains should be considered as rungs in the ladder, steps in the stairway, that leads to loftier heights. Some things must be left behind, forgotten, if higher levels are to be attained.

c. Heartaches—those caused by wrongs. Leave them to God. "I will repay, sayeth the Lord." Those caused by failure. Have a Heavenly Father. He knoweth our frame, and will remember we are his children. Have a Savior. He forgives.

II. Looking Forward and Upward. "Stretching forward to the things which are before."

The forward look is "toward the goal—of the high calling of Christ." It is the only right forward look. The Golden Age is before us. The best is yet to be. Look for the best you can be and do, in the glorious future, wherein are greater things to be wrought than eye has seen, or ear heard. "Stretching forward" or "straining forward", to that goal—that is the attitude of the successful man or woman for the new year.

III. Concentration on Attaining the Goal. "This one thing I do," "I press toward the goal."

The world has no prize for the loiterer; life has no reward for the lazy; the future no victory for the indiffer-

A Happy New Year

*Faith that increaseth
Walking in light;
Hope that aboundeth,
Happy and bright;
Love that is perfect,
Casting out fear—
These shall insure thee
A happy New Year.*

*Peace in the Savior,
Rest at his feet,
Smile of his countenance,
Radiant and sweet;
Joy in his presence,
Christ ever near—
These will insure thee
A happy New Year.*
—Frances Ridley Havergal.

ent; the New Year no success for the satisfied. There are no more worlds to conquer, no loftier heights to climb, no greater works to do, and there is no better man to be, for him who fritters time and scatters energy.

But everything awaits the man of concentration and wholehearted aim. The intense man makes himself felt; the soul on fire kindles a flame in the hearts of others.. With the high calling of true success in Christ as the goal, and all the powers of the body, soul, and spirit engaged to realize it, SUCCESS in the new year is assured. West Alexandria, Ohio.

Our Sons

By H. A. Gossard

Blood of our blood, and bone of our bone,—
Stalwart or weak!—shall they be
Falt'ring or brave when they face life alone?
Be slaves while they live, or be free?

Blood of our blood, and bone of our bone,
Will they, in the front ranks, be
Able to conquer the Foe,—or be prone
To fear him, and cowardly flee?

Blood of our blood?—Yes, the selfsame stock!—
Sons not of fate:—they shall be
Girdled with truth;—and shall stand like a rock
'Gainst things that are wrong for the free.

For them there is a battle in life;
Keen is the sword they may wield.
Theirs is a crown if they win in the strife;
The world is their broad open field.

The war's the same to son as to sire,—
Armor the same;—but the day
Is lost or won by the aim ere the fire,—
And value of gain in the fray.

They can win, if they will, by the Truth;
Nothing against it can stand.
Men of the past conquered by it,—Our youth
Can win if they heed its command.

Knowing it's human to err,—we detect
Evil's ambitious design:—
We will trust in our sons,—and correct
To pardon must then be divine.

Shall they walk in the light of their sires,—
Or grope in the dark for a trail?
Shall they kindle at our altars their fires,—
Or be forced to the way of Baal?

Lanark, Illinois.

DR. MOFFATT'S DEFENSE OF THE AUTHORIZED VERSION

Dr. James Moffatt, who is so well known as the translator of the Bible into modern English, astonished the ministerial gathering at Hampsted recently by making a surprising defense of the ancient English translation of the Bible. The great thing, he declared, was to make the Bible real to the people, and in one case he would stir their minds by using modern versions and in another by urging loyalty to the Authorized Version. In America, he said, he astonished people by beseeching them to stick to the old version. The statement apparently almost took away the breath of his hearers.—Irish Christian Advocate.

Our Worship Program

DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

MONDAY

IN HOMAGE TO CHRIST—Luke 10:38-42. "She had a sister called Mary which also sat at Jesus' feet." Mary bowing in deep and passionate adoration of the Lord Jesus presents us a picture of the human soul sitting apart from the world, as was John on Patmos, quietly, earnestly yearning for the "heavenlies" which fill the whole horizon. Paradoxical though it may seem, it is as one sits low at Jesus' feet drinking in the sweet words that fall from his lips, that he rises to the highest summits of delight and vision.

TUESDAY

THE WAY TO POWER—Matt. 25:20-23. "Thou hast been faithful over a few things, I will make thee ruler over many things." The way to power is through the lowlands of humility, over the rocks of difficulty and up the steep of faithfulness. The goal is not reached by a leap and a bound, but by long and arduous toil. Jesus did not discount ambition, but he did insist that leadership and power belonged to those who were willing to pay the price. One must learn to follow before he can make a good leader; he must know how to obey before he can effectively issue commands. The way Jesus pointed out, was the way he himself had walked.

WEDNESDAY

THE FLOURISHING LIFE—Gen. 49:22-24. "Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall." (R. V.). Two things were characteristic of Joseph,—he was ever dreaming, and ever making his dreams come true. He never found a place of rest, or of satisfaction with what he had achieved; he was always reaching upward and onward. No place was big enough long to contain him; he filled every position in his rapid rise to the full and running over. His branches were ever spreading and running over the walls. And the source of his marvelously flourishing life was the fountain of living water in which he was rooted.

THURSDAY

THE VIRTUE OF STABILITY—Heb. 13:7-9. "Be not carried away with divers and strange doctrines." One of the outstanding elements of success is the ability to stick to a task or hold to a theory until every possibility of success has been tried out. Weakness at this point is the cause of many failures. It is especially true in religion. Instability leads to superficial faith, lopsided views of truth and disappointment in the end.

FRIDAY

WHEN JESUS SPEAKS—Luke 7:36-50. "And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on." It is well for us to do just what Simon did when Jesus desires to speak to us—say, "Master say on." What he says may not be just what we would like to hear, but it will be what is best for us. He may lay bare the scorn, the prejudice, the egotism, the self-righteousness that is in our hearts, but if we hear him patiently and sympathetically he will show us how to overcome our littleness and to rise to a measure of the stature of his magnanimity.

SATURDAY

THE COMPASSION OF JESUS—Mark 1:40-45. "And Jesus, moved with compassion, put forth his hand and touched him, and saith unto him, I will; be thou clean." Let us read again, very thoughtfully, the story of the Good Samaritan. We are touched by his tenderness and sympathy. His being "moved with compassion" is strikingly like the picture of the Master himself. That is the way the world is to learn of the compassionate heart of the Lord Jesus—by the exemplification of it in the conduct of his followers.

SUNDAY

GOD'S CHALLENGE—Mal. 3:10. "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts." The church will never know the spiritual enrichment, the financial prosperity and the rapid advancement of the Kingdom that God has in store for that people that will accept his program until it has the courage and consecration to accept his challenge. For one thing, it will give a sense of partnership with God that will take away all thought of sacrifice and hardship.—G. S. B.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for January 8)

Jesus and the Sick

Scripture Lesson—Mark 1:21-45.

Devotional Reading—Psalm 103:1-8.

Golden Text—He hath done all things well; he maketh the deaf to hear and the dumb to speak.—Mark 7:37.

LESSON LIGHTS

Introductory Note

Mark's Gospel does not give the childhood and boyhood of Jesus. It begins with him as he is ready for his ministry and we find him in Galilee. Our lesson today finds Jesus in Capernaum and the surrounding towns of Galilee, in the month of May, A. D. 28, the second year of his ministry. On the Sabbath he preaches in the synagogue and casts out an unclean spirit. After service he goes to Simon Peter's house and cures his mother-in-law of a fever, and in the evening he healed many sick and demon-possessed that were brought to him. The Sabbath over, Jesus goes early in the morning to a private place to pray and when his disciples come upon him, he starts upon a preaching tour through Galilee.

Comments on the Text

21. They, Jesus and the four fishermen he had just called, go into Capernaum where for many months Jesus made his headquarters. It was on the northwest shore of the Sea of Galilee. And straightway on the sabbath day he entered into the synagogue. A place of assembly, like our modern church. Jesus was a good church goer, and set us all a good example.

Doubtless he preached here as he did in his home town of Nazareth, as recorded in Luke 4:16-29. The preacher was accustomed to sit while speaking to the people. Sitting gave a familiar conversational tone to his preaching as if he were talking from his heart to friends and neighbors. There were no flights of oratory, but a wonderful message, illustrated by parable and story, so simple that all could understand. He preached in every possible method by which he could reach the hearts of men.

Another example of his preaching is given in Matthew 11:28-30. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

22. Taught ... authority. He spoke as one who knew all things, for he did know. Scribes. The learned people of the Jews, the teachers.

23. Unclean spirit. Called unclean, because he made the man unclean, unholy, vile in body and soul.

25. Hold thy peace. The testimony of a bad spirit would injure a good cause. Even the truths a liar tells are thought to be lies.

27. A new teaching. Referring to both matter and manner. And they obey him. His miracles added authority to his words.

30. Simon's wife's mother, who apparently lived with them. There are several references to Peter's wife in the New Testament. Sick or a fever. Luke says a

great fever; i. e., of a severe malignant type. There was much marshy land in the neighborhood.

31. Took her by the hand. To express his kindly sympathy and courtesy, and to make it evident that the miraculous cure came from him, Luke adds that he rebuked the fever, commanded it to go as if it were an enemy. She ministered. Showing the cure was instantaneous and complete. The period of convalescence was usually long.

32. At even (1) because the heat of the day would have been too distressing to the sick, (2) because they did not wish to vio-

A GARDEN OF DELIGHT

My books are my picture gallery. Every man has his fine recreations and elegancies allowed him by the liberal God, as well as his chores. These noble English poems, so rich, so sincere, so colored in the grain, proceeding out of a depth of nature answering to the good Saxon heart in us, these are the Pitti Palace and Vatican of me and my friends. Why should I grudge the Grand Duke of Tuscany his gallery?... To teach his own the liberal God supplies. Only accept your own. Drink deep of this enjoyment. Know your books, and brilliant souls that soared and sang, and yet kept their own law, and so tell of great Nature to you. Your native, proper muses, your own cousins and college,—they are the wild flowers that fringe your sod; but go sometimes, of a morning or evening, into this garden of delight.—Ralph Waldo Emerson.

late the sacred rest of the Sabbath day. At sunset the Sabbath ended; and so they felt themselves free to act. (3) By this time the news of Christ's miraculous power, two examples of which are reported, would have had time to spread over the city. Demons. They knew his true nature, but it would injure the Gospel to have Jesus seem to be allied to evil spirits, instead of being their great foe.

34. He healed many that were sick. All of them, says Matthew. He laid his hands on every one of them (Luke).

Matthew refers to this work of Jesus as fulfilling Isaiah's picture of the promised Messiah, so that the people could see that the picture was fulfilled by Jesus in every line.

55. A desert place. The old translation "solitary" gives the better idea of the place. It was deserted, not arid. "In solitary communion with his Father he seeks what he needs after the exertions and excitement of the first two days of his ministry (at Capernaum)."

36-39. Later in the morning the four followed Jesus and found him, and told him, "all are seeking thee." Jesus had decided

what he ought to do, and he said unto them, Let us go "elsewhere."

—Illustrated Quarterly.

Practical Suggestions

There is an immense amount of sickness, poverty and suffering in the world, but it may all be brought to Jesus, who is the great sympathizing, all-powerful physician.

As Jesus took hold of the hand of the fever-laden mother, the strong clasp of his hand must have convinced her of the warm human sympathy of his heart. Have you felt that reassuring grasp?

Jesus as a helper and friend will appeal to men. Hold him forth as such. But before you can do that you must experience his divine help in your own heart.

Jesus wants witnesses, but he wants the kind whose lives will enable them to be a help and not a hindrance.

Does it seem strange that our Lord should depend so much on private communion with the Father, and that there he so often sought strength and guidance? His example is a reproof to our carelessness. If he needed prayer, how much more do we!

Leprosy is a fit symbol of sin; it disfigures the body, mars the divine image and makes one an outcast among men. And man knows no cure for sin, save the renewing power of the Son of God.

"LOS ANGELES—1928"

Preparations in Los Angeles for the Tenth Convention of the World's Sunday School Association, which will be held in that city July 11-18, 1928, are going steadily forward. A local Los Angeles Convention Committee has been formed and the Chairman is Rev. Rufus von KleinSmid, D.D., L.L.D., President of the University of Southern California. W. C. Pearce, L.H.D., is the Vice-Chairman. Dr. Pearce has an interesting dual relationship. Though on leave of absence, he is Associate General Secretary of the World's Sunday School Association and for the past year has been General Secretary of the Southern California Sunday School Council of Religious Education and under his able leadership marked progress has been made by that organization. Early in November Dr. Pearce had numerous conferences in Los Angeles with Rev. Samuel D. Price, D.D., also Associate General Secretary of the World's Sunday School Association and in charge of the work of that organization since November 1st. While Dr. Price was in Los Angeles, a special luncheon meeting was held which was participated in by the Chairmen of the various Convention sub-committees in Los Angeles. Each man is eager for the assigned work and together the local committee is purposing to care adequately for every detail involved in being host to over 7,000 delegates, assembled from over 50 nations. The Convention session will be held in the Shrine Civic Auditorium which is usually well appointed for such a gathering. Though the auditorium will hold over 7,000 people, each person can hear distinctly wherever seated. The great annex will be used for the educational and publishers' exhibits which will be set up under the general supervision of the Exhibit Committee of which Allan Sutherland, Room 232 Witherspoon Building, Philadelphia, is Chairman.

E. M. RIDDLE, President
Warsaw, Indiana
L. V. KING, Associate
New Lebanon, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Society Squibs

Elkhart, Indiana

The Elkhart C. E. reports briefly. Since their President, Donald Archer, has gone to Chicago to attend college, they have elected Joyce Pittinger in his place. Some five or six of this group attended the Shipshewana Training conference last summer and the reporter says they got a lot out of it. They conducted several social outings for their society during the late summer. They are having a good attendance and showing fine interest.

Bryan, Ohio

The new Secretary, Percy Connin, at Bryan sends us a report of their recent election of C. E. officers. Space will hardly permit the full report of this election. The newly elected President is Miss Willa McDowell. This society has been represented for several years in conventions, both state and international, even district, which gives considerable impetus in maintaining such an organization for the young people of the church.

Twelve Mile, Indiana

The Corinth church, through Miss Elda Kirtland, says they are interested in Christian Endeavor and are being encouraged by their pastor, to organize one. Let us hear from other churches like this one.

Note: What other societies will send a few remarks relative to your society work, plans, officers, etc., so that we may assemble same in the squibs column? Help make this page a live one.

Report to the president. See address above.
E. M. RIDDLE.

Varying the Meeting

For Prayer Meeting Committees

The Oregon Endeavor Bulletin suggests the following methods for varying the Christian Endeavor meeting. It takes only a very small variation, at times, to give a new character to the meeting.

Early Bird Meeting. Hold one meeting during the summer in the morning, either as an early sunrise prayer meeting, or just before the Bible school. This will be a pleasing variation, and will leave the entire afternoon and early evening free. Many societies adopt this plan for the entire summer. It may serve to get the attendance of the members who are afflicted with the "Sunday picnic" habit.

Picnic Meeting. Hold one meeting after the morning church service (a short meeting), and then adjourn with basket lunch to a picnic grove or to the country for the afternoon.

Sunshine Meeting. Hold one during the summer with some shut-in or elderly person, if possible. This meeting can be held on Sunday afternoon or evening, or during the week. It should be well planned, very simple in form, with some music in which the person visited can join, preferably older songs, and the talks should be very short and to the point. The entire meeting should not be more than thirty minutes long. It is well to take along some flowers or some remembrance to leave. There should be also quite a number of prayers in the meeting.

It is wonderful how much enjoyment a meeting of this kind will bring to some shut-in who loves the church and is not permitted to attend the services. It also brings a blessing to the Endeavorers who attend.

Neighborly Meeting. Hold one service at least with some other society, either in your own church or a neighboring church.

Hold one meeting at the church on a Friday or Saturday evening and adjourn for a "weenie" roast or picnic of some kind. (There may be some who object to a Christian Endeavor meeting held on any other day than Sunday, but others may approve of it once in a while. Would recommend it especially for the meeting the first Sunday in a month like July, as so many people go away over the third and fourth).

Woodsy Meeting. One meeting may be

TO ENDEAVOR SOCIETIES

The Christian Endeavor Department in The Evangelist is to be given over wholly to the promotion of the work of the National and various district unions and as well that of local societies. The space is yours to use for reports of helpful meetings and methods of committee work. When you have something good, pass it on. Send your reports to the National President, Rev. E. M. Riddle, Warsaw, Indiana. We wish also to invite and urge all district and national department officers or superintendents or committee chairmen to send brief messages at frequent intervals. Magnify your office and co-operate in making this page helpful.—Editor.

held in the woods. Take a picnic dinner and go out in the country for dinner and spend the afternoon there, holding the prayer meeting late in the afternoon or early in the evening. This may be held on Sunday, and is especially good for a nature meeting.

Dash to the North Pole. This meeting could be held on a week night, or on Sunday where there is no evening church service. The plans are known only by the leader or prayer meeting chairman. The members meet at the church and receive notice that the first stop will be at Labrador, Greenland, or any such place. The street address also is given. At that place further instructions are given, and the crowd makes the rounds of two or three houses, the last being the North Pole. This should be a home where there is a piano. A short, snappy meeting is held and followed by a short social time. If desired, ice cream may be served. This meeting may be adapted for a missionary meeting, and the places stopped at may be countries on the way to the country to be studied, and light refreshments in keeping with that country may be served.

Company Meeting. This meeting is better held in the church, and each member is to bring some company. It makes no dif-

ference whether it is young people, children, or adults, just so long as they bring some company. The meeting should be well planned and should include some interesting special features.

Owl Meeting. One meeting during the summer may be held late Sunday evening, or after the evening church service. This would be especially good for real warm weather, and bring out some who seem to get out too late for the regular Christian Endeavor meeting.

LAW OBSERVANCE

By Amos R. Wells

Young Christians should try to realize that Christ is in them, and that their actions, therefore, should be his actions. That means that they will obey law as he did, and aim at doing good.

The consumer of bootleg liquor is a law-breaker as much as the bootlegger is. He is worse. He bribes the bootlegger to break the law. No bootlegger could exist if no one bought his wares. The man that pays him for liquor is paying him for breaking the law. The bribe-giver is as bad as the bribe-taker.

In the sermon on the mount Christ sets forth at length, with illustrations (read Matthew, chapters 5 to 7), his principle regarding observance of law. It is not merely to do what the law demands, but to go beyond its demands. The law says, "Thou shalt not kill"; Christ says: "More than that. Thou shalt not hate", which is the root of killing. So we must keep the law and go beyond it, for good measure.

Jesus' principle is to do good to the utmost limits. That cuts out all wrong-doing toward others. Take speeding. Jesus would certainly keep within the speed limit because of the danger to others.

Many Americans think they are clever when they break the tariff laws. They buy goods abroad and bring them into this country without paying duty on them. To do that they must lie. But they lie boldly. Obviously the thing that calls for a lie cannot be right. Would Jesus make a false declaration like this?

Gilbert Chesterton says: "When a man leaps from a high cliff, he does not break the law of gravitation. He simply illustrates it." We cannot break moral laws. They break us. That is another of Jesus' principles.

All the major crimes, robbery, violence, murder, would be eliminated if we were thoroughly Christian. The principle of loving service, which is Christ's principle of living, would make such things impossible. The true way to eliminate crime is to change the heart, and that is a slow process.

A law made by our legislature is a statement of principle or of what people ought to do. But more is necessary. People must want to obey the law. The more that want to obey, the easier it will be for others to obey. Example and sentiment count.—C. E. World.

There are people, says a Negro preacher, so deaf spiritually that you must speak the deaf-and-dumb language to make them hear.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Glenford and North Georgetown, Ohio in the Endowment

Glenford, Ohio

The church here is nestled among the hills of southeastern Ohio, in a small village. The members are largely agriculturalists, among whom are some of the descendants of Alexander Mack.

Brother B. F. Owen is the pastor and divides his time between this congregation and Williamstown, which are about 150 miles apart. He has his home at Columbus, Ohio.

The church building has been remodeled and is in good shape. The membership is not large and is scattered. The church is in good working condition. Brother Owen has served them eight years as pastor and it looks as though they would be satisfied to have him continue as long as he desires.

Brother Owen gave me every aid in visiting his families and it was a pleasure to get better acquainted with him.

The total gift of the congregation to the endowment was \$300.00.

North Georgetown, Ohio

This congregation is very much depleted, many of the members have moved away, as there is very little to hold the young people. They have no preaching services, but maintain a Sunday school and W. M. S. I found some excellent families still holding to the faith and keeping up the work. The building is very much out of repair. The church is located in a small town, about 12 miles from Louisville, Ohio.

Brother Porte accompanied me in making the canvas. I see no reason why this place could not have regular services and maintain its work. A little more consecration on the part of all and financial support would put it across. This is the home church of the Stoffers who have contributed some splendid church workers.

Their gift was \$235.00.

The total gift of these two small congregations is \$535.00.

W. S. BELL

MARTINSBURG, PENNSYLVANIA

Dear readers: we are glad to present you with a cut of our church. Those of you who are acquainted with the work here, will notice there is very little to remind you of the old church. The marvel is, by those who have seen the interior and its arrangements, how so much could be accomplished with \$8,000.00.

When the building was started, the first thing we did was to raise the old part two and one-half feet to make ample room for a basement. Fifteen feet were added to the east side, the vestibule and tower were torn away from the front of the old part and a vestibule built in the corner of the new as shown in the picture. There is a balcony built in the new part with a stairway in both front and back. We have ten Sunday school rooms aside from the main auditorium and the basement. Seven of these rooms can be thrown open into the main auditorium, giving us a seating capacity of about 330. The old plastering was removed and finished alike throughout. New

light oak pews, pulpit and chairs replace the old. A small annex was built in the wall on the west side toward the parsonage, thus changing the pulpit from the north end to the west side. The parsonage can be seen in part in the cut. The basement has been nicely finished and a new heating plant installed. In all it makes a very beautiful and convenient place of worship.

Rev. Charles H. Ashman, pastor of the first Brethren church of Johnstown, was chosen for the speaker at our dedicatory service. He gave us three splendid messages, morning, afternoon and evening. Brother Ashman did his part well and his service was highly appreciated. The house was well filled at all these services. We regret we could not secure his service to follow the dedication with an evangelistic meeting.

At the outset of our building program, \$3,500.00 was pledged and soon paid over into the treasury. On dedication day we raised \$2,000.00 in cash and \$1,000.00 in pledges, leaving an indebtedness of only \$1,400.00. We feel greatly encouraged over this, and are very grateful to Brother Ashman for his part in putting across the program.

Remember us in prayer, brethren, that we may "Earnestly contend for the faith which was once delivered unto the Saints."

JAMES S. COOK.

NEWS OF THE COLLEGE

The enrollment at this writing is as follows: College, 284; Saturday, 76; Piano, 48; Voice, 25; Violin, 17; Expression, 22. Total, 472.

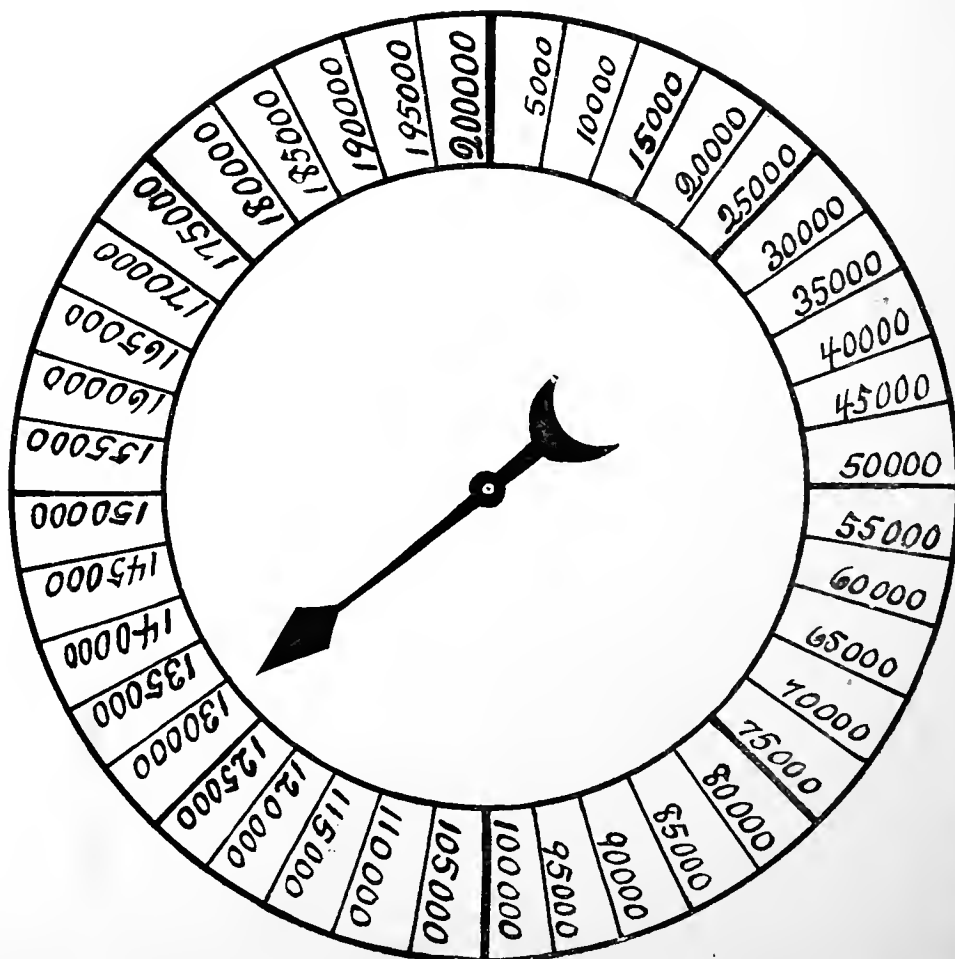
Dr. Bell has been a frequent visitor at the College recently as he was canvassing nearby churches; Rittman, Fair Haven, Homerville, Danville, Ankenytown, Sterling, Smithville, Springfield Center, Louisville, Middlebranch, and others. All of these churches responded well as the reports in the Evangelist show.

I went with him over the week end to Ankenytown and Danville. No one knows just the hardships he endures until he is with him for a while. Changing tires with the thermometer 8 above zero, is not just so pleasant when you stop to think about it. I did this once, he does it very often. So the churches ought to receive him kindly, as in fact they do, and make it as easy for him as possible.

More than this, much depends upon the results of his campaign, more than we fully realize. But the progress is fine and the goal seems to begin to come into sight.

The College gratefully acknowledges the receipt of a woolen comforter from the Women's Missionary Society of Mexico, Indiana.

The College had the very good fortune to hear lately Dr. Charles Goodell, secretary of the division of Evangelism of the Federation of Churches of Christ in America, of which Dr. Parkes Cadman is the president. Dr. Goodell brought us a very inspirational message full of devotion and enthusiasm.



The new gymnasium is in daily use and proves to be just what we want as it meets our requirements very fully.

Professor Anspach gave recently several addresses to nearby Parent-Teacher Associations. Also before the Wayne County High School Teachers' Association. Professor Mason has also been called on for similar services.

The thanks of the College is due to Professor Haun for his gratuitous service in managing the Glee Clubs. The Boys' Glee Club has been planning a trip to our Virginia churches during the holidays. Definite announcements will be made later.

Mrs. Monroe recently came on from California. She met with us at the last meeting of the Faculty Club where many of us met her for the first time. The College is fortunate in having with us both Professor and Mrs. Monroe.

Mrs. Srack, of Lost Creek, who made an extended visit here, has started on her trip west. We were glad to have Mrs. Srack here and welcome her back.

School closes this Thursday, (December 22) and reconvenes Tuesday, January 10, 1928.

EDWIN E. JACOBS.

"PINE WHISPERS" STAFF CONDUCTING RESEARCH FOR WRITING OF AN ASHLAND COLLEGE HISTORY

A great deal of research has been conducted by the editorial staff of "Pine Whispers", the Ashland College yearbook, for the writing of the brief, but complete history of Ashland College which will be embodied in the 1928 issue of the school's annual.

Since next year brings about the fiftieth birthday of Ashland College it has become the aim and purpose of this year's "Pine Whispers" to commemorate the completion of the half a century of Christian educational work of the school with the publication of an annual that would be sort of a resume of the entire fifty years that Ashland College will have completed.

Letters to all the former presidents of the school, all who are living, were mailed accompanied by questionnaires. Responses to these letters have been forthcoming with but few exceptions and the material, the intimate reminiscences of the school life of other days, have proved of untold value to the editorial staff in the preparation of the history.

Among the letters received from former presidents was a lengthy communication of Rev. S. Z. Sharp of Fruita, Colorado, who came through with a wealth of material for publication in the 1928 book.

ELKHART, INDIANA

The Elkhart church is closing her year's work in a very pleasing way. 1927 has been an outstanding year for our people. Much has been accomplished yet we realize no work is so well done but that it might have been done better and that no service is so great but that it might have been greater.

The week's services following dedication resulted in the baptism of eight persons. Our fall communion was held November 30. Not so many attended, yet a goodly number, —the services carried with it the sacredness of "that upper room."

The Sunday school is steadily growing in numbers and strength. Our several class rooms adds convenience and efficiency to

the work. The regular morning and evening services are well attended by our people and friends.

The mid-week prayer service continues in interest—the attendance is usually large, it seldom falls below fifty in numbers.

In fact every department of the church and Sunday school are working with the zeal of one who has a "definite purpose." There is a united effort on the part of all—we have learned the load is easier when everyone "pushes and pulls."

May we all realize as we close our year's work and step across the threshold of 1928 that the influence of this church is no greater than the influence of its members, and that the growth of the church depends on the growth of her members, individually.

We are being weighed in the balances. "Will we be found wanting?"

MRS. EDNA NICHOLAS.

WINCHESTER, VIRGINIA

The revival campaign closed on Sunday, December 11. Thirteen members were added to the church. Dr. Charles A. Bame, the able evangelist, met with favor on every hand. The membership of the church was greatly strengthened by his sermons. His doctrinal sermons were instructive and were highly appreciated. The additional members will add much strength to the church and others are expecting to unite with the church soon.

It was our privilege on invitation to be with the church for the communion service on Monday evening, December 12. There were about seventy at the Lord's tables and the service was impressive throughout.

On the last Sunday of the campaign 115 were present in the Sunday school. We are predicting that this church will in time become a very strong church. The pastor, Brother E. J. Rohart, deserves much credit for his faithful leadership. He is a hard worker and success is assured if the whole membership wears the whole armor of God and stays in the fight against sin and works for the salvation of souls. The revival ought to continue. Much good seed has been sown which ought to bear fruit for a long time.

May the Lord give this church many and greater victories.

G. C. CARPENTER.

MANSFIELD, OHIO

It is almost unbelievable that nine months have passed by since we have given a report of the work we love here at Mansfield. With the fine impetus given to the work in the early spring (as we reported) with Brother S. C. Henderson as leader, our attendance at all services continued especially high during the summer. The Infantile Paralysis epidemic stopped services completely for two weeks, and hindered greatly for several more. Since October 1st, we have had by far the highest attendance for any similar period of time in four years. We would not leave the impression that the gains made have been the results of our own effort. We want in the remaining part of this report to mention the special efforts contributing to this gain.

First, we would mention a gain in confidence, confidence of the community in the church, and in the message of the church, and confidence of the members in themselves that under God, and with the Holy Spirit as their guide, they can do efficient work for him. We are really surprised in

our visiting to find that a goodly number of the unchurched of the community are speaking most favorably of the church and her work, and show a live personal interest. We would not have you believe we are playing to a community spirit, rather we are preaching and teaching a straightforward Gospel Message. From results we would conclude that the results have been such that God can bless them. We praise him for it.

Second, we would mention the increased spiritual zeal of the church as a contributing factor. About a year ago we began to notice a change. Homes began to put family and private devotions into their daily life, the result was soon evident. Increased interest in the regular services of the church, increased devotion to mid-week services, increased willingness to serve in any capacity, and finally increased desire to see others know of Christ and his love. Visitation teams were the outgrowth of the latter. These people going out two by two have done much to interest people in the church, and much to prepare the way for a meeting in which our most recent blessing has come. And now—

Third, we want to mention that meeting which has so wonderfully fanned to a flame our Christian zeal. We mention it third not because it is third in importance, but because it is most recent from the viewpoint of time. Dr. J. C. Beal came with us on November 28th, and continued with us for two weeks. His messages, used and empowered by God's Spirit, constitute one of the finest spiritual feasts we have ever enjoyed. The large attendance at the services attest to the appreciation of the people for his messages. People who were from other churches, those of our own church of past years who had not attended in recent years, and many new families came. Through the combined efforts of Brother Beal and the membership of the church, 46 new homes that I have never heard of before are now open to our work. One home after a lapse into inactivity for 10 years or more, has rededicated itself and is now faithful, six came by confession.

The greatest result to the church is in the developed spiritual strength. Dr. Beal's messages are such as ring true to the Word, and such as create in one the desire for, and love of the Word of God. We enjoyed so much our labor with him, and desire personally and in behalf of the church to publicly thank him, and the Evangelistic and Bible Study League which he represents for every service rendered. We shall try hard to "Carry On" in this blessed work.

Recently three Christian Endeavor Societies have been organized,—a Junior, a Young People's, and an Adult. The average attendance is from 45 to 60 as a total. I have never worked in more enthusiastic societies.

A Junior Sisterhood, with Mrs. Barnard as patroness, is doing a very acceptable work. The W. M. S. with a continually increased zeal are attempting to reach all goals. At present, as a church we are planning for another great ingathering in a few months. Pray for us, we need it and greatly desire it.

R. D. BARNARD.

MANSFIELD, OHIO

It was the writer's privilege to lead in a meeting with Rev. Barnard and his good people in Mansfield, Ohio, beginning November 28. The meeting continued for two

weeks and the Lord saw fit to add his blessing to the effort.

It was a pleasure to be privileged to return to this field of labor and renew friendships made in the days past while the writer was still in Ashland, Ohio. Then, too, there was experienced the joy of forming new friendships that will be cherished in the years ahead.

The Mansfield church has had dark days in the past. Many have been the hardships and disappointments. However, a brighter day seems to be dawning for the work. Brother Barnard has manifested a real spirit of determination that is bringing results. The hopes of this church, for the future, lie in the young people. I was surprised to find so large a class of young people in the Sunday school and the Christian Endeavor society. These should be won to Christ and added to the church membership and in this way the future should be made secure. Many of the faithful members of the past years are still at their place of duty. With the Word of God presented in its purity there should be a real future for the Brethren church of Mansfield. I believe there is a field here for our people and I am convinced their opportunity lies in being true to the fundamentals of our faith.

I shall leave to the pastor the task of reporting the meeting. Suffice it to say, I again found the people hungry for the Word given in its purity. There were present in the services people from a wide section of the city, drawn together because of their love for the unvarnished truth. The opportunity for the Brethren church everywhere is furnished by the crying need of men and women for a fearless presentation of the plain message of the Book.

I enjoyed my labors with Brother Barnard. He is a fine yoke-fellow. His earnestness and willingness to sacrifice for the work to which he has given his life cannot fail of results. I long for his greatest possible success and shall rejoice as I hear of the victories achieved in the Mansfield work.

My home, while in Mansfield, was with my brother and wife. They did everything possible for my comfort. Many of the homes of the membership were opened to me. For all these kindnesses I am indeed grateful.

May the Holy Spirit very definitely lead these people in their work in this difficult field and may he see fit to give real victory.

J. C. BEAL.

WINCHESTER, VIRGINIA

First Brethren Church

God is and has been wonderfully good to the new mission church located in the heart of the apple belt, the butterfly valley as well as the gateway to the Shenandoah valley. Our wonderful Christ has showered great blessings upon us. Praises be unto our ever present, ever living God.

We have just come to the close of one of the greatest revivals Winchester has ever had. With Dr. Bame as the evangelist we went forth to conquer in the name of the Lord Jesus Christ. We shall never forget those stirring and heartfelt messages. We are sorry our church was not made larger so more could have heard him, but thanks be unto the Winchester Star, our daily paper, which gave us ample space to publish each message. Thus many homes for miles around read his sermons. A special vote of thanks is extended to the diligent stenographer whom the evangelist brought with him.

Dr. Bame's speaking ability was recognized and appreciated with great acclamations by all who heard him. While he addressed a body of 800 students in the million dollar Handley High school auditorium he received the greatest praise given to any speaker of that platform. His message was thoroughly enjoyed by all.

We believe Evangelist Bame is a fearless Gospel preacher. One who sounds forth the whole Gospel in no uncertain tone. He made all his listeners realize just why we need a Brethren church here. There is no real reason why we could not have a Brethren church in many other cities and towns of this great nation of ours. With God's help we can. As a church and brotherhood we need more men with a vision and faith to build in new centers. God give us more such men and less of those who knock and tear down without any added construction. Deliver us from self and quicken those of us who are spiritually dead so that we may respond to our opportunity and need of a greater and bigger building program. We have made great strides here as a church which is not two years old. With our pastor, Brother Rohart whom we love so well we have built a Sunday school with a membership of 174 members. We are limited now for room and crowded. We will soon have to extend our walls. As a new church we are becoming more united in every way.

As far as the visible results of our meeting are concerned there were 14 who made a new start towards God. Eleven of these were baptized. There are still many others with whom the Spirit is working. Dr. Bame's fearless and simple preaching opened the eyes of many saints whose lives are not wholly surrendered to the Lord. Some who were professors and not possessors, found a new victory in Christ over the world, the flesh and the devil. God give us more followers who walk in the spirit instead of the energy of the flesh. Amen. Let all the brethren say Amen.

CHAS. W. BUHL, Superintendent.

GRAVELTON, INDIANA

During the two weeks between November 20th and December 4th, our little rural church here at Gravelton enjoyed a feast of gospel singing and sermons. Rev. Clarence Stewart of Mexico, Indiana, and Mr. Harley Zumbaugh of Tiosa, Indiana, came to us in a special evangelistic effort at that time. The sermons which Brother Stewart brought each evening were of the very highest type and they readily found their way into the hearts of the people. Brother Zumbaugh upheld his usual honor in directing the singing each evening. The visible results were one addition to the church by letter and four by confession.

The meeting was unique in that it was in this church that Brother Stewart first learned the truths of Christianity when he was a pupil in our Sunday school. And while he has long been removed from our community, he looks back to this church as the one that gave him his first lessons in things spiritual. The entire community was glad to welcome him back and the church is very happy over the thought that her influence helped to start this one life in the right direction and into service for the Master.

The church here is very grateful for the services of these two men and for the splendid inspiration they were to both the church and the community.

MRS. CLARENCE SMITH.

MANUEL AND NAPFOR, KENTUCKY

On December 11th we had with us at Manuel Brother Thomas Allen of Combs, Kentucky, who delivered a splendid sermon after the morning Sunday school session to a large and appreciative audience. The mission school is progressing rapidly with much interest on the part of the community. The field is large and we need more help in every way. I find it a hard task to support the work, but after all these hardships I have found a great pleasure, because I am doing the will and work of the Lord, and also because I am working in a place where the true Word has not been taught. I am praying that I may be more able than ever to put a shining light in the minds and hearts of these people that they may gain eternal life through Jesus Christ our Lord. I trust that we may be remembered in these two fields. I have found it a great pleasure to commune with my Heavenly Father about the work elsewhere being done in the name of the Lord.

Brother Allen and I made a six mile hike to Grapevine and back to Napfor, where he preached another good sermon at two o'clock. A goodly number of folks were in attendance, and much interest was shown in the Sunday school. The work is going nicely here with the faithful assistance of Mr. L. Johnson, Mr. and Mrs. Boyd Baker, Mrs. Mann and others. Remember 1 Timothy 6:12, also 2 Timothy 2:22. Let us continue the great warfare and fight with a sound Gospel.

E. M. DAVIDSON.

RECEIPTS FOR HOME MISSIONS DURING NOVEMBER, 1927

Note—If the offering has been given for other than the GENERAL FUND, the amount will be indicated as follows: "*" for Kentucky Fund, and "+" for CHURCH ERECTION FUND. The letter "M" preceding the amount denotes membership, such as Home Guard, Donor, Patron, etc. Offerings received by Mrs. Grace P. Slack as she visits among our churches, are listed in total, as they are sent to our office. An itemized report will follow, showing the amount contributed by various individuals or churches.

Lydia Hites, West Salem, O., ...M	\$ 10.00
*Elmer R. Ebbinghouse, N. Manchester, Ind. ....M	5.00
Br. Ch. (Liberty), Quicksburg, Pa. ....M	19.35
*Mrs. George Griffin, Smithfield, Pa. ....M	10.00
*Young People's Class, Mulvane, Kansas ....M	10.00
Anna J. Leedy, Toledo, O.	1.00
Br. Ch., Limestone, Tenn (Offering, Early's Meeting)	117.25
*Mr. & Mrs. Emanuel Grise, Damascus, O. ....M	5.00
Seltha Dawson, Marion, Ind., ...M	5.00
Walter B. Ronemous, Charleston, S. C. ....M	5.00
Nell Zetty, Phoenix, Ariz. ....M	5.00
Matilda C. Antram, Uniontown, Pa. ....M	5.00
*Matilda C. Antram, Uniontown, Pa. ....M	5.00
Sarah L. Mason, Lincoln, Neb. ...M	25.00
Mrs. Lucy Metz, Sibley, Iowa ...M	5.00
Mrs. J. L. Bauman, Mineral Point, Pa. ....M	5.00
Mr. & Mrs. Eugene Ormsby, Leesburg, Ind.	2.00
Etta Studebaker, Mulberry Grove, Ill. ....M	5.00
*Emma Garber, Leon, Iowa ....M	5.00
Arta Myers, Fostoria, O.	1.00
Mary Gipe, Waldron, Mich.	2.00
Mary Gordon, Lambertsville, N. J.	1.00

Br. Ch., Dayton, O., Partial report (\$365.00)	
Mr. & Mrs. S. F. Ridenour ..M	10.00
Jennie M. Klepinger	5.00
Mr. & Mrs. James Olt	5.00
Mr. & Mrs. Geo. W. Wogaman M	5.00
Woman's Missionary Society ..M	50.00
W. A. Gearhart & Family ...M	12.50
*W. A. Gearhart & Family ...M	12.50
Golden Rule Class	25.00
Roy H. Kinsey & Family ...M	10.00
*Roy H. Kinsey & Family ...M	10.00
†Roy H. Kinsey & Family ...M	5.00
Mrs. & Dr. E. W. Longnecker M	25.00
Home Builders' Class	25.00
Mr. & Mrs. Geo. F. Kem ...M	25.00
Mr. & Mrs. O. H. Lentz	10.00
Mr. & Mrs. Roy A. Patterson M	5.00
*Mr. & Mrs. Roy A. Patterson M	5.00
Blanche E. Hamburger and Daughters	5.00
*Blanche E. Hamburger and Daughters	5.00
Wesley Baker & Family ...M	6.00
Mr. & Mrs. H. W. Lehman ...M	5.00
Mr. & Mrs. N. A. Teeter	5.00
Dr. Wm. H. Beachler & Family M	5.00
Elizabeth Campbell	5.00
G. W. Brumbaugh & Family ..M	5.00
B. F. Potterf	5.00
H. C. Funderberg & Wife ...M	5.00
E. F. Klepinger & Family ...M	5.00
*Walter J. Boughnecht & Family	5.00
Donations less than \$5.00 each	39.50
*Donations less than \$5.00 each	19.00
†Donations less than \$5.00 each	.50
Anna A. Ruble, Blackwell, Oklahoma	5.00
Annie C. Martin, Waynesboro, Pa.M	5.00
Beckie C. Smith, Bedford, Pa. ...M	5.00
Mr. & Mrs. J. E. Millheiser, El Dorado, Kans.	25.00
Aaron Showalter, Adrian, Mo. ...M	15.00
*Mr. & Mrs. W. D. Pletcher, Cameron, W. Va.	10.00
Br. Ch., Miamisburg, O.	8.60
*Carrie M. Stoffer, Homeworth, O.	5.00
Carrie M. Stoffer, Homeworth, O.	5.00
Br. Ch., Ellet, O.	14.23
*Mr. & Mrs. Delbert Amstutz, Wadsworth, O.	1.00
Br. Ch., Pittsburgh, Pa.	150.00
Br. Ch., Teegarden, Ind.	2.94
Br. Ch., Clayton, O. (\$34.00)	
Mr. & Mrs. Geo. W. Good ...M	5.00
Mr. & Mrs. Chas. Loffman ...M	5.00
Elizabeth Hepner	5.00
Mr. & Mrs. H. S. Mikesell ...M	5.00
Less than \$5.00 contributions..	14.00
Mr. & Mrs. Geo. Belles, Jersey City, N. J.	10.00
*Donations sent through Mrs. Slack	55.55
Total for November	\$970.67

Report of Offerings Received Through Mrs. Grace P. Slack, During Her Visit Among Our Brethren Churches

Limestone, Tenn.	\$ 11.00
Hagerstown, Md.	14.12
Waynesboro, Pa.	6.22
Maurertown, Va., church	2.04
Maurertown, Va., W. M. S.	3.80
Mt. Olive, Va.	12.85
Bethlehem, Va.	3.00
Winchester, Va.	3.50
Washington, D. C. church	20.82
Washington, D. C. Y. P. S. C. E. ...	20.00
Washington, D. C. "Others" S. S. Cl.	27.20
Philadelphia, Pa. First church	33.30
Philadelphia, Pa., Third church	18.00
Allentown, Pa.	13.50
Sergeantsville, N. J.	5.40
Calvary, N. J.	7.00
Martinsburg, Pa.	2.43
New Enterprise, Pa.	4.77
Altoona, Pa., church	2.30
Altoona, Pa., S. M. M.	5.00
Altoona, Pa., W. M. S.	5.00
Johnstown, Pa., Second church	10.75
Vinco, Pa.	4.35
Pike, Pa.	5.02
Johnstown, Pa., First church	10.04

Conemaugh, Pa.	4.75
Johnstown, Pa., Third church	9.25
Berlin, Pa.	19.00
Meyersdale, Pa.	12.75
Summit Mills, Pa.	4.58
Masontown, Pa.	8.50
Uniontown, Pa.	6.32
Vandergrift, Pa.	7.07
Dayton, O.	27.00
New Lebanon, O.	23.71
West Alexandria, O.	2.27
Washington C. H., O.	2.25
Gratis, O.	2.30
Clayton (Salem) O.	8.15
Canton, O.	23.35
Middlebranch, O.	4.63
Louisville, O.	10.41
N. Georgetown, O.	20.00
Wooster, O.	4.56
Smithville, O.	5.90
Sterling, O.	4.50
Rittman, O.	10.10
Springfield Center, O.	14.45
Ashland, O.	19.68

WILLIAM A. GEARHART,
Home Mission Secretary.

OUR LITTLE READERS

PADDY BEAR'S NEW YEAR RESOLUTION

By Helen A. Monsell

There was company at Paddy Bear's home. Auntie Bear and her son, Fuzzy, had come to spend Christmas and New Year's day with Paddy Bear and his folks in the blue-black cave in the heart of the woods.

Every day, while Mama Bear and Auntie Bear "visited with each other in the cave, Paddy Bear would take Fuzzy out to play. Fuzzy was bigger than Paddy Bear, and his play was often rough. When they rolled and tumbled around, he would bump into Paddy and hurt him badly. Paddy Bear, though, tried not to mind, and because Fuzzy was his guest, he always would let him choose what to play next.

That is why, on New Year's Day, when Fuzzy said, "Oh, I know what let's do—let's make New Year's Resolutions!" Paddy Bear answered, "All right", although he didn't know what a New Year's resolution was.

He was afraid Fuzzy might make fun of him if he asked about it, but he knew Mama Bear wouldn't tease.

"Wait a minute before we start," he told Fuzzy. "I want to ask Mama something."

Then he ran into the kitchen of the blue black cave, where Mama bear was making bread.

"Mama," he asked, all out of breath from running, "how do you make a New Year's resolution?"

"Why", said Mama Bear, "If, on New Year's Day, you make up your mind to do something all the rest of the year that will make you a better little bear, or will help make some one else happy, you call that a New Year's resolution."

Paddy Bear thought, for a minute or two; then he ran back to his cousin.

"All right", he called. "I know what my New Year's resolution is going to be."

"What is it?" asked Fuzzy.

"Every day I am going to go down to the spring to get the water, so that Mama Bear won't have so much work to do."

"Humph!" said Fuzzy. "I don't think that's much of a resolution."

"But I am going to do it without grumbling", said Paddy. "That's part of the resolution."

"Well, I can make one a lot better than that!" said Fuzzy. "I am going to exercise every day until I'm so strong that I can push the big rock in front of my house right down the hill!"

"My", said Paddy Bear, "that is a fine resolution!" He felt ashamed he hadn't been able to think up something big like that. Just bringing up the water every day seemed like such a little thing to do.

But just the same, every morning, after Fuzzy Bear and his mother had gone home, Paddy would go down to the spring with his two buckets, fill them with water, and carry them back to Mama Bear. At first they seemed very, very heavy. He had to stop two or three times going up the hill to rest. After awhile, though, he could carry them all the way without stopping. You see, although he didn't know it, carrying that water was very good exercise, and he was growing stronger every day.

He would often think of Fuzzy Bear. "My, I wonder if he's grown strong enough yet to push that rock down the hill! I certainly would enjoy watching him do it."

Finally, Mama Bear and Paddy started out to visit Auntie Bear. Paddy could hardly wait until dinner was over and he and Fuzzy could go out to play.

"How's your New Year's resolution?" he asked right away. "Can you push that rock down the hill yet?"

Fuzzy Bear looked sheepish. "I didn't practice more than a day or two", he said. "It was too much work. I guess I could push it, though, if I tried."

He went over to the big rock, and began to push and tug at it, but he couldn't move it even a teeny-weency bit. At last he fell back, puffing and grunting.

"It is not such a big rock, though," said Paddy Bear. "I believe I'll try it myself."

So he began pulling and tugging. And, would you believe it? Carrying that water up the hill every day for months had made his arms so strong that pretty soon—puff; pull! push—that rock began to roll down the hill!

"My, but you are strong!" cried Fuzzy, and Mama Bear and Auntie Bear, who had come out to watch, began to clap their paws.

"You see, it was a good New Year's resolution after all", said Mama Bear. "You've not only been helping me; you've been helping yourself, too."

"And you kept your resolution" Auntie Bear added. "It wouldn't have made any difference how good it was, if you hadn't kept on working over it after you had made it."

"Can you make resolutions any time but New Year's Day?" asked Fuzzy. "Because I want to make one right now just like Paddy Bear's, and I am going to keep it just as he did, too."—Child Life.

THE TIE THAT BINDS

HEARN-BRYANT—Maurice L. Hearn and Gladys V. Bryant also members of the First Brethren church of Philadelphia, were united in marriage at the home of the bride's parents on the 22nd day of June, by Rev. Sherman of Asbury Park, N. J., an old friend of the family. These are most promising young people and we expect to see the Church of Christ greatly benefited as a result of this union. Many are the well wishes which their friends bear toward them.
R. PAUL MILLER.

HOWARD-BRYANT—Carlton Howard and Viola Bryant, both members of the First Brethren church of Philadelphia, were united in holy wedlock at the home of the bride's par-

ents on Thanksgiving Day. The home was most beautifully decorated and the service was conducted by Rev. Sherman of Ashbury Park, N. J., an old friend of the family. The pastor of the First Brethren church of Philadelphia, assisted. R. PAUL MILLER.

FENNIMORE-KNOLL—Duncan B. Fennimore and Caroline N. Knoll, were united in marriage at a quiet wedding in the First Brethren church of Philadelphia, May 28, 1927. Mr. Fennimore is a member of a Lutheran church but Miss Knoll is a member of the First Brethren church of this city, and are a very fine young couple. A multitude were present at the wedding to wish them a most happy beginning of their wedded life. R. PAUL MILLER.

ADAMS-HOFFMAN—At a quiet home wedding Robert Adams (III) and Edna Hoffman, were united in marriage, April 6th, this year. Young Mr. Adams is a promising young business man of the city and Miss Hoffman has been many years a member of this church. We all wish them a very happy life together. R. PAUL MILLER.

KEARNS-MILLER—Richard Albert Kearns and Florence R. Miller, both members of the First Brethren church of Philadelphia, were united at a very appropriately arranged wedding in the church on the 26th day of August. This young couple have every promise of rich blessing and great fruitfulness, being both members of the church and building their home on the Cross as a foundation. A host of friends were present to wish them a most happy life. R. PAUL MILLER.

MILLS-HERMAN—On the 31st day of October Warner Mills and Miss Sophia M. Herman were united in marriage at a beautiful church wedding held in the First Brethren church of this city. While Mr. Mills is not a member of this church, yet he is a Christian, and Miss Herman being a member of this church, gives them the promise of a happy Christian home which we hope and pray will increase in blessing and fruitfulness, as the years come and go. R. PAUL MILLER.

GALLACHER-WEST—Two other members of this church, Edward F. Gallacher and Elsie M. West, were united in marriage on Wednesday evening, November 23rd, at a beautiful church wedding also held in the First Brethren church of Philadelphia. These young folks having been members of the church since their youth, drew a great host of friends to their wedding ceremony and all these extend to them their best wishes for a happy life of great service to God and man. R. PAUL MILLER.

IN THE SHADOW

STRAYER—Mrs. Mary E. Strayer, wife of John K. Strayer, died at her home in Hollidaysburg, Pa., November 13, 1927. She was sick only a few hours, and her death was attributed to complications and heart disease. She was born in Blair township near Kladder station, April 27, 1873, the daughter of Levi and Mrs. Mary DeLozier. She is survived by her husband and three sons, J. W., and R. D. Strayer of Hollidaysburg, and R. K. Strayer, Lancaster, and the following brothers and sisters: William DeLozier of Altoona, Samuel DeLozier of Blair township, Mrs. Martha Brenner of Johnstown, Mrs. Della Finnigan of Hollidaysburg and Mrs. Grace Wineland of Leamersville. Mrs. Strayer has been a long faithful member of the McKee Brethren church and will be greatly missed. The funeral service was conducted in the McKee Brethren church, by the pastor. We are certain these bereaved ones will find comfort in him who said, "Come unto me all ye that labor and are heavy laden and I will give you rest." JAS. S. COOK.

DIVELY—Mrs. Clara Leah Dively, wife of Jacob Dively, died at their home near Vicksburg, November 21, 1927. Sister Dively was seemingly enjoying good health, somewhat better than usual. Her daughter Mary, aged 17, was near death's door, and was as helpless as a baby, all summer and fall, and her mother had nursed her back to health and strength again. Mary was able to walk and care for herself in most part. About one o'clock Monday morning Sister Dively awoke seemingly short of breath and only lived a few minutes. The last thing she did before retiring for the night was to tuck Mary in bed, and assist the two smaller boys to say their prayers.

She was married to Jacob Dively in 1899. To this union were born eight children, of whom six are now living, Nellie, William, Guy, Mary, Paul, and Ray Dively. These with the father, three brothers and sisters are left to mourn their loss. Mrs. Dively was a devoted Christian mother. She was a faithful member of the McKee Brethren church, and will be greatly missed by all. Funeral was conducted in the church by the pastor. J. S. COOK.

BORT—Mrs. Helen Himes Bort, wife of D. E. Bort, died at her home in Louisville, Ohio, on October 5, 1927, after about nine months' illness. She left a family of four small daughters and her husband. Funeral services were held from the home by the undersigned. R. F. PORTE.

SUMMER—Levi Summer was a lifelong resident of Stark county. He died at his home in Louisville, Ohio on October 29, 1927 at the age of 68 years. Brother Summer had been an invalid for nearly three years as the result of a paralytic stroke. He had been a member of the Brethren church for more than 40 years. He is survived by his wife, one son, and one daughter. Funeral services from the church by the pastor. R. F. PORTE.

RHOADES—Mrs. Clara Rhoades died at her home near Louisville, Ohio, on November 13, 1927, at the age of 30 years. She was the wife of Alvin S. Rhoades who survives. Mrs. Rhoades was a member of the First Brethren Sunday school. Funeral services were conducted by the undersigned, assisted by Rev. O. N. Johns of the Mennonite church. R. F. PORTE.

TRITCH—Sister Cora Tritch, daughter of Lewis and Mary Ehrstine, was born near Taylorsburg, Ohio, October 17th, 1877 and departed this life November 29th, 1927, at the age of 50 years, 1 month and 12 days.

Sister Tritch was a member of the Dayton church for 14

years. For many years she has resided in Columbus and has been a generous supporter and faithful worker in the Columbus church. On October 24th, we anointed Sister Tritch. During her illness Brother R. E. Gotschall, pastor of our church at Columbus, was very faithful in his ministrations to Sister Tritch. He conducted a short service at Columbus, and was present and assisted in the service of the Dayton church. A devoted husband, an aged father and two brothers survive the departed. Our deepest sympathy goes out to those who have lost a noble and faithful wife, daughter, and sister. WM. H. BEACHLER, Pastor.

ZIMMERMAN—Chester A. Zimmerman of Waynesboro, Pa., passed to the great beyond November 8, 1927 at the age, within a few days, of thirty-four years. The immediate cause of his death was peritonitis, which developed from an operation for appendicitis.

Brother Zimmerman united with the Brethren church at Waynesboro, under the ministry of Dr. M. A. Witter, February 15, 1914. He continued a faithful and true Christian, ever manifesting an interest in the work of the church. At the time when death claimed him, he was assistant Sunday School Superintendent and President of the Men's Bible Class.

He is survived by his wife, one son, his parents and two brothers. In the absence of the writer, funeral services were conducted by Rev. J. M. Moore, pastor of the local Church of the Brethren. May God's blessing be with the bereaved ones. W. C. BENSHOFF.

MEREDITH—Mrs. Gladys Kimmel Meredith was born November 19th, 1898 at the Kimmel homestead near Falls City, Nebraska, and departed this life June 24th, 1927 at Fort Morgan, Colorado, at the age of 28 years, 7 months, and five days. Her passing came after an illness of about three weeks, as a result of septic pneumonia, which developed after the birth of a baby daughter.

Mrs. Meredith attended Falls City High School, Peru State Normal College, and the Conservatory of Music at Lincoln, after which she taught music in the public schools. She was married to John Meredith August 16th, 1922 and they established their home in Falls City but moved to Fort Morgan about two years ago. Mrs. Meredith has been a faithful member of the Falls City Brethren church since childhood, and while in Fort Morgan she was actively engaged in the work of the church. She is survived by her husband; her little daughter, Marilyn; her parents, Mr. and Mrs. Edwin Kimmel; a sister, Esther; two brothers, Erwin, Jr., and Robert, and numerous other relatives and friends.

Funeral services were conducted by the writer, in the Falls City church, with the church packed to capacity while as many more paid their respects by standing outside during the services.

"Say not that she is dead. It is not death
To pass from out this vale of suffering and strife
Into the peace and calm which lie beyond
The Western hills—out into LIFE."

H. H. ROWSEY.

STUMP—Mrs. Harriett Stump was born July 20th, 1849 in Somerset County, Pennsylvania, and passed into the Great Beyond October 16th, 1927, at the age of 78 years, 2 months and 27 days. Her departure came as a result of a stroke of paralysis after being bedfast for almost three years.

Mrs. Stump joined the Church of the Brethren at the age of thirteen years and after moving from Pennsylvania to Falls City she became one of the charter members of the Falls City church. She is survived by eight children, five step-children, five sisters and many other relatives and friends. The children who survive her are, three sons: Cleve and Lee Stump and Louis Wise and five daughters: Mrs. Mahlon Stump, Mrs. Jake Reed, Mrs. George Price, Mrs. Jake Gible and Mrs. Paul Chapman. Her husband, Solomon Stump, preceded her in the journey through the portals called death.

Funeral services were conducted in the Falls City church, by the writer, in the presence of a large audience.

"Servant of God, well done!
Thy Glorious warfare's past.
The battle's fought, the race is won.
And thou art crowned at last."

H. H. ROWSEY.

Business Manager's Corner

A CHRISTMAS PRESENT

Christmas day has come and gone, leaving in its wake joy and happiness and also some disappointments and sorrows. Some people have experienced the joy of giving and others have found joy in receiving. Not many have had the experience, perhaps, of being both the giver and receiver of the same gift; but this was the experience of the Publishing House this season. Just a few days before Christmas we made ourselves a Christmas present by installing a new furnace in the basement for heating the large work room of the Publishing house, and it just works fine, which makes the employees happy.

The Brethren Evangelist

Last week we sent letters and subscription blanks to all the churches that have been receiving the special numbers of the Evangelist for the past three months urging them to secure as many permanent subscriptions to the paper as possible at this

time. We are anxiously awaiting the results of the efforts to introduce the church paper into new homes that we have been making for three months. It seems the matter must be kept constantly before the membership of the church or they will forget. Let us not forget at this time, for we sincerely believe it is a Christian duty to support the official organ of the church to which we belong.

Publication Day

The FOURTH Sunday in January is the day set for the annual offering to reduce the indebtedness on the building occupied as the home for all the publications of the Brethren church. This is January twenty-second this year. At the rate the offerings have been made for the past few years it will require six years yet to complete the payment for the building. It seems to us we should be able to do a little better than that and complete it in about three years. Complete cooperation on the part of all our churches would do it. We shall go into more complete details in another issue. We are only asking you to remember the date, January twenty-second, at this time.

R. R. TEETER,
Business Manager.

THE WISE FRIEND

Once upon a time—and not very long ago—there was a brother and sister who had a friend. A very special friend he was, who told them stories about men who flew through the skies over far-flung spaces of the earth; of boys and girls who had thrilling and mysterious adventures; of others who had most unusual situations confront them, yet managed to come through their tests with steadfast and courageous hearts; of wild animals in deep jungles—how they lived, hunted, and died. Such a host of things did their good friend tell them of, and how interestingly he told them!

Came the time when their friend moved away to another town. Brother and sister were saddened by his going, for they knew they would miss his cheery smile and the wonderful stories and amusing anecdotes he was so fond of telling them. Then one day the postman brought them a letter from their friend, in which he told them he was sending them The Youth's Companion so that they would not forget him, and that in it they would find just the sort of stories they had so much enjoyed hearing him tell.

And sure enough, a day or two later the magazine arrived, and brother and sister found that it truly did have just such wonderful stories of adventure and sport and mystery, and just such jokes as they loved so well. And every time that a new number of The Youth's Companion arrived, they wrote a note to their friend and told him how much pleasure the magazine gave them.

You, too, may have just that same pleasure, or give that pleasure, by means of a subscription to The Youth's Companion. Subscribers will receive:

1. The Youth's Companion—12 big monthly issues in 1928, and
2. Two extra numbers to new subscribers ordering within 30 days.

All for only \$2.

3. The Companion's new book of humor "1001 One Minute Stories" also included FREE (send 10 cents to cover postage and handling).

THE YOUTH'S COMPANION

S N Dept., Boston, Mass.

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